LIST OF ENTRIES

For facility of *Encyclopaedia* use, since headings of entries there are generally in Arabic, Persian or Turkish, this list provides English references to either the main article in the *Encyclopaedia* or to the Index of Subjects proper, which groups all articles concerned with the subject under one heading. The main *Encyclopaedia* article is given here in bold type, the Subject Index heading is in capitals preceded by an arrow (e.g. Clove **Ḳaranful**; but Spices → CUISINE.FOOD). The Index of Subjects follows the List of Entries on p. 19. Countries and names of dynasties or caliphates, which are included *in extenso* in the Index of Subjects, are not given in the following list.

A

Abbreviations [in Suppl.] **Abbreviations**
Ablution → ABLUTION
Abridgement **Muk̲h̲taṣar**
Abstinence **Istibrāʾ**
Academy **Mad̲j̲maʿ ʿIlmī**
Accident **ʿAraḍ**
Accounting → FINANCE
Acquisition **Kasb**
Acrobat **D̲j̲ānbāz**
Act **ʿAmal; Fiʿl**
Addax **Mahāt**
Administration → ADMINISTRATION
Admiral **Ḳapudan Pas̲h̲a**
Adoption → ADOPTION
Adultery → ADULTERY
Advance guard **Ṭalīʿa**
Adverb **Ẓarf**
Aesthetics **ʿIlm al-D̲j̲amāl**
Agency **Wakāla**
Agriculture → AGRICULTURE
Aims (of the law) [in Suppl.] **Maḳāṣid al-S̲h̲arīʿa**
Album **Muraḳḳaʿ**
Alchemy → ALCHEMY
Alfa-grass **Ḥalfāʾ**
Algebra → MATHEMATICS
Almanac **Taḳwīm**
Alms → ALMS
Aloe **Ṣabr**
Alphabet → ALPHABET
Amazement **Taʿad̲j̲d̲j̲ub**
Amber **Kahrubā**
Ambergris **ʿAnbar**
Americas → NEW WORLD
Amplification (of poetry) **Tak̲h̲mīs**
Amulet **Tamīma**
Analogy **Ḳiyās**
Anatomy → ANATOMY
Anecdote **Nādira**
Anemone **S̲h̲aḳīḳat al-Nuʿmān**
Angel → ANGELOLOGY
Animal → ANIMALS
Ant **Naml**
Antelope → ANIMALS
Anthology **Muk̲h̲tārāt**
Anthropomorphism → ANTHROPOMORPHISM
Antinomianism **Ibāḥa** (II)
Antithesis **Ṭibāḳ**
Aphrodisiacs [in Suppl.] **Muḳawwiyāt**
Apostasy → APOSTASY
Appeal **Istiʾnāf**
Apple **Tuffāḥ**
Apricot **Mis̲h̲mis̲h̲**
Aqueduct → ARCHITECTURE.MONUMENTS
Arabian peninsula → ARABIAN PENINSULA
Arabic → ALPHABET; LANGUAGES.AFRO-ASIATIC; LINGUISTICS
Arabicisation **Taʿrīb**
Arabism → PANARABISM
Arachnoids → ANIMALS
Arbitration **Taḥkīm**
Arbitrator **Ḥakam**
Archaeology → ARCHAEOLOGY
Architecture → ARCHITECTURE
Archives → ADMINISTRATION
Arithmetic → MATHEMATICS
Armour [in Suppl.] **Silāḥ**
Army → MILITARY

Arsenal **Dār al-Ṣināʿa**
Art → ART
Artemisia **Shīḥ**
Article **Maḳāla**
Articulation [in Suppl.] **Lafẓ**.1
Artisans → PROFESSIONS.CRAFTSMEN AND TRADESMEN
Ascendent **al-Ṭāliʿ**
Ascension to Heaven, Prophet's **Miʿrādj**
Ascensions **al-Maṭāliʿ**
Asceticism → ASCETICISM
Assignation **Ḥawāla**
Association **Andjuman; Djamʿiyya**
Associationism **Shirk**
Astrolabe **Asṭurlāb**
Astrology → ASTROLOGY
Astronomical handbook **Zīdj**
Astronomy → ASTRONOMY
Atheism **Kāfir**
Atomism **Djuzʾ**
Attributes **Ṣifa**
Autobiography → LITERATURE.AUTOBIOGRAPHICAL
Avarice **Bukhl**

B

Bābism → SECTS
Bacchism → WINE.BACCHIC POETRY
Backgammon **Nard**
Bahais → BAHAIS
Balance **al-Mīzān**
Balance of powers **Tawāzun al-Sulutāt**
Bamboo sugar **Ṭabāshīr**
Band → MILITARY.BAND
Banking → FINANCE
Barber [in Suppl.] **Ḥallāḳ**
Bargaining **Sawm**
Barley **Shaʿīr**
Barracks **Ṭabaḳa**
Barter **Muʿāwaḍa**
Basques → BASQUES
Bat **Waṭwāṭ**
Bath → ARCHITECTURE.MONUMENTS
Battalion **Ṭabūr**
Battle → MILITARY.BATTLES
Beard, the Prophet's **Liḥya-yi Sherīf**
Beauty **ʿIlm al-Djamāl**
Bedding **Mafrūshāt; Mifrash**
Bedouin → BEDOUINS
Bee **Naḥl**
Beggar **Sāsān**
Belles-lettres → LITERATURE
Belomancy **Istiḳsām**
Ben-nut **Bān**
Bequest **Waṣiyya**
Berbers → BERBERS
Betrothal **Khiṭba**
Bible → BIBLE
Bibliography → LITERATURE.BIBLIOGRAPHICAL
Bier **Djanāza**
Biography → LITERATURE.BIOGRAPHICAL
Bird → ANIMALS
Birth control → LIFE STAGES.CHILDBIRTH.PREGNANCY
Bitumen **Mūmiyāʾ**
Blacksmith **Ḳayn**
Blasphemy [in Suppl.] **Shatm**
Blessing **Baraka**
Blockprinting → WRITING.MANUSCRIPTS AND BOOKS
Blood [in Suppl.] **Dam**
Blood-letter [in Suppl.] **Faṣṣād**
Blood-vengeance **Ḳiṣāṣ; Thaʾr**
Boar, wild **Khinzīr**
Boat **Safīna**
Body **Djism**
Book **Kitāb**
Bookbinding → WRITING.MANUSCRIPTS AND BOOKS
Bookseller **Warrāḳ**
Booktitle **ʿUnwān**.2(=3)
Boon-companion **Nadīm**
Booty → MILITARY
Botany → BOTANY
Boundaries **Takhṭīṭ al-Ḥudūd**
Bow **Ḳaws**
Bowing → PRAYER
Brand **Tamgha; Wasm**
Bread **Khubz**
Breadwinner [in Suppl.] **Muʿīnsiz**
Bribery → PAYMENTS
Brick **Labin**
Bridal gift *see* Dower
Bridge → ARCHITECTURE.MONUMENTS
Brigand **Ṣuʿlūk**

Broadcasting **Idhāʿa**
Broker **Dallāl**
Buddhism → Buddhism
Buffalo [in Suppl.] **Djāmūs**
Building **Bināʾ**
Butcher [in Suppl.] **Djazzār**
Butter **al-Samn**
Byzantines → Byzantine Empire

C

Calendar → Time
Caliph **Khalīfa**
Caliphate → Caliphate
Call to prayer **Adhān**
Calligraphy → Art; Writing.scripts
Camel → Animals
Camel-driver [in Suppl.] **Djammāl**
Camomile [in Suppl.] **Bābūnadj**
Camphor **Kāfūr**
Canal **Ḳanāt**
Candle **Shamʿa**
Candle-maker **Shammāʿ**
Canines → Animals
Cannon **Ṭop**
Cap [in Suppl.] **Ḳalansuwa**
Capitulations **Imtiyāzāt**
Caravan → Transport
Carmathians → Shiites.branches
Carpet → Art.tapestry; Prayer
Cart **ʿAdjala; Araba**
Cartography → Cartography
Cattle **Baḳar**
Cause **ʿIlla**
Cedar-oil **Ḳaṭrān**
Cemetery **Maḳbara**
Ceramics → Art.pottery
Cession **Ḥawāla**
Chair **Kursī**
Chamber, underground **Sardāb**
Chamberlain **Ḥādjib**
Chameleon **Ḥirbāʾ**
Chancellery → Documents
Charity → Alms
Charms → Charms
Cheetah **Fahd**
Cheiropters **Waṭwāṭ**
Chemistry → Alchemy
Chess **Shaṭrandj**
Chest → Anatomy
Child → Life Stages
Childbirth → Life Stages
Childhood → Life Stages
Chintz **Ḳalamkārī**
Chirognomy **al-Kaff**
Christianity → Christianity
Christians **Naṣārā**
Chronogram **Taʾrīkh.III**
Church **Kanīsa**
Cinema **Cinema**
Cinnamon [in Suppl.] **Dār Ṣīnī**
Circumcision → Circumcision
Cistern **Ḥawḍ**
Citizen **Muwāṭin**
Citrus fruits **Nārandj**
City (planning) [in Suppl.] **Madīna**
Civilisation **Medeniyyet**
Clan **Āl**
Clay **Ṭīn**
Cleanliness **Ṭahāra**
Clime **Iḳlīm**
Cloak **Khirḳa**
Cloak, the Prophet's **Khirḳa-yi Sherīf**
Clock **Sāʿa**
Clothing → Clothing
Clove **Ḳaranful**
Cock **Dīk**
Codes → Cryptography
Codification (of the law) **Tashrīʿ**
Coffee **Ḳahwa**
Coinage → Numismatics
Coitus **Bāh**
Coitus interruptus **ʿAzl**
Colour → Colour
Column **ʿAmūd**
Comedians → Humour
Commanding right *see* Forbidding wrong
Commentary **Sharḥ**
Commentary (Qur'anic) → Qurʾan
Commerce → Finance
Communications → Communications
Communism → Communism
Community, Muslim **Umma**
Companions (of the Prophet) → Muḥammad, the Prophet

Compass **Maghnāṭīs.2; al-Ṭāsa**
Concealment (of belief) **Taḳiyya**
Concubinage → WOMEN
Conference **Mu'tamar**
Confessionalism **Ṭā'ifiyya**
Confinement (of Ottoman princes) [in Suppl.] **Ḳafes**
Congress **Mu'tamar**
Conjunction **Ḳirān**
Constellation → ASTRONOMY
Constitution **Dustūr**
Consul **Consul**
Consultation **Shūrā**
Contraception **Tanẓīm al-Nasl**
Contract → LAW.LAW OF OBLIGATIONS
Cook **Ṭabbākh**
Cooking → CUISINE
Cooperatives **Ta'āwun**
Copper **Nuḥās**; *and see* Malachite
Copts → CHRISTIANITY.DENOMINATIONS
Copyist **Warrāḳ**
Coral **Mardjān**
Cornelian **'Aḳīḳ**
Corpse **Djanāza**
Corpse-washer [in Suppl.] **Ghassāl**
Corsair → PIRACY
Corundum **Yāḳūt**
Cosmetics → COSMETICS
Cosmography → COSMOGRAPHY
Cotton **Ḳuṭn**
Country **Waṭan**
Court (of law) **Maḥkama**
Court ceremony → COURT CEREMONY
Court hierarchy [in Suppl.] **Martaba**
Courtier **Nadīm**
Couscous **Kuskusū**
Cowrie **Wada'**
Craftsmanship → PROFESSIONS
Creation → CREATION
Creditor **Ghārim**
Creed **'Aḳīda**
Crescent **Hilāl**
Criticism, literary → LITERATURE
Crocodile **Timsāḥ**
Cross **al-Ṣalīb**
Crow **Ghurāb**
Crown **Tādj**
Crucifixion **Ṣalb**
Crusades → CRUSADE(R)S
Crustaceans → ANIMALS
Cryptography → CRYPTOGRAPHY
Crystal *see* Rock-crystal
Cubit **Dhirā'**
Cuckoo **Wāḳwāḳ.4**
Cuisine → CUISINE
Cumin **Kammūn**
Cupper [in Suppl.] **Faṣṣād**
Currants **Zabīb**
Custody **Ḥaḍāna**
Custom → CUSTOM
Customary law → LAW
Cymbal **Ṣandj**

D

Dactylonomy **Ḥisāb al-'Aḳd**
Dam → ARCHITECTURE.MONUMENTS
Dance **Raḳṣ**
Dandy **Ẓarīf**
Date **Nakhl**
Day **Yawm**
Death → DEATH
Debt [in Suppl.] **Dayn**
Debtor **Ghārim**
Deception (in law) **Taghrīr**
Declension **I'rāb**
Declination **al-Mayl**
Decoration → ARCHITECTURE; ART. DECORATIVE; MILITARY
Decree, divine **al-Ḳaḍā' wa 'l-Ḳadar**
Decree of ruler **Tawḳī'**
Deer **Ayyil**
Definition **Ta'rīf**
Delegations **Wufūd**
Delusion Wahm
Demography [in Suppl.] **Demography**
Demon **Djinn**
Dentistry → MEDICINE
Deposit **Wadī'a**
Deposition [in Suppl.] **Khal'**
Deputisation **Wakāla**
Dervish → MYSTICISM
Description **Waṣf**
Desert → DESERTS
Devil **Iblīs; Shayṭān**
Devotions **Wird**
Dialect → LANGUAGES.AFRO-ASIATIC. ARABIC

Diamond **Almās**
Dictionary → DICTIONARY
Dill **Shibithth**
Diplomacy → DIPLOMACY
Disease → ILLNESS
Disputation → THEOLOGY
Dissolution **Faskh**
Ditch **Khandaḳ**
Divination → DIVINATION
Divorce → DIVORCE
Documents → DOCUMENTS
Dog **Kalb**
Donative coins **Yādgār**
Donkey **Ḥimār**
Double entendre **Tawriya**
Doubt **Shakk**
Dove **Ḥamām**
Dower → MARRIAGE
Dragoman **Tardjumān**
Dragon **al-Tinnīn**
Drama → LITERATURE
Drawing → ART
Dreams → DREAMS
Dress → CLOTHING
Dressmaker **Khayyāṭ**
Drinks → CUISINE
Dromedary → ANIMALS.CAMELS
Druggist **al-ʿAṭṭār**
Drugs → DRUGS
Drum **Darabukka**; **Ṭabl**
Drummer **Ṭabbāl**
Druze → DRUZES
Dualism → RELIGION
Dulcimer **Sanṭūr**
Duress [in Suppl.] **Ikrāh**
Dwelling **Bayt**; **Dār**
Dye → DYEING
Dyer → DYEING
Dynasty → DYNASTIES

E

Eagle **ʿUḳāb**
Earthquakes → EARTHQUAKES
Ebony **Abanūs**
Eclipse **Kusūf**
Ecliptic **Minṭaḳat al-Burūdj**
Economics → ECONOMICS
Edict **Farmān**
Education → EDUCATION
Elative **Tafḍīl**
Elegy **Marthiya**
Elephant **Fīl**
Elixir **al-Iksīr**
Eloquence **Balāgha**; **Bayān**; **Faṣāḥa**
Emancipation → EMANCIPATION
Embalming **Ḥināṭa**
Emblem of sultan **Tughra**
Emerald **Zumurrud**
Emigration → EMIGRATION
Emphatic phonemes **Tafkhīm**
Encyclopaedia **Mawsūʿa**
Endive [in Suppl.] **Hindibāʾ**
Endowment, charitable **Waḳf**
Enjambment **Taḍmīn**
Ephemeris **Taḳwīm**
Epic **Ḥamāsa**
Epidemic **Wabāʾ**
Epigraphy → EPIGRAPHY
Epistolography → LITERATURE. EPISTOLARY
Epithet → ONOMASTICS
Equation (astronomical) **al-Taʿdīl**; **Taʿdīl al-Zamān**
Equator **Istiwāʾ**
Equines → ANIMALS
Eroticism → LOVE.EROTIC
Error **Khaṭaʾ**
Error, writing *see* Mistakes
Eschatology → ESCHATOLOGY
Esoteric sense **al-Ẓāhir wa ʾl-Bāṭin**
Espionage *see* Spy
Estate **Ḍayʿa**
Eternity → ETERNITY
Ethics → ETHICS
Ethnicity → ETHNICITY
Ethnography → TRIBES
Etiquette → ETIQUETTE
Etymology **Ishtiḳāḳ**
Eulogy **Madīḥ**
Eunuch → EUNUCH
Europeanisation **Tafarnudj**
Evidence **Bayyina**
Ewer [in Suppl.] **Ibrīḳ**
Exception **Istithnāʾ**
Executor **Waṣiyya**

Exegesis **Tafsīr**
Existence **Wuḏjūd**
Exoteric sense **Ẓāhir**; **al-Ẓāhir wa 'l-Bāṭin**
Expedition → MILITARY
Expiation **Kaffāra**
Extremism **Taṭarruf**
Eye → ANATOMY; EVIL EYE

F

Faculty, university **Kulliyya**
Faïence **Kāshī**
Faith → FAITH
Faith, profession of *see* Profession of faith
Falconry → FALCONRY
Family **ʿĀʾila**
Family planning **Tanẓīm al-Nasl**
Fan **Mirwaḥa**
Farming → AGRICULTURE
Fasting → FASTING
Fate → PREDESTINATION
Fauna → ANIMALS
Felines → ANIMALS
Felt **Lubūd**
Female circumcision **Khafḍ**
Fennec-fox **Fanak**
Fennel [in Suppl.] **Basbās**
Festival → FESTIVAL
Fief **Iḳṭāʿ**
Fifth, one- [in Suppl.] **Khums**
Fig **Tīn**
Film **Cinema**
Finance → FINANCE
Fine **Djurm**
Fire **Nār**
Firefighter **Ṭulumbadji**
Fiscal system → TAXATION
Fish → ANIMALS
Fishing **Samak**.3
Five **Khamsa**
Flag **ʿAlam**; **Sandjaḳ**
Flamingo **Nuḥām**
Flax **Kattān**
Fleet, naval **Usṭūl**
Flora → FLORA
Flower poetry **Zahriyyāt**
Flowers → FLORA
Flute [in Suppl.] **Nāy**
Fly **Dhubāb**
Folklore → FOLKLORE
Food → CUISINE
Fools, wise [in Suppl.] **ʿUḳalāʾ al-Madjānīn**
Footprint, the Prophet's **Ḳadam Sharīf**
Forbidding wrong [in Suppl.] **al-Nahy ʿan al-Munkar**
Forest **Ghāba**
Foreword **Muḳaddima**
Forgery (of coins) **Tazyīf**
Forgery (of writings) **Tazwīr**
Form, legal **Waṣf**.2
Form, linguistic [in Suppl.] **Lafẓ**.1
Formulas → ISLAM
Fornication **Zinā**
Fortress → ARCHITECTURE.MONUMENTS.STRONGHOLDS
Foundling **Laḳīṭ**
Fountain **Shadirwān**
Fowl **Dadjādja**
Fox **Thaʿlab**; *and see* Fennec-fox
Fraction **Kasr**
Frankincense **Lubān**
Fraud **Taghrīr**
Free will → PREDESTINATION
Freedom **Ḥurriyya**; [in Suppl.] **Āzādī**
Freemasonry [in Suppl.] **Farāmūsh-khāna**; **Farmāsūniyya**
Fruit → CUISINE.FOOD
Fundamentalism → REFORM.POLITICO-RELIGIOUS.MILITANT
Funeral **Djanāza**
Fur **Farw**
Furnishings → FURNISHINGS
Furniture [in Suppl.] **Athāth**
Fürstenspiegel **Naṣīḥat al-Mulūk**

G

Gain **Kasb**
Gambling → GAMBLING
Games → RECREATION
Garden → ARCHITECTURE.MONUMENTS
Gate → ARCHITECTURE.MONUMENTS
Gazehound **Salūḳī**
Gazelle **Ghazāl**
Gemstones → JEWELRY
Gender studies → WOMEN
Genealogy → GENEALOGY
Generation, spontaneous **Tawallud**
Generosity [in Suppl.] **Karam**
Geography → GEOGRAPHY
Geometry → MATHEMATICS
Gesture **Ishāra**
Gift → GIFTS
Giraffe **Zarāfa**
Girdle **Shadd**
Glass → ART
Gloss **Hāshiya**
Goats [in Suppl.] **Ghanam**
God **Allāh; Ilāh**
Gods, pre-Islamic → PRE-ISLAM
Gold **Dhahab**
Goldsmith **Ṣā'igh**
Gospels **Indjīl**
Government **Ḥukūma**
Grains → CUISINE.FOOD
Grammar **Naḥw**
Gratitude **Shukr**
Greeks **Yūnān**
Greyhound *see* Gazehound
Grocer **Baḳḳāl**
Guardianship **Ḥaḍāna**
Guild → GUILDS
Gum resins **Ṣamgh**
Gunpowder **Bārūd**
Gymnasium **Zūrkhāna**
Gynaecology → LIFE STAGES
Gypsies → GYPSIES

H

Hadith → LITERATURE.TRADITION-LITERATURE
Hagiography → HAGIOGRAPHY
Hair → ANATOMY
Hair, the Prophet's **Liḥya-yi Sherīf**
Hairdresser [in Suppl.] **Ḥallāḳ**
Hamito-Semitic **Ḥām**
Hand, right **Yamīn**
Handbook **Tadhkira**
Handbook, astronomical **Zīdj**
Handicrafts → ART
Handkerchief **Mandīl**
Harbour **Mīnā'**
Harbourmaster **Shāh Bandar** (*and* [in Suppl.] **Shāhbandar**)
Hare [in Suppl.] **Arnab**
Headware → CLOTHING
Health → MEDICINE
Heart **Ḳalb**
Heaven **Samā'**
Hedgehog **Ḳunfudh**
Hell → HELL
Hemerology **Ikhtiyārāt**
Hemp **Ḥashīsh**
Hempseed **Shahdānadj**
Henbane **Bandj**
Henna **Ḥinnā'**
Heraldry → HERALDRY
Herbs → CUISINE.FOOD
Hereafter → ESCHATOLOGY
Heresy → HERESY
Hippopotamus [in Suppl.] **Faras al-Mā'**
Hire, contract of → LAW.LAW OF OBLIGATIONS
Historiography → LITERATURE.HISTORICAL
Holiness **Ḳadāsa**
Holy places → SACRED PLACES
Holy War **Djihād**
Homeland **Waṭan**
Homicide **Ḳatl**
Homonym **Aḍdād**
Homosexuality **Liwāṭ**
Honour **'Irḍ**
Hoopoe **Hudhud**
Horn **Būḳ**
Horse **Faras**
Horseback rider **Fāris**

Horseback riding **Furūsiyya**
Horticulture → ARCHITECTURE.MONUMENTS.GARDENS; FLORA
Hostelry → HOSTELRY
Houris **Ḥūr**
House *see* Dwelling
Humour → HUMOUR
Hunting → HUNTING
Hydrology → HYDROLOGY
Hydromancy **Istinzāl**
Hyena [in Suppl.] **Ḍabuʿ**
Hymn **Nashīd**
Hyperbole **Mubālagha**
Hypnotism **Sīmiyāʾ**.1
Hypocrisy **Riyāʾ**

I

Ice-seller **Thallādj**
Iconography → ART
Idol → IDOLATRY.IDOLS
Idolatry → IDOLATRY
Illness → ILLNESS
Illumination → ART
Image **Ṣūra**
Imagination [in Suppl.] **Wahm**.2
Impurity **Djanāba**; **Ḥadath**
Incubation **Istikhāra**
Independence **Istiḳlāl**
Indigo **Nīl**
Individual **Shakhṣ**
Industry → INDUSTRY
Infanticide **Waʾd al-Banāt**
Infantryman **Yaya**
Infidel **Kāfir**
Inflection **Imāla**
Inheritance → INHERITANCE
Inimitability (of Qur'an) **Iʿdjāz**
Injustice **Ẓulm**
Ink **Midād**
Ink-holder [in Suppl.] **Dawāt**
Inner dimension **al-Ẓāhir wa 'l-Bāṭin**
Innovation **Bidʿa**
Inscriptions → EPIGRAPHY
Insects → ANIMALS
Insignia → MILITARY.DECORATIONS; MONARCHY.ROYAL INSIGNIA
Inspection (of troops) **Istiʿrāḍ**
Instrument **Āla**
Instrument, musical → MUSIC
Insulting the Prophet [in Suppl.] **Shatm**
Insulting verse **Hidjāʾ**
Intellect **ʿAḳl**
Intercession **Shafāʿa**
Intercourse, sexual **Bāh**
Intercourse, unlawful sexual **Zinā**
Interdiction **Ḥadjr**
Interest, bank **Ribā**
Interpolation (astronomical) **al-Taʿdīl bayn al-Saṭrayn**
Interpreter **Tardjumān**
Interrogation **Istifhām**
Interruption **Ḳaṭʿ**
Introduction **Ibtidāʾ**; **Muḳaddima**
Inventions → INVENTIONS
Invocation **Duʿāʾ**
Ipseity **Huwiyya**
Iris **Sūsan**
Iron **al-Ḥadīd**
Irrigation → IRRIGATION
Islam → ISLAM
Ivory **ʿĀdj**

J

Jackal **Ibn Āwā**
Jade **Yashm**
Janissaries **Yeñi Čeri**
Japan(ese) **al-Yabānī**
Jasmine **Yāsamīn**
Javelin **Djerīd**
Jerboa **Yarbūʿ**
Jewelry → JEWELRY
Jews **Banū Isrāʾīl**; **Yahūd**
Journalism → PRESS
Judaism → JUDAISM
Judge **Ḳāḍī**
Jujube **ʿUnnāb**
Juncture **Waṣl**
Jurisconsult → LAW.JURIST
Jurisprudence → LAW

Jurist → LAW

Justice **ʿAdl**

K

King **Malik**; **Shāh**
Kingdom **Mamlaka**
Kinship **Ḳarāba**
Kitchen **Maṭbakh**

Knowledge **ʿIlm**; **Maʿrifa**
Kohl **al-Kuḥl**
Koran → QUR'AN
Kurdish → KURDS

L

Labour *see* Trade union
Labourers → PROFESSIONS.CRAFTSMEN AND TRADESMEN
Lakes → GEOGRAPHY.PHYSICAL GEOGRAPHY.WATERS
Lamentation → LAMENTATION
Lamp **Sirādj**
Land → LAND
Landowner **Zamīndār**
Language → LANGUAGES
Largesse coins **Yādgār**
Law → LAW
Leader **Zaʿīm**
Leasing **Kirāʾ**
Leather **Djild**
Legacy **Waṣiyya**
Legatee **Waṣī**
Legend → LEGENDS
Lemon **Nārandj**
Lemon balm **Turundjān**
Leprosy [in Suppl.] **Djudhām**
Lesbianism **Siḥāḳ**
Letter(s) **Ḥarf**; **Ḥurūf al-Hidjāʾ**; *and for letters of the alphabet* → ALPHABET

Lexicography → LEXICOGRAPHY
Library → EDUCATION.LIBRARIES
Lice **Ḳaml**
Licorice **Sūs**
Life → LIFE STAGES
Light **Nūr**
Lighthouse → ARCHITECTURE.MONUMENTS
Lily **Sūsan**
Linen **Kattān**; **Khaysh**
Linguistics → LINGUISTICS
Lion **al-Asad**
Literature → LITERATURE
Lithography **Maṭbaʿa**
Liver **Kabid**
Lizard **Ḍabb**
Locust **Djarād**
Lodge **Zāwiya**
Logic → PHILOSOPHY
Longevity **Muʿammar**
Louse *see* Lice
Love → LOVE
Lute **Sāz**; **ʿŪd**
Lyre **Ḳithāra**

M

Mace **Dūrbāsh**
Madman **Madjnūn**
Magic → MAGIC
Magnet **Maghnāṭīs.1**
Maintenance [in Suppl.] **Nafaḳa**
Make-up → COSMETICS
Malachite **al-Dahnadj**
Malaria **Malāryā**
Man **Insān**
Man-of-war **Usṭūl**

Mandrake **Sirādj al-Ḳuṭrub**; **Yabrūḥ**
Manichaeism → RELIGION.DUALISM
Manifestation **Tadjallī**
Manners → CUISINE; ETIQUETTE; VIRTUES AND VICES
Manumission → SLAVERY
Manuscript **Nuskha**
Map **Kharīṭa**
Marble [in Suppl.] **Rukhām**
Marches **al-Thughūr**; **Udj**

Market **Sūḳ**
Market inspector **Ḥisba**
Marquetry **Zalīdj**
Marriage → Marriage
Martyr **Shahīd**
Martyrdom → Martyrdom
Marxism **Mārk(i)siyya**
Masonry **Binā'**
Mathematics → Mathematics
Matter **Hayūlā; Ṭīna**
Mausoleum → Architecture. monuments.tombs
Maxims, legal [in Suppl.] **Ḳawā'id Fiḳhiyya**
Mayor **Ra'īs**
Measurements → Weights and Measurements
Mechanics → Mechanics
Mediation **Shafā'a**
Medicine → Medicine
Melilot [in Suppl.] **Iklīl al-Malik**
Melissa **Turundjān**
Melody [in Suppl.] **Laḥn**
Memorandum **Tadhkira**
Menstruation **Ḥayḍ**
Merchants → Professions.craftsmen and tradesmen
Mercury **Zi'baḳ**
Messenger **Rasūl**
Messiah **al-Masīḥ**
Metallurgy → Metallurgy
Metalware → Art
Metamorphosis → Animals.trans-formation into
Metaphor **Isti'āra**
Metaphysics → Metaphysics
Metempsychosis **Tanāsukh**
Meteorology → Meteorology
Metonymy **Kināya**
Metre **Wazn**.2
Metrics → Metrics
Migration → Emigration
Militancy → Reform.politico-religious.militant
Military → Military
Military rule [in Suppl.] **Niẓām 'Askarī**
Milky Way **al-Madjarra**
Mill **Ṭāḥūn**
Miller **Ṭaḥḥān**
Millet [in Suppl.] **Djāwars**
Minaret **Manāra**
Mineralogy → Mineralogy
Miniatures → Art.painting
Mint [in Suppl.] **Fūdhandj**
Mint (money) **Dār al-Ḍarb**
Miracle → Miracles
Mirage **Sarāb**
Mirror **Mir'āt**
"Mirror for princes" *see* Fürstenspiegel
Misfortune **Shaḳāwa**
Misrepresentation (in law) **Tadlīs**.1
Mistakes, writing **Taṣḥīf**
Modernism → Reform
"Moderns", the [in Suppl.] **Muḥdathūn**
Modes, musical **Maḳām**; [in Suppl.] **Laḥn**
Molluscs → Animals
Monarchy → Monarchy
Monastery → Christianity; Mysticism
Monasticism **Rahbāniyya**
Money → Numismatics
Money-changer [in Suppl.] **Ṣarrāf**
Money-changing [in Suppl.] **Ṣarf**
Mongols → Mongolia
Mongoose **Nims**
Monk **Rāhib**
Monkey **Ḳird**
Monogram, imperial **Tughra**
Monotheism **Tawḥīd**
Months → Time
Moon **Hilāl; al-Ḳamar**
Morphology **Ṣarf; Taṣrīf**
Mosaics → Art
Mosque → Architecture.monuments
Mountain → Mountains
Mountain goat **Ayyil**
Mulberry **Tūt**
Mule **Baghl**
Municipality **Baladiyya**
Murder **Ḳatl**
Music → Music
Musk **Misk**
Mussel **Ṣadaf**
Myrobalanus [in Suppl.] **Halīladj**
Myrtle [in Suppl.] **Ās**
Mystic → Mysticism
Mysticism → Mysticism
Myths → Legends

N

Name **Ism**
Narcissus **Nardjis**
Narcotics → DRUGS
Nationalisation **Ta'mīm**
Nationalism → NATIONALISM
Natron [in Suppl.] **Bawraḳ**
Natural science → NATURAL SCIENCE
Nature → AGRICULTURE; BOTANY; FLORA; LITERATURE.POETRY.NATURE
Navigation → NAVIGATION
Navy → MILITARY
Nephrite **Yashm**
New World → NEW WORLD
Newspaper **Djarīda**
Nickname **Laḳab**
Night **Layl and Nahār**
Night watch **ʿAsas**
Nightingale **Bulbul**
Nilometer **Miḳyās**
Nobility (of character) [in Suppl.] **Karam**
Nomadism → NOMADISM
Nomen unitatis *see* Noun of unity
Notables, tribal [in Suppl.] **Mala'**
Noun **Ism**
Noun of unity **Waḥda**.1
Nourishment → CUISINE
Novel **Ḳiṣṣa**
Nullity **Fāsid wa Bāṭil**
Number → NUMBER
Numerals → NUMBER
Numismatics → NUMISMATICS
Nunation **Tanwīn**

O

Oak **ʿAfṣ**
Oasis **Wāḥa**
Oath **Ḳasam**; **Yamīn**
Obedience (to God) **Ṭāʿa**
Obelisk → ARCHITECTURE.MONUMENTS
Oboe **Ghayṭa**
Obscenity → OBSCENITY
Observatory → ASTRONOMY
Obstetrics → MEDICINE
Ocean → OCEANS AND SEAS
Octagon **Muthamman**
Oil → CUISINE.FOOD; OIL
Olive **Zaytūn**
Olive oil **Zayt**
Omen **Fa'l**
Oneirocriticism [in Suppl.] **Taʿbīr al-Ru'ya**
Oneiromancy → DREAMS
Oneness **Waḥda**.2
Oneness of being **Waḥdat al-Wudjūd**
Oneness of witnessing **Waḥdat al-Shuhūd**
Onomastics → ONOMASTICS
Onomatomancy **Ḥurūf, ʿIlm al-**
Ophthalmology → MEDICINE
Opium **Afyūn**
Opposites **Aḍdād**; **Ḍidd**
Optics → OPTICS
Orange **Nārandj**
Orchestra **Mehter**; *and see* Band
Order, military → MILITARY.DECORATIONS
Order, mystical → MYSTICISM
Organ **Urghan**
Organs, body → ANATOMY
Orientalism **Mustashriḳūn**
Ornament **Zakhrafa**
Ornithomancy **ʿIyāfa**
Orphan **Yatīm**
Orthodoxy **Sunna**
Oryx **Lamṭ**; **Mahāt**
Ostentation **Riyā'**
Ostrich **Naʿām**
Ottoman Empire → OTTOMAN EMPIRE
Outward meaning **Ẓāhir**; **al-Ẓāhir wa 'l-Bāṭin**
Ownership **Milk**

P

Paediatrics → LIFE STAGES
Paganism → PRE-ISLAM
Painting → ART
Palace → ARCHITECTURE.MONUMENTS
Palaeography → EPIGRAPHY; WRITING
Palanquin **Maḥmal**
Paleography *see* Palaeography
Palm **Nakhl**
Palmoscopy **Ikhtilādj**
Panarabism → PANARABISM
Pandore **Ṭunbūr**
Panegyric **Madīḥ**
Panislamism → PANISLAMISM
Pantheism → RELIGION
Panther **Namir**
Panturkism → PANTURKISM
Paper **Kāghad**
Paper seller **Warrāḳ**
Papyrology → PAPYROLOGY
Papyrus **Papyrus**
Paradise → PARADISE
Parakeet **Babbaghā'**
Parasol **Miẓalla**
Parchment **Raḳḳ**
Parliament **Madjlis**
Paronomasia **Muzāwadja**; **Tadjnīs**
Parrot **Babbaghā'**
Partnership **Sharika**
Party, political → POLITICS
Passion play **Taʿziya**
Past **Māḍī**
Pastimes → RECREATION
Pasture **Marʿā**
Pastures, summer **Yaylaḳ**
Pastures, winter **Ḳishlaḳ**
Patriotism **Waṭaniyya**
Patronymic **Kunya**
Pauper **Faḳīr**; **Miskīn**
Pavilion → ARCHITECTURE.MONUMENTS
Pay → PAYMENTS
Peace **Ṣulḥ**
Peacock **Ṭāwūs**
Peacock throne **Takht-i Ṭāwūs**
Pearl **al-Durr**; **Lu'lu'**
Pedagogy **Tarbiya**
Pediatrics *see* Paediatrics
Pen **Ḳalam**
Pen-name **Takhalluṣ**
Penal law → LAW
People **Ḳawm**; **Shaʿb**
Performers → PROFESSIONS.CRAFTSMEN AND TRADESMEN
Perfume → PERFUME
Periodicals → PRESS
Persian → LANGUAGES.INDO-EUROPEAN.IRANIAN; LINGUISTICS
Person **Shakhṣ**
Personal status → LAW
Petroleum → OIL
Pharmacology → PHARMACOLOGY
Philately → PHILATELY
Philology → LINGUISTICS
Philosophy → PHILOSOPHY
Phlebotomist [in Suppl.] **Faṣṣād**
Phonetics → LINGUISTICS
Photography → ART
Physician → MEDICINE
Physics [in Suppl.] **Ṭabīʿiyyāt**
Physiognomancy **Ḳiyāfa**
Physiognomy → PHYSIOGNOMY
Pickpocket **Ṭarrār**
Piety **Waraʿ**; [in Suppl.] **Taḳwā**
Pig **Khinzīr**
Pigeon **Ḥamām**
Pilgrimage → PILGRIMAGE
Pillar **Rukn**
Pillars of Islam → ISLAM
Piracy → PIRACY
Pirate → PIRACY
Plagiarism [in Suppl.] **Sariḳa**
Plague → PLAGUE
Planet → ASTRONOMY
Plants → FLORA
Plaster **Djiṣṣ**
Platonic love → LOVE
Pleasure-garden → ARCHITECTURE.MONUMENTS.GARDENS
Pledge **Rahn**
Plough **Miḥrāth**
Plural **Djamʿ**
Poem → LITERATURE.GENRES.POETRY
Poet **Shāʿir**
Poetry → LITERATURE
Poison **Summ**
Pole **al-Ḳuṭb**
Police → MILITARY
Politics → POLITICS

Poll-tax **Djizya**
Polytheism **Shirk**
Pomegranate blossom [in Suppl.] **Djullanār**
Porcupine **Ḳunfudh**
Port **Mīnā'**
Porter **Ḥammāl**
Portmaster **Shāh Bandar** (*and* [in Suppl.] **Shāhbandar**)
Possession (by spirits) **Zār**
Postal history → PHILATELY
Postal service → TRANSPORT
Potash **al-Ḳily**
Pottery → ART
Powers, balance of **Tawāzun al-Sulutāt**
Prayer → PRAYER
Prayer direction **Ḳibla**
Prayer niche **Miḥrāb**
Pre-emption **Shufʿa**
Pre-Islam → PRE-ISLAM
Preacher **Wāʿiẓ**
Precious stones → JEWELRY
Predestination → PREDESTINATION
Preface **Muḳaddima**
Pregnancy → LIFE STAGES.CHILDBIRTH
Presentation issues (coinage) **Yādgār**
Press → PRESS
Primary school **Kuttāb**
Principles of grammar **Uṣūl**
Principles of jurisprudence **Uṣūl al-Fiḳh**
Principles of religion **Uṣūl al-Dīn**
Printing **Maṭbaʿa**
Printing, block → WRITING.MANUSCRIPTS AND BOOKS
Prison **Sidjn**
Prisoner → MILITARY
Procedure, legal → LAW
Processions **Mawākib**
Profession of faith **Shahāda**
Professions → PROFESSIONS
Profit **Kasb**
Prologue **Ibtidā'**
Property → PROPERTY
Property owner *see* Landowner
Prophecy → PROPHETHOOD
Prophet → MUḤAMMAD, THE PROPHET; PROPHETHOOD
Prophethood → PROPHETHOOD
Prose → LITERATURE
Proselytism, Christian **Tabshīr**
Proselytism, Islamic → ISLAM
Prosody → LITERATURE.POETRY; METRICS; RHYME
Prostitution [in Suppl.] **Bighā'**
Protection **Ḥimāya**; **Idjāra**
Proverb → LITERATURE; PROVERBS
Pulpit **Minbar**
Punishment → LAW.PENAL LAW; PUNISHMENT
Punning **Tadjnīs**
Purity **Ṭahāra**
Pyramid **Haram**

Q

Qat **Ḳāt**
Quadrant **Rubʿ**
Quail **Salwā**
Queen mother **Wālide Sulṭān**
Quicksilver **Ziʾbaḳ**
Quiddity **Māhiyya**
Quotation **Taḍmīn**
Qur'ān → QUR'AN

R

Rabies *see* Dog
Radicalism **Taṭarruf**
Raid → RAIDS
Railway → TRANSPORT
Rain prayer **Istisḳā'**
Rain stone **Yada Tash**
Rainbow **Ḳaws Ḳuzaḥ**
Raisins **Zabīb**
Ransoming [in Suppl.] **Fidā'**
Reading (Qur'anic) → QUR'AN
Rebel [in Suppl.] **Mārid**
Rebellion → REBELLION
Recitation → QUR'AN.READING
Reconnaissance force **Ṭalīʿa**
Records → ADMINISTRATION
Recreation → RECREATION

Reed **Ḳaṣab**
Reed-pen **Ḳalam**
Reed-pipe **Ghayṭa**; **Mizmār**
Reflection **Fikr**
Reform → REFORM
Register → ADMINISTRATION.RECORDS
Religion → RELIGION
Relinquishment (of a right) [in Suppl.] **Isḳāṭ**
Renewal **Tadjdīd**
Renewer **Mudjaddid**
Renunciation **Zuhd**
Repentance **Tawba**
Representation, legal **Wilāya**.1
Reptiles → ANIMALS
Republic **Djumhūriyya**
Repudiation **Ṭalāḳ**
Resemblance **Shubha**
Resettlement [in Suppl.] **Sürgün**
Resurrection **Ḳiyāma**
Retaliation **Ḳiṣāṣ**
Retreat **Khalwa**
Revelation **Ilhām**; **Waḥy**
Revolt **Thawra**
Revolution **Thawra**
Rhapsodomancy **Ḳurʿa**
Rhetoric → RHETORIC
Rhinoceros **Karkaddan**
Rhyme → RHYME
Rice **al-Ruzz**
Riddle **Lughz**
Ritual (Islamic) **ʿIbādāt**
Rituals → RITUALS
River → RIVERS
Road → TRANSPORT
Robbery, highway **Sariḳa**
Robe of honour **Khilʿa**
Rock-crystal **Billawr**
Rod **ʿAṣā**; **Ḳaḍīb**
Rodents → ANIMALS
Rooster *see* Cock
Roots **Uṣūl**; **Uṣūl al-Dīn**; **Uṣūl al-Fiḳh**
Rosary **Subḥa**
Rose **Gul**; **Ward**
Rose-water [in Suppl.] **Māʾ al-Ward**
Ruby **Yāḳūt**
Rug → ART.TAPESTRY

S

Sacred places → SACRED PLACES
Sacrifices → SACRIFICES
Saddle, horse **Sardj**
Saffron **Zaʿfarān**
Saint → SAINTHOOD
Sal-ammoniac **al-Nūshādir**
Salamander **Samandal**
Sale, contract of → LAW.LAW OF OBLIGATIONS
Salt **Milḥ**
Salt flats → GEOGRAPHY.PHYSICAL GEOGRAPHY
Sand **Raml**
Sandal, the Prophet's [in Suppl.] **al-Naʿl al-Sharīf**
Sandalwood **Ṣandal**
Sandgrouse **Ḳaṭā**
Sappan wood **Baḳḳam**
Satire **Hidjāʾ**
Saturn **Zuḥal**
Scanning **Wazn**.2
Scapulomancy **Katif**
Scholars **ʿUlamāʾ**
School, legal [in Suppl.] **Madhhab**
School, primary **Kuttāb**
Science → SCIENCE
Scorpion **ʿAḳrab**
Scribe **Kātib**; **Yazīdjī**; [in Suppl.] **Dabīr**
Scripts → WRITING
Scripture **Zabūr**
Scripture, tampering with **Taḥrīf**
Scrupulousness **Waraʿ**
Sea → OCEANS AND SEAS
Seafaring → NAVIGATION
Seal **Khātam**; **Muhr**
Secret [in Suppl.] **Sirr**
Secretary **Kātib**; [in Suppl.] **Dabīr**
Sectarianism **Ṭāʾifiyya**
Sects → SECTS
Sedentarisation [in Suppl.] **Iskān**
Sedentarism → SEDENTARISM
Semitic languages **Sām**.2
Sense **Ḥiss**; **Maḥsūsāt**
Sermon **Khuṭba**
Sermoniser **Ḳāṣṣ**
Servant **Khādim**

Sesame **Simsim**
Seven **Sab'**
Seveners → SHIITES.BRANCHES
Sex **Djins**
Sexuality → SEXUALITY
Shadow play **Ḳaragöz**; **Khayāl al-Ẓill**
Shawm **Zurna**
Sheep [in Suppl.] **Ghanam**
Sheep-herder **Shāwiya**
Shell **Wada'**.2
Shiism → SHIITES
Ship → NAVIGATION
Shoemaker [in Suppl.] **Iskāf**
Shoewear → CLOTHING
Shrine **Zāwiya**
Shroud [in Suppl.] **Kafan**
Sickness → ILLNESS
Siege warfare **Ḥiṣār**
Siegecraft **Ḥiṣār**; **Mandjanīḳ**
Signature of ruler **Tawḳī'**
Silk **Ḥarīr**
Silver **Fiḍḍa**
Silver coinage **Wariḳ**
Simile **Tashbīh**
Sin **Khaṭī'a**; [in Suppl.] **Ithm**; **Kabīra**
Singer → MUSIC.SONG
Singing → MUSIC.SONG
Skin blemish **Shāma**
Slander **Ḳadhf**
Slaughterer [in Suppl.] **Djazzār**
Slave **'Abd**
Slavery → SLAVERY
Snail **Ṣadaf**
Snake **Ḥayya**
Snake-charmer **Ḥāwī**
Snipe **Shunḳub**
Soap **Ṣābūn**
Socialism **Ishtirākiyya**
Society **Djam'iyya**
Soda **al-Ḳily**; *and see* Natron
Sodium **Naṭrūn**; *and see* Natron
Sodomy **Liwāṭ**
Son **Ibn**
Song → MUSIC
Sorcery → MAGIC
Soul **Nafs**
Sphere **Falak**; **al-Kura**
Spices → CUISINE.FOOD
Spider **'Ankabūt**
Spoils (of war) → MILITARY.BOOTY
Sport → ANIMALS.SPORT; RECREATION
Spouse **Zawdj**
Springs → GEOGRAPHY.PHYSICAL GEOGRAPHY
Spy **Djāsūs**
Squares, magical **Wafḳ**
Stable **Iṣṭabl**
Stamps → PHILATELY
Standard **Sandjaḳ**; **Sandjaḳ-i Sherīf**
Star → ASTRONOMY
Statecraft **Siyāsa**
Stone **Ḥadjar**
Stone, rain **Yada Tash**
Stool **Kursī**
Story **Ḥikāya**
Storyteller **Ḳāṣṣ**; **Maddāḥ**
Straits → GEOGRAPHY.PHYSICAL GEOGRAPHY.WATERS
Street **Shāri'**
Stronghold → ARCHITECTURE.MONUMENTS
Substance **Djawhar**
Succession (to the caliphate) **Walī al-'Ahd**
Successors (of the Companions) **Tābi'ūn**
Suckling → LIFE STAGES
Sufism → MYSTICISM
Sugar **Sukkar**
Sugar-cane **Ḳaṣab al-Sukkar**
Suicide **Intiḥār**
Sulphur **al-Kibrīt**
Sultan-fowl [in Suppl.] **Abū Barāḳish**.2
Summer quarters **Yaylaḳ**
Sun **Shams**
Sundial **Mizwala**
Sunshade **Miẓalla**
Superstition → SUPERSTITION
Surety-bond **Kafāla**
Surgeon **Djarrāḥ**
Swahili → KENYA
Sweeper **Kannās**
Syllable reduction **Ziḥāf**
Symbolism **Ramz**.3
Syntax **Taṣrīf**

T

Tablet **Lawḥ**
Tailor **Khayyāṭ**
Talisman **Tamīma, Tilsam**
Tambourine **Duff**
Tampering (with Scripture) *see* Scripture
Tanner [in Suppl.] **Dabbāgh**
Tapestry → ART
Tar **Mūmiyā'**
Tattooing **al-Washm**
Taxation → TAXATION
Tea **Čay**
Tea-house [in Suppl.] **Čāy-khāna**
Teaching → EDUCATION
Teak **Sādj**
Teeth → MEDICINE.DENTISTRY
Temperament [in Suppl.] **Mizādj**
Tent **Khayma**
Tenth *see* Tithe
Textiles → ART; CLOTHING.MATERIALS
Thankfulness **Shukr**
Theatre → LITERATURE.DRAMA
Theft **Sariḳa**
Theology → THEOLOGY
Theophany **Maẓhar**; **Tadjallī**
Thief **Liṣṣ**
Thistle **Shukā'ā**
Thought **Fikr**
Tide **al-Madd wa 'l-Djazr**
Tiles → ART
Tiller **Miḥrāth**
Time → TIME
Timekeeping → TIME
Tithe **'Ushr**
Titulature → ONOMASTICS.TITLES
Tobacco → DRUGS.NARCOTICS
Tomb → ARCHITECTURE.MONUMENTS
Toothbrush **Miswāk**
Tooth-pick **Miswāk**
Torah **Tawrāt**
Tower **Burdj**
Town **Ḳarya**; **Ḳaṣaba**
Toys → RECREATION.GAMES
Trade → FINANCE.COMMERCE; INDUSTRY; NAVIGATION
Trade union **Niḳāba**
Tradition → LITERATURE.TRADITION-LITERATURE
Transcendentalism **Tashbīh wa-Tanzīh**
Transition (in poetry) **Takhalluṣ**
Transitivity **Ta'addī**
Translation → LITERATURE
Transport → TRANSPORT
Travel → TRAVEL
Treasury → TREASURY
Treaty → TREATIES
Trees → FLORA
Triangle **Muthallath**
Tribal chief **Sayyid**
Tribe → TRIBES
Tribute → TREATIES
Trinity, divine **Tathlīth**
Trope **Madjāz**
Trousers **Sirwāl**
Trumpet **Būḳ**
Trust, charitable **Waḳf**
Tuareg **Ṭawāriḳ**
Turban **Tulband**
Turkic languages → LANGUAGES
Turquoise **Fīrūzadj**
Turtle **Sulaḥfā**
Twelvers → SHIITES.BRANCHES
Twilight **al-Shafaḳ**
Tyranny **Ẓulm**

U

Uncle **Khāl**
Underground chamber **Sardāb**
University **Djāmi'a**
Uprising **Thawra**
Urban milieux → URBANISM
Usurpation **Ghaṣb**
Usury **Ribā**
Utterance [in Suppl.] **Lafẓ**.1
Utterances, mystical [in Suppl.] **Malfūẓāt**

V

Vehicle → TRANSPORT.WHEELED VEHICLES
Veil → CLOTHING.HEADWARE
Ventilation → ARCHITECTURE.URBAN
Venus **Zuhara**
Verb **Fiʿl**
Vernacular → LANGUAGES.AFRO-ASIATIC.ARABIC.ARABIC DIALECTS; LITERATURE.POETRY.VERNACULAR
Verse **Āya**
Versifying [in Suppl.] **Naẓm**.1
Veterinary science → MEDICINE
Vices → VIRTUES AND VICES
Vigils, night **Tahadjdjud**
Vikings **al-Madjūs**
Villa, seashore **Yalî**
Village **Ḳarya**
Vine **Karm**
Viol **Rabāb**
Viper **Afʿā**
Virtues → VIRTUES AND VICES
Vizier Wazīr
Volcanoes → GEOGRAPHY.PHYSICAL GEOGRAPHY
Vow **Nadhr**
Voyage → TRAVEL
Vulture **Humā; Nasr**

W

Wadis → GEOGRAPHY.PHYSICAL GEOGRAPHY
Wagon *see* Cart
Walnut [in Suppl.] **Djawz**
War **Ḥarb**
Wardrobe → CLOTHING
Washer [in Suppl.] **Ghassāl**
Washing → ABLUTION
Washing (of the dead) **Ghusl**
Water **Māʾ**
Water-carrier **Saḳḳāʾ**
Waterhouse → ARCHITECTURE.MONUMENTS
Waterways → GEOGRAPHY.PHYSICAL GEOGRAPHY
Waterwheel **Nāʿūra**
Weapon → MILITARY
Weasel **Ibn ʿIrs**
Weather → METEOROLOGY
Weaver **al-Nassādj**; [in Suppl.] **Ḥāʾik**
Weaver-bird [in Suppl.] **Abū Barāḳish**.1
Weaving → ART.TEXTILES
Wedding **ʿUrs**
Week → TIME
Weighing (of coinage) **Wazn**.1
Weights → WEIGHTS AND MEASUREMENTS
Welfare **Maṣlaḥa**
Well → ARCHITECTURE.MONUMENTS
Werewolf **Ḳuṭrub**
Wheat **Ḳamḥ**
Wild **Waḥsh; Waḥshī**
Wind → METEOROLOGY
Wine → WINE
Winter quarters **Ḳishlaḳ**
Wisdom **Ḥikma**
Witness **Shāhid**
Wolf **Dhiʾb**
Women → WOMEN
Wood **Khashab**
Wool **Ṣūf**
World **ʿĀlam**
Wormwood **Afsantīn**
Wrestling **Pahlawān; Zūrkhāna**
Writing → WRITING

Y

Yoghourt **Yoghurt**
Young Ottomans **Yeñi ʿOthmānlîlar**
Young Turks → TURKEY.OTTOMAN PERIOD

Z

Zaydis → SHIITES.BRANCHES
Zero **al-Ṣifr**
Zodiac **Minṭaḳat al-Burūdj**
Zoology → ZOOLOGY
Zoroastrianism → ZOROASTRIANS

INDEX OF SUBJECTS

The Muslim world in the Index of Subjects is the world of today. What once was the greater realm of Persia is given here under Central Asia, the Caucasus, and Afghanistan, just as part of the region once governed by the Ottoman Empire is covered by individual countries in Eastern Europe and in the Near East. States established in the past century, such as Jordan and Lebanon, are given right of place. Countries with a long history of Islam, e.g. Egypt and Syria, have a subsection "modern period", where *Encyclopaedia* articles covering the 19th and 20th centuries have been brought together.

The *mīlādī* year of death has been used for dating purposes. Thus, when an individual is listed as "15th-century", the dating refers to his/her year of death C.E. This method of dating is precise but regrettably unhelpful in some cases, as e.g. when an individual died in the very first years of a new century or when a person's major works date from the previous century.

References in regular typeface are to *Encyclopaedia* articles; those printed in boldface type indicate the main article. Entries in capitals and following an arrow refer to lemmata in the Index of Subjects itself. Thus, in the case of

> BEDOUINS **Badw**; Biʾr; Dawār; Ghanīma; Ghazw; al-Hidjar; Thaʾr
> *see also* Liṣṣ; ʿUrf.2.I; *and* → LAW.CUSTOMARY; NOMADISM; SAUDI ARABIA; TRIBES.ARABIAN PENINSULA

Badw; Biʾr; Dawār; Ghanīma; Ghazw; al-Hidjar, Thaʾr refer to articles in the *Encyclopaedia* that deal primarily with Bedouins, Badw being *the* article on Bedouins; Liṣṣ and ʿUrf.2.I refer to an article or section of an article in the *Encyclopaedia* that contains information of interest relating to Bedouins; and LAW.CUSTOMARY; NOMADISM; SAUDI ARABIA; TRIBES.ARABIAN PENINSULA refer the reader to analogous entries in the Index of Subjects.

The notation "(2x)" that follows an article—for example: Lār (2x)—indicates that there are two separate articles in the *Encyclopaedia* under the same entry that have reference to the indexed subject. Duplicate articles—on one rare occasion, triplicates—of one and the same *Encyclopaedia* entry, usually under different entry headings and thus passing through unnoticed by the Editors, as well as sections of larger articles added at a later date in the Supplement and lacking a reference in the main text, are indexed by the second occurrence of the article following the first in parentheses with the connective *and*, as, for example: Muḥammad Bey ʿUthmān Djalāl (*and* [in Suppl.] Muḥammad ʿUthmān Djalāl).

Below is the Index of Subjects proper, in which all *Encyclopaedia* articles are grouped under one or more general entries. For facility in finding an article on a specific word or topic (e.g. "abstinence" or "sports"), the reader is referred to the List of Entries on p. 1.

A

ʿABBĀSIDS → CALIPHATE

ABLUTION **Ghusl**; Istindjāʾ; Istinshāḳ; al-Masḥ ʿalā ʾl-Khuffayn; Tayammum; **Wuḍūʾ**
see also Djanāba; Ḥadath; Ḥammām; Ḥawḍ; Ḥayḍ; Ṭahāra

ABYSSINIA → ETHIOPIA

ADMINISTRATION Barīd; Bayt al-Māl; Daftar; Diplomatic; **Dīwān**; Djizya; Kātib; [in Suppl.] Demography.I
see also al-Ḳalḳashandī.1; al-Ṣūlī; ʿUmar (I) b. al-Khaṭṭāb; *for specific caliphates or dynasties* → CALIPHATE; DYNASTIES; OTTOMAN EMPIRE; *and* → ANDALUSIA; EGYPT; INDIA; IRAN
diplomatic → DIPLOMACY
financial ʿAṭāʾ; Bayt al-Māl; Daftar; Dār al-Ḍarb; Ḳānūn.ii *and* iii; Kasb; Khāzin; Khaznadār; Makhzan; Muṣādara.2; Mustawfī; Rūznāma; Siyāḳat; Zimām
see also Dhahab; Fiḍḍa; Ḥisba; Tadbīr.1; Waḳf; *and* → NUMISMATICS; OTTOMAN EMPIRE.ADMINISTRATION; PAYMENTS
fiscal → TAXATION
functionaries ʿĀmil; Amīn; Amīr; Amīr al-Ḥādjdj; ʿArīf; Dawādār; Djahbadh; Ḥisba; Īshīk-āḳāsī; Kalāntar; Kātib; Khāzin; Mushīr; Mushrif; Mustakhridj; Mustawfī; Parwānačī; Raʾīs; Ṣāḥib al-Madīna; Wālī; Wazīr; [in Suppl.] Dabīr
see also Barīd; Consul; Fatwā; Fuyūdj; Kōtwāl; Malik al-Tudjdjār; Mawlā; Muwāḍaʿa.2; Waẓīfa.1; *and* → LAW.OFFICES; MILITARY.OFFICES; OTTOMAN EMPIRE
geography → GEOGRAPHY.ADMINISTRATIVE
legal → LAW
military → MILITARY
Mongol → MONGOLIA.MONGOLS
Ottoman → OTTOMAN EMPIRE
records **Daftar**.I; Ḳānūn.iii
and → DOCUMENTS; OTTOMAN EMPIRE.ADMINISTRATION
archives Dār al-Maḥfūẓāt al-ʿUmūmiyya; Geniza
and → OTTOMAN EMPIRE.ADMINISTRATION

ADOPTION [in Suppl.] ʿĀr; [in Suppl.] ʿĀr; **Tabannin**
see also ʿĀda.iii; Yatīm.2.iii; [in Suppl.] Istilḥāḳ

ADULTERY Ḳadhf; Liʿān; **Zinā**
see also al-Marʾa.2
punishment of Ḥadd

AFGHANISTAN Afghān; **Afghānistān**
architecture → ARCHITECTURE.REGIONS
dynasties Aḥmad Shāh Durrānī; Ghaznawids; Ghūrids; Kart
see also Zunbīl; *and* → DYNASTIES.AFGHANISTAN AND INDIA
historians of Sayfī Harawī; [in Suppl.] Isfizārī
language → LANGUAGES.INDO-IRANIAN.IRANIAN
modern period Djāmiʿa; Dustūr.v; Khaybar; Madjlis.4.B; Maṭbaʿa.5; [in Suppl.] Ṭālibān
see also Muhādjir.3
statesmen ʿAbd al-Raḥmān Khān; Ayyūb Khān; Dūst Muḥammad; Ḥabīb Allāh Khān; Muḥammad Dāwūd Khān; Shīr ʿAlī; [in Suppl.] Amān Allāh
see also [in Suppl.] Faḳīr of Ipi
physical geography Afghānistān.i
mountains Hindū Kush; Kūh-i Bābā; Safīd Kūh
see also Afghānistān.i
waters Dehās; Hāmūn; Harī Rūd; Kābul.1; Ḳunduz.1; Kurram; Murghāb; Pandjhīr; [in Suppl.] Gūmāl
see also Afghānistān.i; Zirih
population Abdālī; Čahār Aymak; Durrānī; Ghalča; Ghalzay; Moghols; Mohmand; Türkmen.3; [in Suppl.] Demography.III; Hazāras; Kākaṛ

see also Afghān.i; Afghānistān.ii; Khaladj; Özbeg.1.d; Wazīrīs; [in Suppl.] Djirga
toponyms
ancient Būshandj; Bust; Dihistān; Djuwayn.3; Farmūl; Fīrūzkūh.1; Khōst; Khudjistān; Marw al-Rūdh; al-Rukhkhadj; Ṭālaḳān.1; Ṭukhāristān; Walwālīdj; Zābul; Zamīndāwar
present-day
districts Andarāb.1; Bādghīs; Farwān; Ḳūhistān.3; Lamghānāt
regions Badakhshān; Dardistān; Djūzdjān; Ghardjistān; Ghūr; Kāfiristān; Khōst; Nangrahār; Sīstān; Zābul; [in Suppl.] Hazāradjāt
see also Pandjhīr; Turkistān.2
towns Andkhūy; Balkh; Bāmiyān; Djām; Farāh; Faryāb.1; Gardīz; Ghazna; Girishk; Harāt; Kābul.2; Ḳandahār; Karūkh; Khulm; Ḳunduz.2; Maymana; Mazār-i Sharīf; Rūdhbār.1; Sabzawār.2; Sar-i Pul; Shibarghān; Ṭālaḳān.3; [in Suppl.] Djalālābād; Ishkāshim

AFRICA Lamlam; Zandj
Central Africa Cameroons; Congo; Gabon; [in Suppl.] Čad
see also Muḥammad Bello; al-Murdjibī; Waḳf.VIII; [in Suppl.] Demography.V
for individual countries → CHAD; CONGO; ZAIRE
literature Hausa.iii; Kano; Shāʿir.5 *and* 6; Shiʿr.7; Taʾrīkh.II.5
physical geography
deserts Sāḥil.2
population Kanuri; Kotoko; Shuwa; Ṭawāriḳ; Tubu; Zaghāwa
East Africa Djibūtī; Eritrea; Ḥabesh; Kenya; Ḳumr; Madagascar; Mafia; Somali; Sūdān; Tanzania; Uganda; Zandjibār; [in Suppl.] Malawi
see also Emīn Pasha; Muṣāḥib; Nikāḥ.II.5; al-Nudjūm; Shīrāzī; Zandj.1; Zār.1; [in Suppl.] Djarīda.viii
for individual countries → DJIBOUTI, REPUBLIC OF; ETHIOPIA; KENYA; MADAGASCAR; MALAWI; SOMALIA; SUDAN; TANZANIA
architecture Manāra.3; Masdjid.VI; Mbweni; Minbar.4
see also Shungwaya
festivals Mawlid.2; Nawrūz.2
languages Eritrea.iv; Ḥabash.iv; Kūsh; Nūba.3; Somali.5; Sūdān.2; Swahili; Yao
see also Ḳumr; Madagascar
literature Miʿrādj.3; Somali.6; Taʾrīkh.II.6 (*and* [in Suppl.] Taʾrīkh.II.8)
see also Kitābāt.6; *and* → KENYA.SWAHILI LITERATURE
mysticism Ṭarīḳa.II.3; Ziyāra.10
physical geography
waters Atbara; Baḥr al-Ghazāl.1; Shebelle
see also Baḥr al-Hind; Baḥr al-Zandj
population ʿAbābda; ʿĀmir; Antemuru; Bedja; Beleyn; Bishārīn; Danḳalī; Djaʿaliyyūn; Galla; Māryā; Mazrūʿī; Oromo; Somali.1; Yao; [in Suppl.] Demography.V
see also Diglal; Lamlam; al-Manāṣir
North Africa Algeria; Ifrīḳiya; Lībiyā; Maghāriba; al-Maghrib (2x); Mashāriḳa; Tunisia
see also al-ʿArab.v; ʿArabiyya.A.iii.3; Badw.II.d; Djaysh.iii; Ghuzz.ii; Ḥawz; Kharbga; Kitābāt.4; Lamṭ; Leo Africanus; Libās.ii; Maḥalla; Mānū; Ṣaff.3; Sipāhī.2; ʿUrf.2.I.B; Waḳf.II.3; [in Suppl.] ʿĀr; Mawlid; *and* → DYNASTIES.SPAIN AND NORTH AFRICA
for individual countries → ALGERIA; LIBYA; MOROCCO; TUNISIA; *for Egypt* → EGYPT
architecture → ARCHITECTURE.REGIONS
history [in Suppl.] **Taʾrīkh**.II.1.(e)
and → DYNASTIES.SPAIN AND NORTH AFRICA

modern period Baladiyya.3; Djamāʿa.ii; Djarīda.B; Hilāl; Ḳawmiyya.ii; Ṣiḥāfa.2
and → ALGERIA; LIBYA; MOROCCO; TUNISIA
mysticism Ṭarīḳa.II.2; Walī.2; Zāwiya.2
see also Ziyāra.4; *and* → MYSTICISM.MYSTICS
physical geography Atlas; Reg; Rīf; Sabkha; al-Ṣaḥrāʾ; Shaṭṭ; Tall; Tasili; Wādī.2
and → *the section Physical Geography under individual countries*
population Ahaggar; Berbers; Dukkāla; Khulṭ; al-Maʿḳil; Shāwiya.1; Ṭawāriḳ; Tubu; [in Suppl.] Demography.IV
see also Khumayr; Kūmiya; al-Manāṣir; Mandīl; Moors; *and* → BERBERS
Southern Africa Mozambique (*and* [in Suppl.]); South Africa
see also [in Suppl.] Djarīda.ix
for individual countries → MOZAMBIQUE
West Africa Côte d'Ivoire; Dahomey; Gambia; Ghana; Guinea; Liberia; Mali; Mūrītāniyā; Niger; Nigeria; Senegal; Sierra Leone; Togo
see also Azalay; Kitābāt.5; Ḳunbi Ṣāliḥ; al-Maghīlī; Malam; Murīdiyya; Sūdān (Bilād al-).2; Sulṭān.3; Tādmakkat; Takfīr.2; Takidda; Takrūr; ʿUlamāʾ.7; Waḳf.VIII
for individual countries → BENIN; GUINEA; IVORY COAST; MALI; MAURITANIA; NIGER; NIGERIA; SENEGAL; TOGO
architecture Ḳunbi Ṣāliḥ; Masdjid.VII
empires Mande; Oyo; Songhay.3
see also Muḥammad b. Abī Bakr; Samori Ture; Takrūr; ʿUthmān b. Fūdī
languages Hausa.ii; Nūba.3; Shuwa.2; Songhay.1; Sūdān (Bilād al-).3
see also Fulbe; Kanuri; Senegal.1; *and* → LANGUAGES.AFRO-ASIATIC.ARABIC
literature → AFRICA.CENTRAL AFRICA
mysticism Walī.9; Zāwiya.3; Ziyāra.9
and → MYSTICISM.MYSTICS.AFRICAN
physical geography
deserts Sāḥil.2
mountains Fūta Djallon; Tibesti
oases Wāḥa.2
waters Niger
population Fulbe; Ḥarṭānī; Hausa.i; Ifoghas; Kunta; Songhay.2; Ṭawāriḳ; Tukulor; Wangara; Yoruba; [in Suppl.] Demography.V
see also Lamlam; Mande; Takrūr

AGRICULTURE **Filāḥa**; Marʿā; Raʿiyya
see also Mazraʿa; Mughārasa; Musāḳāt; Muzāraʿa; Taḳdīr.2; Taḳwīm.2; [in Suppl.] Akkār; *and* → BOTANY; FLORA; IRRIGATION
agricultural cooperatives **Taʿāwun**
products Ḳahwa; Ḳamḥ; Karm; Ḳaṣab al-Sukkar; Khamr.2; Ḳuṭn; Nakhl; Nārandj; al-Ruzz; Shaʿīr; [in Suppl.] Djāwars; Hindibāʾ
see also Ḥarīr; *and* → CUISINE.FOODS
terms Āgdāl; Baʿl.2.b; Čiftlik; Ghūṭa; Maṭmūra
tools Miḥrāth
treatises on Abu 'l-Khayr al-Ishbīlī; Ibn Wāfid; Ibn Waḥshiyya; al-Ṭighnarī

ALBANIA **Arnawutluḳ**; Iskender Beg; Ḳarā Maḥmūd Pasha
see also Muslimūn.1.B.4; Sāmī; *and* → OTTOMAN EMPIRE
toponyms Aḳ Ḥiṣār.4; Awlonya; Delvina; Drač; Elbasan; Ergiri; Korča; Krujë; Lesh; Tiran; [in Suppl.] Ishkodra

ALCHEMY Dhahab; Fiḍḍa; al-Iksīr; al-Kibrīt; **al-Kīmiyā'**; Zi'baḳ
see also Ḳārūn; Ma'din; al-Nūshādir; Takwīn; *and* → METALLURGY; MINERALOGY
alchemists Djābir b. Ḥayyān; Ibn Umayl; Ibn Waḥshiyya; al-Rāzī, Abū Bakr; al-Ṭughrā'ī; [in Suppl.] Abu 'l-Ḥasan al-Anṣārī; al-Djildakī
see also Hirmis; Khālid b. Yazīd b. Mu'āwiya; [in Suppl.] al-Djawbarī, 'Abd al-Raḥīm; Findiriskī; Ibn Daḳīḳ al-'Īd
equipment al-Anbīḳ; al-Uthāl
terms Rukn.2; Ṭabī'a.3; Zuḥal; Zuhara

ALGERIA **Algeria**
see also 'Arabiyya.A.iii.3; 'Arsh; Ḥalḳa; Zmāla.3; *and* → BERBERS; DYNASTIES.SPAIN AND NORTH AFRICA
architecture → ARCHITECTURE.REGIONS.NORTH AFRICA
dynasties 'Abd al-Wādids; Fāṭimids; Ḥammādids; Rustamids
and → DYNASTIES.SPAIN AND NORTH AFRICA
literature Ḥawfī; Malḥūn
modern period Djāmi'a; Djarīda.i.B; Ḥizb.i; Ḥukūma.iv; Ma'ārif.2.B; Madjlis.4.A.xx; Ṣiḥāfa.2.(i); [in Suppl.] Maḥkama.4.xi
reform Ibn Bādīs; (al-)Ibrāhīmī; Salafiyya.1(b)
see also Fallāḳ
Ottoman period (1518-1830) 'Abd al-Ḳādir b. Muḥyī al-Dīn; Algeria.ii.(2); 'Arūdj; Ḥasan Agha; Ḥasan Baba; Ḥasan Pasha; al-Ḥusayn; Ḥusayn Pasha, Mezzomorto; Khayr al-Dīn Pasha
see also Sipāhī.2
physical geography Algeria.i
mountains 'Amūr; Atlas; Awrās; Bībān; Djurdjura; Kabylia; Wansharīs
see also Tasili
salt flats Taghāza
population Ahaggar; Algeria.iii; Berbers; Zmāla.1
see also Kabylia; *and* → BERBERS
religion Algeria.iii; Shāwiya.1
mystical orders 'Ammāriyya; Raḥmāniyya
see also Darḳāwa; Ziyāniyya; *and* → MYSTICISM.MYSTICS.NORTH AFRICAN
toponyms
ancient Arshgūl; Ashīr; al-Manṣūra; Sadrāta; [in Suppl.] Hunayn
present day
oases Biskra; Ḳanṭara.1; al-Ḳulay'a.2.1; Laghouat; Sūf; Wargla; [in Suppl.] Gourara
regions Ḥuḍna; Mzāb; Sāḥil.1.b; Tuwāt; Zāb
towns Adrar.1; al-'Annāba; Ārzāw; 'Ayn Temushent; Bidjāya; Biskra; Bulayda; Colomb-Béchar; al-Djazā'ir; Djidjelli; Ghardāya; Ḳal'at Banī 'Abbās; Ḳal'at Huwwāra; al-Ḳulay'a.2.2; Ḳusṭanṭīna; Laghouat; al-Madiyya; Masīla; Milyāna; al-Mu'askar; Mustaghānim; Nadrūma; Sa'īda; Sharshal; Sīdī Bu 'l-'Abbās; Tadallīs; Tāhart; Tanas; Tebessa; Tilimsān; Tindūf; Ṭubna; Tuggurt; Wahrān; Wargla

ALMS Khayr; **Ṣadaḳa**; **Zakāt**
see also Waḳf

ALPHABET **Abdjad**; Ḥarf; Ḥisāb; **Ḥurūf al-Hidjā'**
see also Djafr; Khaṭṭ; [in Suppl.] Budūḥ; *and* → WRITING.SCRIPTS
for the letters of the Arabic and Persian alphabets, see Ḍād; Dāl; Dhāl; Djīm; Fā'; Ghayn;

Hā'; Ḥā'; Hamza; Kāf; Ḳāf; Khā'; Lām; Mīm; Nūn; Pā'; Rā'; Ṣād; Sīn and Shīn; Tā' and Ṭā'; Thā'; Wāw; Yā'; Ẓā'; Zāy
secret → CRYPTOGRAPHY

ANATOMY Djism; Katif; **Tashrīḥ**; [in Suppl.] Aflīmūn
see also Ishāra; Khiḍāb; Ḳiyāfa; Shāma; [in Suppl.] Dam
body
chest **Ṣadr**
eye **ʿAyn**; al-Kuḥl; Manāẓir; Ramad
see also Zaʿfarān.2; [in Suppl.] Mā' al-Ward; *and* → MEDICINE.OPHTHALMOLOGY; OPTICS
hair ʿAfṣ; Afsantīn; Ḥinnā'; Liḥya-yi Sherīf; **Shaʿr**
see also [in Suppl.] Ḥallāḳ
limb Yamīn
organs Kabid; Ḳalb
teeth → MEDICINE.DENTISTRY
treatises on
Turkish Shānī-zāde
and → MEDICINE.MEDICAL HANDBOOKS/ENCYCLOPAEDIAS

ANDALUSIA **al-Andalus**; Gharb al-Andalus; Moriscos; Mozarab; Mudéjar; Shark al-Andalus
see also Kitābāt.3; Libās.ii; Mā'.7; al-Madjūs; Moors; Muwallad.1; Safīr.2.b; Ṣā'ifa.2; al-Thughūr.2; *and* → DYNASTIES.SPAIN AND NORTH AFRICA; SPAIN
administration Dīwān.iii; Ḳūmis; Ṣāḥib al-Madīna; Ẓahīr
see also Fatā; Waḳf.II.4
architecture → ARCHITECTURE.REGIONS
art **al-Andalus**.ix
conquest of al-Andalus.vi.1; Mūsā b. Nuṣayr; Ṭāriḳ b. Ziyād
dynasties al-Murābiṭūn.4; al-Muwaḥḥidūn; Umayyads.In Spain; Zīrids.2; [in Suppl.] ʿAzafī
see also al-Andalus.vi; (Banū) Ḳasī; Ṭawīl, Banu; ʿUmar b. Ḥafṣūn; *and* → DYNASTIES. SPAIN AND NORTH AFRICA
reyes de taifas period (11th century) ʿAbbādids; Afṭasids; ʿĀmirids; Dhu 'l-Nūnids; Djahwarids; Ḥammūdids; Hūdids; **Mulūk al-Ṭawā'if**.2; Razīn, Banū; Ṭāhirids.2; Tudjīb; [in Suppl.] Ṣumādiḥ
see also Balansiya; Dāniya; Gharnāṭa; Ibn Ghalbūn; Ibn Rashīḳ, Abū Muḥammad; Ishbīliya; Ḳurṭuba; Mudjāhid, al-Muwaffaḳ; Parias; al-Sīd; Zuhayr
governors until Umayyad conquest ʿAbd al-Malik b. Ḳaṭan; ʿAbd al-Raḥmān al-Ghāfiḳī; Abu 'l-Khaṭṭār; al-Ḥurr b. ʿAbd al-Raḥmān al-Thaḳafī; al-Ḥusām b. Ḍirār; Tudjīb; ʿUbayd Allāh b. Ḥabḥāb; Yūsuf b. ʿAbd al-Raḥmān al-Fihrī
see also al-Andalus.vi.2; Kalb b. Wabara; Mūsā b. Nuṣayr; al-Ṣumayl
literature Aljamía; ʿArabiyya.B.Appendix; Fahrasa
and → ANDALUSIA.SCHOLARS.HISTORIANS; LITERATURE.POETRY.ANDALUSIAN
mysticism → MYSTICISM.MYSTICS.ANDALUSIAN
physical geography → SPAIN
scholars
astronomers Abu 'l-Ṣalt Umayya (*and* Umayya, Abu 'l-Ṣalt); al-Biṭrūdjī; Djābir b. Aflaḥ; Ibn al-Ṣaffār; Ibn al-Samḥ; al-Madjrīṭī; Muḥammad b. ʿUmar; al-Zarḳālī
see also Zīdj.iii.4
grammarians Abū Ḥayyān al-Gharnāṭī; al-Baṭalyawsī; Djūdī al-Mawrūrī; Ibn al-ʿArīf, al-Ḥusayn; Ibn ʿĀṣim; Ibn al-Iflīlī; Ibn Khātima; Ibn al-Ḳūṭiyya; Ibn Maḍā'; Ibn Mālik; Ibn Sīda; al-Rabaḥī; al-Shalawbīn; al-Shantamarī; al-Sharīf al-Gharnatī; al-

Sharīshī; al-Zubaydī; [in Suppl.] Ibn Hishām al-Lakhmī
see also al-Shāṭibī, Abū Isḥāḳ; *and* → *the section Lexicographers below*
geographers Abū ʿUbayd al-Bakrī; Ibn ʿAbd al-Munʿim al-Ḥimyarī; Ibn Ghālib; al-Idrīsī; al-ʿUdhrī; al-Warrāḳ, Muḥammad; al-Zuhrī, Muḥammad
historians al-Ḍabbī, Abū Djaʿfar; Ibn al-Abbār, Abu ʿAbd Allāh; Ibn ʿAbd al-Malik al-Marrākushī; Ibn Bashkuwāl; Ibn Burd.I; Ibn al-Faraḍī; Ibn Ghālib; Ibn Ḥayyān; Ibn ʿIdhārī; Ibn al-Khaṭīb; Ibn al-Ḳūṭiyya; Ibn Saʿīd al-Maghribī; al-Maḳḳarī; al-Rushāṭī; al-Warrāḳ, Muḥammad
see also al-Shaḳundī; al-ʿUdhrī; [in Suppl.] al-Suhaylī; *and* → DYNASTIES.SPAIN AND NORTH AFRICA
jurists al-Bādjī; al-Dānī; al-Ḥumaydī; Ibn Abī Zamanayn; Ibn ʿĀṣim; Ibn al-Faradī; Ibn Ḥabīb, Abū Marwān; Ibn Ḥazm, Abū Muḥammad; Ibn Ḳuzmān.III *and* IV (*and* [in Suppl.] Ḳuzmān.3 *and* 4); Ibn Maḍāʾ; Ibn Rushayd; ʿĪsā b. Dīnār; ʿIyāḍ b. Mūsā; al-Ḳalaṣādī; al-Ḳurṭubī, Abū ʿAbd Allāh; al-Ḳurṭubī, Yaḥyā; (al-)Mundhir b. Saʿīd; Shabṭūn; al-Ṭulayṭulī; al-Ṭurṭūshī; al-ʿUtbī, Abū ʿAbd Allāh; al-Waḳḳashī; Yaḥyā b. Yaḥyā al-Laythī; [in Suppl.] Ibn Rushd; al-Nubāhī
see also al-Khushanī; Mālikiyya; Ṣāʿid al-Andalusī; Shūrā.2; Shurṭa.2; [in Suppl.] Ibn al-Rūmiyya
lexicographers Ibn Sīda; al-Zubaydī
toponyms → SPAIN

ANGELOLOGY **Malāʾika**; [in Suppl.] Malaʾ.1
see also ʿAdhāb al-Ḳabr; Dīk; Iblīs; Ḳarīn; Rūḥāniyya; Siḥr
angels ʿAzāzīl; Djabrāʾīl; Hārūt wa-Mārūt; Isrāfīl; ʿIzrāʾīl; Mīkāl; Munkar wa-Nakīr; Riḍwān
see also al-Zabāniyya

ANIMALS Dābba; **Ḥayawān**
see also Badw; (Djazīrat) al-ʿArab.v; Farw; Hind.i.l; Khāṣī; Marbaṭ; [in Suppl.] Djazzār; *and* → ZOOLOGY
and art al-Asad; Fahd; Fīl; Ḥayawān.6; Karkaddan; Maʿdin; Namir and Nimr; [in Suppl.] Arnab
see also Zakhrafa
and proverbs Ḥayawān.2; Mathal
and see articles on individual animals, in particular Afʿā; Dhiʾb; Fahd; Ghurāb; Ḳaṭā; Khinzīr; Ḳird; Lamṭ; Naml; Yarbūʿ
animals
antelopes Ghazāl; Lamṭ; Mahāt
arachnoids ʿAḳrab; ʿAnkabūt
bats **Waṭwāṭ**
birds Babbaghāʾ; Dadjādja; Dīk; Ghurāb; Ḥamām; Hudhud; Humā; Ḳaṭā; Naʿām; Nasr; Nuḥām; al-Rukhkh; Salwā; Shunḳub; **al-Ṭāʾir**; Ṭāwūs; Toghrïl; ʿUḳāb; Wāḳwāḳ.4; [in Suppl.] Abū Barāḳish
see also Bayzara; Bulbul; ʿIyāfa; al-Ramādī; Sonḳor; Timsāḥ
camels **Ibil**
see also (Djazīrat) al-ʿArab.v; Badw.II.c *and* d; Kārwān; Raḥīl; Wasm; [in Suppl.] Djammāl; *and* → TRANSPORT.CARAVANS
canines Dhiʾb; Fanak; Ibn Āwā; Kalb; Salūḳī; Thaʿlab; [in Suppl.] Ḍabuʿ
crustaceans **Saraṭān**
domesticated Baḳar; Fīl; Ibil; Kalb; Khinzīr; Nims; [in Suppl.] Djāmūs; Ghanam
see also Shāwiya.2; *and* → ANIMALS.EQUINES
equines Badw.II; Baghl; **Faras**; Ḥimār; **Khayl**
see also Fāris; Furūsiyya; Ḥazīn; Ibn Hudhayl; Ibn al-Mundhir; Iṣṭabl; Marbaṭ;

Maydān; Mīr-Ākhūr; Sardj
felines ʿAnāḳ; al-Asad; Fahd; Namir and Nimr; Sinnawr
fish **Samak**
see also al-Ṭāʾir
insects Dhubāb; Djarād; Ḳaml; Naḥl; Naml; Nāmūs.2; **al-Ṭāʾir**
molluscs **Ṣadaf**
reptiles Afʿā; Ḍabb; Ḥayya; Ḥirbāʾ; Samandal; Sulaḥfā; Timsāḥ
see also Ādam; Almās
rodents Yarbūʿ; [in Suppl.] Faʾr
sport Bayzara; Fahd; Furūsiyya; Ḥamām; Khinzīr; Mahāt; [in Suppl.] Ḍabuʿ
see also Čakirdji-bashi; Doghandji; Kurds.iv.C.5; *and* → HUNTING
transformation into Ḥayawān.3; Ḳird; **Maskh**
wild *in addition to the above, see also* Ayyil; Fanak; Fīl; Ibn ʿIrs; Karkaddan; Ḳird; Ḳunfudh; Zarāfa; [in Suppl.] Arnab; Faras al-Māʾ
see also Waḥsh; *and* → HUNTING

ANTHROPOMORPHISM Ḥashwiyya; Karrāmiyya; **Tashbīh wa-Tanzīh**
see also Bayān b. Samʿān al-Tamīmī; Djism; Hishām b. al-Ḥakam; Ḥulmāniyya; al-Muḳannaʿ; [in Suppl.] al-Mufaḍḍal b. Salama

APOSTASY Mulḥid; **Murtadd**
see also Ḳatl; [in Suppl.] al-Ridda; *and* → HERESY

ARABIAN PENINSULA → BAHRAIN; KUWAIT; OMAN; QATAR; SAUDI ARABIA; UNITED ARAB EMIRATES; YEMEN; *and the section Arabian Peninsula under* ARCHITECTURE.REGIONS; DYNASTIES; PRE-ISLAM; TRIBES

ARCHAEOLOGY → ARCHITECTURE.REGIONS; EPIGRAPHY; *and the section Toponyms under individual countries*
Turkish archaeologists ʿOthmān Ḥamdī

ARCHITECTURE **Architecture**; Bināʾ
see also Kitābāt; Waḳf; *and* → MILITARY
architects Ḳāsim Agha; Khayr al-Dīn; Sinān
decoration Fusayfisāʾ; Kāshī; Khaṭṭ; Parčīn-kārī; Tughra.2(d)
materials Djiṣṣ; Labin; [in Suppl.] Rukhām
see also Bināʾ
monuments
aqueducts Ḳanṭara.5 *and* 6
see also Faḳīr; Sinān
baths **Ḥammām**; Ḥammām al-Ṣarakh
bridges **Djisr**; Djisr Banāt Yaʿḳūb; Djisr al-Ḥadīd; Djisr al-Shughr
see also Dizfūl; Ḳanṭara; Sayḥān
churches → CHRISTIANITY
dams **Band**
see also Dizfūl; Sāwa.2.i; Shushtar; [in Suppl.] Abū Sinbil; *and* → HYDROLOGY
gardens **Būstān**; Ḥāʾir
see also Bostāndji; Gharnāṭa.B; Ḥawḍ; Māʾ.12; Srīnagar.2; Yali; *and* → FLORA; LITERATURE.POETRY.NATURE
gates **Bāb**; Bāb-i Humāyūn; Ḥarrān.ii.d
granaries [in Suppl.] Ḳaṣr.2.B

lighthouses **Manār**; al-Nāẓūr

mausolea → ARCHITECTURE.MONUMENTS.TOMBS

mills **Ṭāḥūn**

monasteries → CHRISTIANITY; MYSTICISM

mosques Ḥawḍ; Külliyye; Manāra; **Masdjid**; Miḥrāb; Minbar

see also ʿAnaza; Bāb.i; Bahw; Balāṭ; Dikka; Khaṭīb; Muṣallā.2; Zāwiya.1

individual mosques Aya Sofya; al-Azhar; Ḥarrān.ii.(b); Ḥusaynī Dālān; Kaʿba; al-Ḳarawiyyīn; Ḳubbat al-Ṣakhra; Ḳuṭb Mīnār; al-Masdjid al-Aḳṣā; al-Masdjid al-Ḥarām; Zaytūna.1

see also Anḳara; Architecture; Bahmanīs; Dhār.2; Djām; Edirne; Ḥamāt; Ḥimṣ; Kāẓimayn; Ḳazwīn; Maʿarrat al-Nuʿmān; Makka.4; Sinān

obelisks **Misalla**

palaces **Sarāy**; [in Suppl.] **Ḳaṣr**.2.A

see also Balāṭ

individual palaces Čirāghān; Ḳaṣr al-Ḥayr al-Gharbī; Ḳaṣr al-Ḥayr al-Sharḳī; Kayḳubādiyya; Khirbat al-Mafdjar; Khirbat al-Minya; Ḳubādābād; Maḥall; al-Mushattā; Ṭopḳapi̊ Sarāyi̊; al-Ukhayḍir; Yi̊ldi̊z Sarāyi̊; [in Suppl.] Djabal Says; Ḳaṣr al-Mushāsh; Ḳaṣr Ṭūbā; Ḳasṭal; al-Khuld

see also Gharnāṭa.B; Khirbat al-Bayḍāʾ; Ḳubbat al-Hawāʾ; Lashkar-i Bāzār

pavilions Köshk

see also Yali̊

strongholds Burdj; Ḥiṣār; **Ḥiṣn**; Ḳaṣaba; Sūr; [in Suppl.] **Ḳaṣr**.2

see also al-ʿAwāṣim; Bāb.ii; al-Ḳalʿa; Ribāṭ; al-Thughūr; Udj

individual strongholds Abū Safyān; Āgra; Alamūt.i.; Alindjaḳ; ʿAmādiya; Anadolu Ḥiṣāri̊; Anamur; Anapa; Asīrgarh; Atak; Bāb al-Abwāb; Bālā Ḥiṣār; Balāṭunus; Barzūya; Baynūn; Bhakkar; Čanderī; Čirmen; al-Dārūm; Djaʿbar; al-Djarbāʾ; Gaban; Gāwilgaṙh; Ghumdān; Gök Tepe; Golkondā; Ḥadjar al-Nasr; Hānsī; Ḥarrān.ii.(a); Ḥiṣn al-Akrād; Ḥiṣn Kayfā; Iṣṭakhr; Kakhtā; Ḳalʿat Nadjm; Ḳalʿat al-Shaḳīf; Ḳalāwdhiya; Ḳalʿe-i Sefīd; Ḳandahār; Kanizsa; al-Karak; Kawkab al-Hawāʾ; Kharāna; Khartpert; Khērla; Khotin; Khunāṣira; Kilāt-i Nādirī; Ḳoron; Ḳoyul Ḥiṣār; Lanbasar; Lüleburgaz; Māndū; Manōhar; al-Marḳab; Mudgal; Narnālā; Parendā; al-Rāwandān; Rōhtās; Rūm Ḳalʿesi; Rūmeli Ḥiṣāri̊; Ṣahyūn; Shalbaṭarra; Softa; al-Ṣubayba; Umm al-Raṣāṣ; Yeñi Ḳalʿe; [in Suppl.] Bādiya; Bubashtru; al-Dīkdān; Firrīm; Nandana

see also Ashīr; Bahmanīs; Bīdar; Dawlatābād; Diyār Bakr; Ḥimṣ; Kawkabān.2; Khursābād; Maḥall; Māhūr; Thādj

tombs **Ḳabr**; **Ḳubba**; **Maḳbara**; Mashhad; **Turba**

see also Muthamman; Walī.4, 5 *and* 8; Zāwiya; Ziyāra

individual buildings Baḳīʿ al-Gharḳad; Golkondā; Ḥarrān.ii.(c); Maklī; Nafīsa; Rādkān; Sahsarām; Tādj Maḥall

see also Abarḳūh; Abū Ayyūb al-Anṣārī; Abū Madyan; Āgra; Aḥmad al-Badawī; Aḥmad Yasawī; Bahmanīs; Barīd Shāhīs.II; Djahāngīr; Ghāzī Miyān; Gunbadh-i Ḳābūs; Ḥimṣ; Imāmzāda; Karak Nūḥ; Ḳarbalāʾ; Ḳazwīn; al-Khalīl; Ḳubbat al-Hawāʾ; Maʿarrat al-Nuʿmān; al-Madīna; Sulṭāniyya.2; [in Suppl.] Mamlūks.iii.a.A

water-houses **Sabīl**.2

fire-pumps Ṭulumbadji̊

fountains Shadirwān

wells Bāʾolī; **Biʾr**; Biʾr Maymūn; Zamzam

see also Ḥawḍ

regions

Afghanistan and Indian subcontinent Āgra; Bahmanīs; Barīd Shāhīs.II; Bharōč; Bīdar;

Bīdjāpūr; Bihār; Čāmpānēr; Dawlatābād; Dihlī.2; Djūnāgaŕh; Ghaznawids; Ghūrids; Golkonḍā; Hampī; Hānsī; Ḥaydarābād; Hind.vii; Ḥusaynī Dālān; Ḳuṭb Mīnār; Lahore; Lakhnaw; Maḥall; Mahisur; Māndū.2; Mughals.7; Multān.2; Nāgawr; Sind.4; Srīnagar.2; Tādj Maḥall; Tughluḳids.2; Uččh.2; [in Suppl.] Nandana; Ṫhaṫṫā.2
see also Burdj.iii; Bustān.ii; Imām-bārā; Lashkar-i Bāzār; Māʾ.12; Maḳbara.5; Maklī; Manāra.2; Masdjid.II; Miḥrāb; Minbar.3; Miẓalla.5; Muthamman; Parčīn-kārī; Pīshṭāḳ

Africa → AFRICA; *for North African architecture, see below*

Andalusia al-Andalus.ix; Burdj.II; Gharnāṭa; Ishbīliya; Ḳurṭuba; Naṣrids.2
see also al-Nāẓūr

Arabian peninsula al-Ḥidjr; Kaʿba; al-Masdjid al-Ḥarām
see also Makka.4; Ṣanʿāʾ; Ṭāhirids.3.2

Central Asia Bukhārā; Ḥiṣn.iii; Īlkhāns; Samarḳand.2; Tīmūrids.3.b
see also Miḥrāb

Egypt Abu ʾl-Hawl; al-Azhar; Haram; al-Ḳāhira; Mashrabiyya.1; Nafīsa; [in Suppl.] Mamlūks
see also Miḥrāb; Misalla; Miṣr; Saʿīd al-Suʿadāʾ; al-Uḳṣur; [in Suppl.] Abū Sinbil

Fertile Crescent Baghdād; Dimashḳ; Ḥarrān.ii; Ḥimṣ; ʿIrāḳ.vii; Ḳubbat al-Ṣakhra; al-Ḳuds; Maʿarrat al-Nuʿmān; al-Marḳab.3; al-Masdjid al-Aḳṣā; al-Raḳḳa; al-Ukhayḍir; [in Suppl.] Bādiya; Dār al-Ḥadīth.I
see also Ḳaṣr al-Ḥayr al-Gharbī; Ḳaṣr al-Ḥayr al-Sharḳī; Khirbat al-Mafdjar; Miḥrāb; al-Rāwandān; [in Suppl.] Ḳaṣr al-Mushāsh; Ḳaṣr Ṭūbā; Ḳasṭal

Iran Ḥiṣn.ii; Iṣfahān.2; Iṣṭakhr; Ḳazwīn; Khursābād; Mashrabiyya.2; Rādkān; al-Rayy.2; Ṣafawids.V; Saldjūḳids.VI; Sāmānids.2(b); Sulṭāniyya.2; Tabrīz.2; Tihrān.I.3.b.ii; Ṭūs.2; Warāmīn.2; Zawāra; [in Suppl.] **Iran**.viii.(b)
see also Ḳaṣr-i Shīrīn; Miḥrāb; Ribāṭ-i Sharaf; Yazd.1; [in Suppl.] Maḳbara.4

North Africa Fās; Fāṭimid Art; Ḥiṣn.i; Ḳalʿat Banī Ḥammād; al-Ḳarawiyyīn; Zaytūna.1; [in Suppl.] Ḳaṣr.2
see also ʿAnaza; Bidjāya; Miḥrāb

Southeast Asia Ḥiṣn.iv; Indonesia.v; Masdjid.III-V

Turkey Adana; Anḳara; Aya Sofya; Diwrīgī; Diyār Bakr; Edirne; Ḥarrān.ii; Ḥiṣn Kayfā; Istanbul; Konya.2; Lāranda; ʿOthmānlî.V; [in Suppl.] Istanbul.VIII
see also Ḳaplîdja; Ḳāsim Agha; Khayr al-Dīn; Köshk; Miḥrāb; Rūm Ḳalʿesi; Sinān; Yalî

terms ʿAmūd; ʿAnaza; Bahw; Balāṭ; Īwān; Muḳarbaṣ; Muḳarnas; Muthamman; Pīshṭāḳ; Riwāḳ; Sarāy; Sardāb; Shadirwān; Ṭirāz.3

urban Bāb; Dār; Funduḳ; Ḥammām; Īwān; Ḳaysāriyya; Khān.II; Madrasa.III; Masdjid; Muṣallā.2; Rabʿ; Selāmlîḳ; Shāriʿ; Sūḳ; Sūr
see also Kanīsa; Sarāy; [in Suppl.] Mamlūks.iii.a.B; *and* → SEDENTARISM; URBANISM

fountains → ARCHITECTURE.MONUMENTS.WATER-HOUSES

ventilation Mirwaḥa; [in Suppl.] Bādgīr
see also Khaysh; Sardāb; Sind.4

ARMENIA **Armīniya**; Rewān; Shimshāṭ
and → CAUCASUS

ART Arabesque; Fann; Fusayfisāʾ; Kāshī; Khaṭṭ; Khazaf; Kitābāt; Lawn; Maʿdin.4; Parčīn-kārī; Rasm; Taṣwīr; Ṭirāz; Zakhrafa; Zalīdj; Zudjādj
see also Architecture; Billawr; Dhahab; Fiḍḍa; ʿIlm al-Djamāl; Khātam; Muhr; Ṣūra; *and* → ANIMALS.AND ART; ARCHITECTURE; WRITING.MANUSCRIPTS AND BOOKS

calligraphy **Khaṭṭ** (*and* [in Suppl.]); Tughra

see also ʿAlī; İnal; Ḳum(m)ī; Muraḳḳaʿ; Nus<u>kh</u>a; Tazwīr; Tīmūrids.3.a; *and* → WRITING
calligraphers ʿAlī Riḍā-i ʿAbbāsī; Ḥamza al-Ḥarrānī; Ibn al-Bawwāb; Ibn Muḳla; Muḥammad Ḥusayn Tabrīzī; Müstaḳīm-zāde; Yāḳūt al-Mustaʿṣimī
ceramics → ART.POTTERY
decorative ʿĀ<u>dj</u>; al-Asad; <u>Dj</u>iṣṣ; Fahd; Ḥayawān.6; Hilāl.ii; Īl<u>kh</u>āns; al-Ḳamar.II; Ma<u>sh</u>rabiyya; Parčīn-kārī; <u>Sh</u>ams.3; Tawrīḳ; Ṭirāz; ʿUnwān.2; Ya<u>sh</u>m.2; Za<u>kh</u>rafa
see also Kā<u>sh</u>ī; Maʿdin.4; [in Suppl.] Mamlūks.iii.b
drawing **Rasm**
glass al-Ḳily; ʿO<u>th</u>mānlî.VII.d; Sāmānids.2(a); **Zu<u>dj</u>ā<u>dj</u>**; [in Suppl.] Mamlūks.iii.b.C
handicrafts Ḳalamkārī; [in Suppl.] Bisāṭ; Dawāt
see also Ḥalfāʾ
illumination **ʿUnwān**.2; [in Suppl.] Mamlūks.iii.b.D; *and* → WRITING
metalware Bīdar; Īl<u>kh</u>āns; **Maʿdin**.4; ʿO<u>th</u>mānlî.VII.b; Sāmānids.2(a); Tīmūrids.3.d; [in Suppl.] Ibrīḳ; Mamlūks.iii.b.A
mosaics **Fusayfisāʾ**; Kā<u>sh</u>ī; Zalī<u>dj</u>
painting **Taṣwīr**.1
miniatures Īl<u>kh</u>āns; Mu<u>gh</u>als.9; Naḳḳā<u>sh</u>-<u>kh</u>āna; ʿO<u>th</u>mānlî.VIII
see also Fīl; Kalīla wa-Dimna.16; Māndū.3; Miʿrā<u>dj</u>.5; al-Mīzān.3; Muraḳḳaʿ; Rustam.2; Sāḳī.3; Tīmūrids.3.a; [in Suppl.] <u>Dj</u>awhar; *and* → ANIMALS.AND ART; ART.DRAWING
miniaturists Bihzād; Manṣūr; Maṭrāḳčî; Naḳḳā<u>sh</u> Ḥasan (Pa<u>sh</u>a); Riḍā ʿAbbāsī; Riḍāʾī; Siyāh-ḳalem; [in Suppl.] Lewnī
see also ʿAlī; Luḳmān b. Sayyid Ḥusayn
modern painting **Taṣwīr**.3
and → ART.DRAWING
painters <u>Dj</u>abrān <u>Kh</u>alīl <u>Dj</u>abrān; ʿO<u>th</u>mān Ḥamdī; Sipihrī; [in Suppl.] Dinet; Eyyūbo<u>gh</u>lu, Bedrī
photography **Taṣwīr**.2
pottery Anadolu.iii.6; al-Andalus.ix; **Fa<u>kh</u><u>kh</u>ār**; Īl<u>kh</u>āns; Iznīḳ; Ḳallala; **<u>Kh</u>azaf**; Mināʾī; ʿO<u>th</u>mānlî.VII.a; Sāmānids.2(a); Ṣīnī; Tīmūrids.3.c; Ṭīn.2; [in Suppl.] Mamlūks.iii.b.B; Ören Ḳalʿe
regional and period al-Andalus.ix; Berbers.VI; Fāṭimid Art; Īl<u>kh</u>āns; ʿIrāḳ.vii; Mu<u>gh</u>als.8 *and* 9; ʿO<u>th</u>mānlî.VII; Sal<u>dj</u>ūḳids.VI; Sāmānids.2(a); Tīmūrids.3.a; [in Suppl.] Iran.viii.(a); <u>Kh</u>aṭṭ.vi; Mamlūks.iii.b
silhouette-cutting Fa<u>kh</u>rī
tapestry Anadolu.iii.6; ʿO<u>th</u>mānlî.VI; Sa<u>dj</u><u>dj</u>āda.2; ʿU<u>sh</u>āḳ.2; [in Suppl.] **Bisāṭ**
see also Karkaddan; Mafrū<u>sh</u>āt; Mifra<u>sh</u>; Mīlās.2
textiles Ḥarīr; Ḳumā<u>sh</u>; Ṭirāz; [in Suppl.] Ḥāʾik
see also Ḳalamkārī; Ḳaṣab; Kattān; Ḳurḳūb; Mandīl; al-Nassā<u>dj</u>; *and* → CLOTHING. MATERIALS
production centres al-Andalus.ix; al-Bahnasā; Dabīḳ; Tinnīs
see also Bursa; Īl<u>kh</u>āns; Mu<u>gh</u>als.8; ʿO<u>th</u>mānlî.VI; al-Rayy.2; Sāmānids.2(a); Yazd.1; *and* → ART.TAPESTRY
tiles **Kā<u>sh</u>ī**
see also Anadolu.iii.6

ASCETICISM Bakkāʾ; Malāmatiyya; **Zuhd**
see also <u>Kh</u>alwa; Manāḳib; [in Suppl.] Asad b. Mūsā b. Ibrāhīm; Ṣalāt-i Maʿkūsa; *for ascetics* → MYSTICISM.MYSTICS; SAINTHOOD
poetry **Zuhdiyya**

ASIA Almalîgh; Baikal
see also Baraba; Mogholistān
Central → CENTRAL ASIA
East Čam; Djāwī; Indochina; Indonesia; Ḳimār; Malay Peninsula; Malaysia; Patani; Philippines; al-Shīlā; al-Ṣīn; Singapore; Thailand; Tubbat; al-Yabānī; [in Suppl.] Brunei
see also Kitābāt.8; Ṣanf; Shāh Bandar.2; ʿUlamāʾ.5; Waḳf.VII.ii-vi; Wāḳwāḳ; Walī.7; Zābadj; [in Suppl.] Demography.VIII; al-Marʾa; *and* → ARCHITECTURE.REGIONS.SOUTHEAST ASIA; LAW.IN SOUTHEAST ASIA; ONOMASTICS.TITLES; PRE-ISLAM.IN SOUTHEAST ASIA
for individual countries → CHINA; INDONESIA; MALAYSIA; MONGOLIA; PHILIPPINES; THAILAND; *for Japan, see* al-Yabānī; *for Tibet, see* Tubbat
Eurasia → EUROPE
South Bangāla; Burma; Ceylon; Hind; Laccadives; Maldives; Mauritius; Minicoy; Nepal; Nicobars; Pākistān; Seychelles
see also Ruhmī; Waḳf.VII.i
for individual countries → BANGLADESH; BURMA; INDIA; NEPAL; PAKISTAN; SRI LANKA

ASSYRIA Khursābād; Nimrūd; Nīnawā.1; Zindjirli; [in Suppl.] Athūr

ASTROLOGY Ikhtiyārāt; Ḳaws Ḳuzaḥ; al-Kayd; Ḳirān; Minṭaḳat al-Burūdj; Munadjdjim; **Nudjūm (Aḥkām al-)**; al-Tasyīr
see also Khaṭṭ; Zāʾirdja; Zīdj; *and* → ASTRONOMY.CELESTIAL OBJECTS
astrologers Abū Maʿshar al-Balkhī; al-Bīrūnī; Ibn Abi 'l-Ridjāl, Abu 'l-Ḥasan; Ibn al-Khaṣīb, Abū Bakr; al-Ḳabīṣī; al-Khayyāṭ, Abū ʿAlī; Māshāʾ Allāh; ʿUṭārid b. Muḥammad; [in Suppl.] Yazîdjî
see also Baṭlamiyūs; *and* → ASTRONOMY; DIVINATION
terms al-Djawzahar; Ḥadd; Ḳaṭʿ; Muthallath; Saʿd wa-Naḥs (*and* al-Saʿdānⁱ; Shaḳāwa); al-Sahm.1.b; al-Ṭāliʿ.2; al-Tinnīn

ASTRONOMY Anwāʾ; Asṭurlāb; Falak; Hayʾa; **ʿIlm al-Hayʾa**; al-Ḳamar.I; al-Kayd; Kusūf; al-Ḳuṭb; al-Madd wa 'l-Djazr; al-Madjarra; al-Manāzil; Minṭaḳat al-Burūdj; al-Nudjūm; Zīdj
see also Djughrāfiyā; Ḳibla.ii; al-Ḳubba; al-Kura; Makka.4; Mīḳāt.2; Mizwala
astronomers ʿAbd al-Raḥmān al-Ṣūfī; Abu 'l-Ṣalt Umayya (*and* Umayya, Abu 'l-Ṣalt); ʿAlī al-Ḳūshdjī; al-Badīʿ al-Asṭurlābī; al-Battānī; al-Bīrūnī; al-Biṭrūdjī; Djābir b. Aflaḥ; al-Djaghmīnī; al-Farghānī; Ḥabash al-Ḥāsib al-Marwazī; Ibn Amādjūr; Ibn al-Bannāʾ al-Marrākushī; Ibn ʿIrāḳ; Ibn al-Ṣaffār; Ibn al-Samḥ; Ibn Yūnus; al-Kāshī; al-Khʷārazmī, Abū Djaʿfar; al-Khāzin; al-Khazīnī; al-Khudjandī; Kushiyār b. Labān; Ḳuṭb al-Dīn Shīrāzī; al-Madjrīṭī; al-Mārdīnī; al-Marrākushī; Muḥammad b. ʿĪsā al-Māhānī; Muḥammad b. ʿUmar; al-Nayrīzī; al-Shayzarī; Taḳī al-Dīn; Thābit b. Ḳurra; al-Ṭūsī, Naṣīr al-Dīn; ʿUmar Khayyām; ʿUṭārid b. Muḥammad; al-Zarḳālī; [in Suppl.] ʿAbd al-Salām b. Muḥammad; Ḳāḍī-zāde Rūmī; al-Kūhī
see also Baṭlamiyūs; al-Falakī; Falakī Shirwānī; Ibn al-Haytham; Ḳusṭā b. Lūḳā; Sindhind; [in Suppl.] Ibn al-Adjdābī; *and* → ASTROLOGY
celestial objects
comets **al-Nudjūm**.III.b
planets al-Ḳamar.I; al-Mirrīkh; al-Mushtarī; **al-Nudjūm**.II; ʿUṭārid; Zuḥal; Zuhara
see also Minṭaḳat al-Burūdj; Ruʾyat al-Hilāl; al-Saʿdānⁱ; Taḳwīm.1; al-ʿUzzā; Zīdj
stars and constellations ʿAḳrab; ʿAnāḳ; al-Asad; Dadjādja; Fard.e; Kalb; Ḳird; Mahāt; Minṭaḳat al-Burūdj; Muthallath; Naʿām; Nasr; **al-Nudjūm**; Radīf.1; al-Sahm.1.c; Samak.9; Saraṭān.6; Shams.2; al-Shiʿrā; Tādj; Thaʿlab; al-Tinnīn; ʿUḳāb; Zarāfa; [in Suppl.] Arnab; Ghanam

see also al-Kayd; Sa'd wa-Naḥs (*and* al-Sa'dān[i]; Shakāwa); al-Sāḳ; Sulaḥfā; al-Ṭā'ir
chronology **Ta'rīkh**.I.2
observatory **Marṣad**
see also Udjdjayn; Ulugh Beg; 'Umar Khayyām
terms al-Djawzahar; Istiḳbāl; al-Maṭāli'; al-Maṭla'; al-Mayl; Muḳābala.1; Muḳanṭarāt; Niṣf al-Nahār; Radīf.1; Rub'; Ru'yat al-Hilāl; al-Sāḳ; al-Samt; Shakkāziyya; Ṭabī'a.4; al-Ta'dīl; al-Ta'dīl bayn al-Saṭrayn; Ta'dīl al-Zamān; Taḳwīm.1; al-Ṭāli'.1; Zīdj

AUSTRIA Beč; **Nemče**
see also Muslimūn.2.ii

B

BĀBISM → SECTS

BAHAIS Bāb; Bābīs; Bahā' Allāh; **Bahā'īs**; Mashriḳ al-Adhkār; Naḳḍ al-Mīthāḳ; Shawḳī Efendi Rabbānī
see also Lawḥ; Maẓhar; [in Suppl.] Anṣārī

BAHRAIN **al-Baḥrayn**; āl-Khalīfa; Madjlis.4.A.x; Maḥkama.4.ix; Ṣiḥāfa.1.(xii)
see also Ḳarmaṭī; 'Uṣfūrids; 'Utūb
toponyms al-Manāma; al-Muḥarraḳ; Yabrīn
see also al-Mushaḳḳar

BALKANS **Balkan**; **Rūmeli**; al-Ṣaḳāliba
see also Ṭarīḳa.II.6; Walī.4; Wardar; Woyvoda; *and* → EUROPE.EASTERN EUROPE
and Ottoman military Eflāḳ; Martolos; Woynuḳ
and → the section Toponyms under Balkan states; MILITARY.OTTOMAN

BANGLADESH **Bangāla**; Madjlis.4.C
see also Bengali; Nadhr al-Islām; Satya Pīr; [in Suppl.] Djarīda.vii
literature → LITERATURE.IN OTHER LANGUAGES
toponyms Bāḳargandj; Bangāla; Bōgrā; Chittagong; Ḍhākā; Dīnādjpur; Djassawr; Farīdpur; Sātgā'on; Silhet; Sundarban
see also Ruhmī; Sonārgā'on

BASQUES **al-Bashkunish**
see also Ibn Gharsiya

BEDOUINS **Badw**; Bi'r; Dawār; Ghanīma; Ghazw; al-Hidjar; Tha'r; [in Suppl.] Khuwwa
see also Liṣṣ; 'Urf.2.I; Wasm; *and* → LAW.CUSTOMARY; NOMADISM; SAUDI ARABIA; TRIBES.ARABIAN PENINSULA
writings on Rzewuski

BENIN Kandi; Kotonou; Kouandé

BERBERS **Berbers**; Judaeo-Berber
see also Ḳallala; Ḳiṣṣa.8; Libās.ii; Mafākhir al-Barbar; [in Suppl.] Sība; *and* → ALGERIA
customary law 'Āda.ii; Ḳānūn.iv
see also 'Urf

customs Ḥimāya.ii.II; Leff; Lithām; Ṣaff.3
dynasties ʿAbd al-Wādids; ʿAmmār; Marīnids; Midrār; al-Murābiṭūn; al-Muwaḥḥidūn; Razīn, Banū; Zīrids
language → LANGUAGES.AFRO-ASIATIC
music Imẓad
religion al-Badjalī; Berbers.III; Ḥā-Mīm; Ṣāliḥ b. Ṭarīf
resistance Berbers.I.c; al-Kāhina; Kusayla; Maysara
rulers al-Irdjānī; [in Suppl.] Zīrī b. ʿAṭiyya
tribes al-Barānis; Barghawāṭa; Birzāl; al-Butr; Djazūla; Ghāniya; Ghubrīnī; Ghumāra; Glāwā; Gudāla; Ḥāḥā; Hargha; Hawwāra; Hintāta; Ifoghas; Īfran; Iraten; Kutāma; Lamṭa; Lamtūna; Lawāta; Maghīla; Maghrāwa; Malzūza; Maṣmūda; Māssa; Maṭghara; Maṭmāṭa; Mazāta; Midyūna; Misrāta; al-Nafūsa; Nafza; Nafzāwa; Ṣanhādja; Ṭawāriḳ; Zanāta; [in Suppl.] Awraba
see also Shāwiya.1; Ṣufriyya.2

BIBLE **Indjīl; Tawrāt**
and → CHRISTIANITY; JUDAISM
biblical personages Ādam; ʿAmālīḳ; Ayyūb; Āzar; ʿAzāzīl; Balʿam; Bilḳīs; Binyāmīn; Bukhtnaṣ(ṣ)ar; Dāniyāl; Dāwūd; Djabrāʾīl; Djālūt; Firʿawn; Hābīl wa-Ḳābīl; Ḥām; Hāmān; Hārūn b. ʿImrān; Hārūt wa-Mārūt; Ḥawwāʾ; Ḥizḳīl; Ibrāhīm; Ilyās; ʿImrān; Irmiyā; ʿĪsā; Isḥāḳ; Ismāʿīl; Kanʿān; Ḳārūn; Ḳiṭfīr; Kūsh; Lamak; Lazarus; Lūṭ; Maryam; al-Masīḥ; Mūsā; Namrūd; Nūḥ; Rāḥīl; Sām.1; al-Sāmirī; Sāra; Shamsūn; Shamwīl; Shaʿyā; Shīth; Sulaymān b. Dāwūd; Ṭālūt; ʿŪdj; Yāfith; Yaḥyā b. Zakariyyāʾ; Yaʿḳūb; Yūnus; Yūshaʿ b. Nūn; Yūsuf; Zakariyyāʾ
see also Dhu ʾl-Kifl; al-Fayyūm; Hūd; Idrīs; Yādjūdj wa-Mādjūdj; *and* → PROPHETHOOD
biblical toponyms Ṣihyawn
see also Djūdī; *and* → PALESTINE/ISRAEL
translations
into Arabic Fāris al-Shidyāḳ; Saʿadyā Ben Yōsēf; al-Yāzidjī.1; [in Suppl.] al-Bustānī.2
see also ʿArabiyya.A.ii.1; Judaeo-Arabic.iii.B; Tawrāt
into Persian Abu ʾl-Faḍl ʿAllāmī
see also Judaeo-Persian.i.2

BOSNIA → (former) YUGOSLAVIA

BOTANY Adwiya; al-ʿAshshāb; Nabāt
and → AGRICULTURE; FLORA; MEDICINE; PHARMACOLOGY
botanists Abū ʿUbayd al-Bakrī; al-Dīnawarī, Abū Ḥanīfa; Ibn al-Bayṭār; al-Ṭighnarī; [in Suppl.] al-Ghāfiḳī; Ibn al-Rūmiyya
see also Abu ʾl-Khayr al-Ishbīlī; Filāḥa; Nīḳūlāʾūs; al-Suwaydī

BUDDHISM Bakhshī; Budd; **Sumaniyya**
see also Bāmiyān; al-Barāmika.1; Bilawhar wa-Yūdāsaf; Tañri̊

BULGARIA **Bulgaria**; Pomaks
see also Küčük Ḳaynardja; Muhādjir.2; Muslimūn.1.B.5
physical geography
waters Merič
toponyms Burgas; Deli-Orman; Dobrudja; Filibe; Hezārghrad; Küstendil; Newrokop; Nīkbūlī; ʿOthmān Pazar; Plewna; Rusčuk; Selwi; Shumnu; Ṣofya; Tatar Pazarcik; Ti̊rnowa; Warna; Widin; Zishtowa

BURMA Arakan; **Burma**; Mergui; Rangoon; Zerbadis

BYZANTINE EMPIRE Biṭrīḳ; Ḳayṣar; **Rūm**
see also Anadolu.iii.1 *and* 2; Hiba.i; Iznīḳ; Ḳalāwdhiya; Ḳubrus; (al-)Ḳusṭanṭīniyya; al-Maṣṣīṣa; Muʾta; Nauplion.1; Saracens; Umur Pasha; Wenedik; al-Ẓāhir li-Iʿzāz Dīn Allāh; *and* → GREECE; PALESTINE/ISRAEL; SYRIA; TURKEY, *in particular the section Toponyms*
allies Djarādjima; Djarrāḥids; Ghassān; al-Ḥārith b. Djabala; Kinda.1; Salīḥ; [in Suppl.] Djabala b. al-Ḥārith
and → TRIBES
military Alay; Lamas-ṣū; Malāzgird.2; Nafṭ.2; Tourkopo(u)loi; [in Suppl.] Dhāt al-Ṣawārī
see also al-ʿAwāṣim; Cilicia; Ṣāʾifa.1; Sayf al-Dawla; al-Thughūr.1
battles Yarmūk.2

C

CALIPHATE Ahl al-Ḥall wa ʾl-ʿAḳd; Bayʿa; Ḥādjib.i; Ḥarb.ii; Hiba.i; Imāma; Ḳaḍīb; Kātib.i; **Khalīfa**; Libās.i; Madjlis.1; Marāsim.1; Mawākib.1; Shūrā.1; Walī al-ʿAhd; Wazīr
see also Amīr al-Muʾminīn; Ghulām.i; Khilʿa.ii; Laḳab.2; Māl al-Bayʿa; *and* → COURT CEREMONY
ʿAbbāsids (750-1258) **ʿAbbāsids**; Baghdād; Dīwān.i; Ḥādjib.i; Khalīfa.i.B; Marāsim.1; Mawākib.1; Muṣādara.2; Musawwida; Naḳīb.1; Naḳīb al-Ashrāf.1; Sāmarrāʾ; Wazīr.I.1
see also al-Abnāʾ.III; ʿAlī b. ʿAbd Allāh b. al-ʿAbbās; ʿAlids; Architecture.I.3; Ḍarība; Hāshimiyya; al-Hāshimiyya; Laḳab.2; Libās.i.4; Riḍā.2; al-Shuʿūbiyya; Sikka.2; Walī al-ʿAhd; [in Suppl.] al-Khuld; Shāʿir.1.B; *and* → DYNASTIES.PERSIA
caliphs Abu ʾl-ʿAbbās al-Saffāḥ; al-Amīn; al-Hādī ila ʾl-Ḥaḳḳ; Hārūn al-Rashīd; al-Ḳādir bi ʾllāh; al-Ḳāhir bi ʾllāh; al-Ḳāʾim bi-amr Allāh; al-Mahdī; al-Maʾmūn; al-Manṣūr; al-Muhtadī; al-Muḳtadī; al-Muḳtadir; al-Muḳtafī bi-llāh; al-Muḳtafī li-Amr Allāh; al-Muntaṣir; al-Mustaḍīʾ; al-Mustaʿīn (I); al-Mustaʿīn (II); al-Mustakfī; al-Mustandjid (I); al-Mustandjid (II); al-Mustanṣir (I); al-Mustanṣir (II); al-Mustarshid; al-Mustaʿṣim bi ʾllāh; al-Mustaẓhir bi ʾllāh; al-Muʿtaḍid bi ʾllāh; al-Muʿtamid ʿalā ʾllāh; al-Muʿtaṣim bi ʾllāh; al-Mutawakkil ʿalā ʾllāh; al-Muʿtazz bi ʾllāh; al-Muṭīʿ li ʾllāh; al-Muttaḳī li ʾllāh; al-Nāṣir li-Dīn Allāh, Abu ʾl-ʿAbbās; al-Rāḍī bi ʾllāh; al-Rāshid; al-Ṭāʾiʿ li-Amr Allāh; al-Wāthiḳ bi ʾllāh; al-Ẓāhir bi-Amr Allāh
see also ʿAbd Allāh b. ʿAlī; Būrān; al-Khayzurān bint ʿAṭāʾ al-Djurashiyya; Muḥammad b. ʿAlī b. ʿAbd Allāh; al-Muwaffaḳ; al-Ruṣāfa.2
viziers Abū ʿAbd Allāh Yaʿḳūb; Abū Salāma al-Khallāl; Abū ʿUbayd Allāh; ʿAḍud al-Dīn; ʿAlī b. ʿĪsā; al-Barāmika.3; al-Barīdī; al-Djardjarāʾī.1-3; al-Faḍl b. Marwān; al-Faḍl b. al-Rabīʿ; al-Faḍl b. Sahl b. Zadhānfarūkh; al-Fayḍ b. Abī Ṣāliḥ; Ḥamīd; Hibat Allāh b. Muḥammad; Ibn al-Alḳamī; Ibn al-Baladī; Ibn al-Furāt; Ibn Hubayra; Ibn Khāḳan.2 *and* 3; Ibn Makhlad; Ibn Muḳla; Ibn al-Muslima; Ibn al-Zayyāt; al-Iskāfī, Abu ʾl-Faḍl; al-Iskāfī, Abū Isḥāḳ; Ismāʿīl b. Bulbul; al-Khaṣībī; al-Rabīʿ b. Yūnus; Rabīb al-Dawla; al-Rūdhrāwarī; Wahb, Banū; al-Zaynabī
see also al-Djahshiyārī; Hilāl al-Ṣābiʾ; Khātam; Wazīr.I.1
secretaries Aḥmad b. Abī Khālid al-Aḥwal; Aḥmad b. Yūsuf; ʿAmr b. Masʿada; al-Ḥasan b. Sahl; Ibn al-Djarrāḥ; Ibn Khāḳan.1 *and* 4; Ibn al-Māshiṭa; al-Mūriyānī
see also Wahb, Banū; [in Suppl.] Shāʿir.1.B.ii
historians of al-Djahshiyārī; Ibn Abi ʾl-Dam; Ibn Abī Ṭāhir Ṭayfūr; Ibn al-Djawzī; Ibn al-Naṭṭāḥ; Ibn al-Sāʿī; Ibn al-Ṭiḳṭaḳā; al-Madāʾinī; Ṣābiʾ.(3).4; ʿUbayd Allāh b. Aḥmad b. Abī Ṭāhir; al-Yaʿḳūbī
see also al-Zubayr b. Bakkār

other personages al-ʿAbbās b. ʿAmr al-Ghanawī; al-ʿAbbās b. al-Maʾmūn; al-ʿAbbās b. Muḥammad; ʿAbd Allāh b. ʿAlī; ʿAbd al-Djabbār b. ʿAbd al-Raḥmān; ʿAbd al-Malik b. Ṣāliḥ; Abū ʿAwn; Abū Muslim; ʿAlī al-Riḍā; Badjkam; Badr al-Kharshanī; Bughā al-Kabīr; Bughā al-Sharābī; Dulafids; al-Fatḥ b. Khāḳān; Harthama b. Aʿyan; al-Ḥasan b. Zayd b. al-Ḥasan; Ḥātim b. Harthama; Ḥumayd b. ʿAbd al-Ḥamīd; Ibn Abi ʾl-Shawārib; Ibn Buhlūl; Ibn al-Djaṣṣāṣ.II; Ibn Ḥamdūn; Ibn Māhān; Ibn al-Mudabbir; Ibn al-Muʿtazz; Ibn Rāʾiḳ; Ibn Thawāba; Ibrāhīm b. ʿAbd Allāh; ʿĪsā b. Mūsā; ʿĪsā b. al-Shaykh; Ḳaḥṭaba; al-Ḳāsim b. ʿĪsā; Maʿn b. Zāʾida; al-Mubarḳaʿ; Muhallabids; Muḥammad b. ʿAbd Allāh (al-Nafs al-Zakiyya); Muḥammad b. Ṭughdj al-Ikhshīd; Muḥammad b. Yāḳūt; Muʾnis al-Faḥl; Muʾnis al-Muẓaffar; al-Muwaffaḳ; Naṣr b. Shabath; al-Nāṭiḳ bi ʾl-Ḥaḳḳ; al-Nūsharī; Rāfiʿ b. Harthama; Rāfiʿ b. al-Layth b. Naṣr b. Sayyār; al-Rāwandiyya; Rawḥ b. Ḥātim; Sādjids; Ṣāliḥ b. ʿAlī; al-Sarakhsī, Abu ʾl-ʿAbbās; al-Sarī; Shabīb b. Shayba; Sulaymān b. ʿAlī b. ʿAbd Allāh; Sunbādh; al-Thaghrī; ʿUdjayf b. ʿAnbasa; Ustādhsīs; al-Walīd b. Ṭarīf; al-Wāthiḳī; Yaḥyā b. ʿAbd Allāh; Yaḥyā b. Aktham; Yūsuf al-Barm; Zawāḳīl; Ziyād b. Ṣāliḥ al-Khuzāʿī; Zubayda bt. Djaʿfar; [in Suppl.] Abū Manṣūr b. Yūsuf; Aytākh al-Turkī; Badr al-Muʿtaḍidī; al-Dāmaghānī, Abū ʿAbd Allāh; al-Dāmaghānī, Abu ʾl-Ḥasan; al-Ghiṭrīf b. ʿAṭāʾ; Ibn Dirham; Sallām al-Tardjumān; Ṭughdj

Fāṭimids (909-1171) Dīwān.i *and* ii.(2); **Fāṭimids**; Ḥādjib.iv; Ḥidjāb.II; al-Ḳāhira; Khalīfa.i.D; Libās.i.5; Marāsim.1; Mawākib.1; Wazīr.I.2

see also Laḳab.2; Ṣāḥib al-Bāb; Sitr; Wāsiṭa; al-Wazīr al-Ṣaghīr; Zimām

caliphs Abū ʿAbd Allāh al-Shīʿī; al-ʿĀḍid li-Dīn Allāh; al-Āmir; al-ʿAzīz bi ʾllāh; al-Ḥāfiẓ; al-Ḥākim bi-Amr Allāh; al-Ḳāʾim; al-Mahdī ʿUbayd Allāh; al-Manṣūr bi ʾllāh; al-Muʿizz li-Dīn Allāh; al-Mustaʿlī bi ʾllāh; al-Mustanṣir (bi ʾllāh); al-Ẓāfir bi-Aʿdāʾ Allāh; al-Ẓāhir li-Iʿzāz Dīn Allāh

see also al-Walīd b. Hishām

viziers ʿAbbās b. Abi ʾl-Futūḥ; al-ʿĀdil b. al-Salār; al-Afḍal b. Badr al-Djamālī; al-Afḍal (Kutayfāt); Badr al-Djamālī; Bahrām; al-Baṭāʾiḥī; Ḍirghām; Djabr Ibn al-Ḳāsim; al-Djardjarāʾī.4; Ibn Killis; Ibn Maṣāl; Ruzzīk b. Ṭalāʾiʿ; Shāwar; Shīrkūh; Ṭalāʾiʿ b. Ruzzīk; Yānis; al-Yāzurī; [in Suppl.] Ibn Khalaf.2

see also Wazīr.I.2

secretaries Ibn Mammātī; Ibn al-Ṣayrafī; [in Suppl.] Ibn Khalaf, Abu ʾl-Ḥasan

historians of Ibn al-Ṭuwayr; al-Maḳrīzī; al-Musabbiḥī

see also Djawdhar

other personages Abū Yazīd al-Nukkārī; Bardjawān; Djawdhar; Djawhar al-Ṣiḳillī; Khalaf b. Mulāʿib al-Ashhabī; al-Kirmānī; Nizār b. al-Mustanṣir; al-Nuʿmān; Sitt al-Mulk; Tamīm b. al-Muʿizz li-Dīn Allāh; [in Suppl.] al-Ramlī

see also al-Farghānī; Ẓāfir al-Ḥaddād

Rightly-Guided Caliphs (632-661) Khalīfa.i.A; Shūrā.1; [in Suppl.] **al-Khulafāʾ al-Rāshidūn**

caliphs Abū Bakr; ʿAlī b. Abī Ṭālib; ʿUmar (I) b. al-Khaṭṭāb; ʿUthmān b. ʿAffān

see also Ḥarūrāʾ; Ibn Muldjam; Khalīfa.i.A; al-Saḳīfa; al-Ṣiddīḳ; Taḥkīm; ʿUthmāniyya; Wufūd; [in Suppl.] al-Ridda; *and* → MILITARY.BATTLES.633-660

other personages Abān b. ʿUthmān; ʿAbd Allāh b. al-ʿAbbās; ʿAbd Allāh b. ʿĀmir; ʿAbd Allāh b. Saʿd; ʿAbd Allāh b. Salām; ʿAbd Allāh b. Wahb; ʿAbd al-Raḥmān b. ʿAwf; ʿAbd al-Raḥmān b. Samura; Abu ʾl-Aswad al-Duʾalī; Abū Ayyūb al-Anṣārī; Abu ʾl-Dunyā; Abū ʿUbayda al-Djarrāḥ; al-Aḥnaf b. Ḳays; al-Aḳraʿ b. Ḥābis; ʿAmr b. al-ʿĀṣ; al-Ashʿarī, Abū Mūsā; al-Ashʿath; al-Ashtar; al-Bāhilī; Ḥabīb b. Maslama; al-Ḳaʿḳāʿ b. ʿAmr; Khālid b. al-Walīd; Muḥammad b. Abī Bakr; al-Muthannā b. Ḥāritha; Saʿīd b. al-ʿĀṣ; Sulaymān b. Ṣurad; Usāma b. Zayd; Yazīd b. Abī Sufyān; Zayd b. Thābit; al-Zibriḳān b. Badr

and → MUḤAMMAD, THE PROPHET.COMPANIONS OF *and* FAMILY OF

Umayyads (661-750) Dimashk; Dīwān.i; Hādjib.i; Khalīfa.i.A; Mawlā.2.b; **Umayyads**; [in Suppl.] Bādiya
see also Architecture.I.2; Ḳays ʿAylān; Libās.i.4; Marwānids; Sufyānids; Umayya b. ʿAbd Shams; Umayyads.In Spain; ʿUthmāniyya.4; Wufūd; *and* → DYNASTIES.SPAIN AND NORTH AFRICA.UMAYYADS
caliphs ʿAbd al-Malik b. Marwān; Hishām; Marwān I b. al-Ḥakam; Marwān II; Muʿāwiya I; Muʿāwiya II; Sulaymān b. ʿAbd al-Malik; ʿUmar (II) b. ʿAbd al-ʿAzīz; al-Walīd; Yazīd (I) b. Muʿāwiya; Yazīd (II) b. ʿAbd al-Malik; Yazīd (III) b. al-Walīd
see also Būṣīr; al-Ruṣāfa.3; al-Shām.2(a); Taḥkīm
historians of ʿAwāna b. al-Ḥakam al-Kalbī; al-Azdī
see also al-Yaʿḳūbī
secretaries ʿAbd al-Ḥamīd; Yazīd b. Abī Muslim; Ziyād b. Abīhi
other personages ʿAbbād b. Ziyād; al-ʿAbbās b. al-Walīd; ʿAbd Allāh b. ʿAbd al-Malik; ʿAbd Allāh b. Hammām; ʿAbd Allāh b. Ḥanẓala; ʿAbd Allāh b. Khāzim; ʿAbd Allāh b. Muṭīʿ; ʿAbd Allāh b. al-Zubayr; ʿAbd al-ʿAzīz b. al-Ḥadjdjādj; ʿAbd al-ʿAzīz b. Marwān; ʿAbd al-ʿAzīz b. al-Walīd; ʿAbd al-Raḥmān b. Khālid; ʿAmr b. Saʿīd; Asad b. ʿAbd Allāh; al-Aṣamm.1; Baldj b. Bishr; Bishr b. Marwān; Bishr b. al-Walīd; Bukayr b. Māhān; Bukayr b. Wishāḥ; Busr; al-Ḍaḥḥāk b. Ḳays al-Fihrī; al-Djarrāḥ b. ʿAbd Allāh; al-Djunayd b. ʿAbd Allāh; al-Ḥadjdjādj b. Yūsuf; Ḥanẓala b. Ṣafwān b. Zuhayr; al-Ḥārith b. Suraydj; Ḥassān b. Mālik; Ḥassān b. al-Nuʿmān al-Ghassānī; al-Ḥurr b. Yazīd; al-Ḥusayn b. Numayr; Ibn al-Ashʿath; Ibn al-Ḥaḍramī; Ibn Hubayra; Khālid b. ʿAbd Allāh al-Ḳasrī; Khālid b. Yazīd b. Muʿāwiya; Kulthūm b. ʿIyāḍ al-Ḳushayrī; Ḳurra b. Sharīk; Ḳutayba b. Muslim; Maʿn b. Zāʾida; Masāmiʿa; Maslama b. ʿAbd al-Malik b. Marwān; Maymūn b. Mihrān; Muʿāwiya b. Hishām; al-Mughīra b. Shuʿba; Muhallabids; Muḥammad b. al-Ḳāsim; Muslim b. ʿUḳba; Naṣr b. Sayyār; al-Nuʿmān b. Bashīr; Rawḥ b. Zinbāʿ; Salm b. Ziyād b. Abīhi; Shabīb b. Yazīd; Sulaymān b. Kathīr; Ṭalḥat al-Ṭalaḥāt; Tawwābūn; al-Thaḳafī, Yūsuf b. ʿUmar; ʿUbayd Allāh b. Abī Bakra; ʿUbayd Allāh b. Ḥabḥāb; ʿUbayd Allāh b. ʿUmar; ʿUbayd Allāh b. Ziyād; ʿUḳba b. Nāfiʿ; Zayd b. ʿAlī b. al-Ḥusayn; Ziyād b. Abīhi; [in Suppl.] ʿAdī b. Arṭāt; Radjaʾ b. Ḥaywa; Saʿīd b. Djubayr; Shamir b. Dhi ʾl-Djawshan
see also al-Baṭṭāl; Iyās b. Muʿāwiya; [in Suppl.] al-Sufyānī; Ṭālib al-Ḥaḳḳ
treatises on al-Ḳalḳashandī.1

CARTOGRAPHY Kharīṭa
and → GEOGRAPHY; NAVIGATION
cartographers al-Falakī; Ibn Sarābiyūn; Meḥmed Reʾīs; Pīrī Reʾīs

CAUCASUS Ādharbaydjān.ii; Armīniya; Dāghistān; **al-Ḳabḳ** (*and* [in Suppl.]); al-Kurdj
see also Djarīda.iv; Ḳarā Bāgh; Muhādjir.2; Shīrwān Shāh
mysticism Ṭarīḳa.II.5; Walī.4
physical geography
mountains al-Ḳabḳ; [in Suppl.] Shāh Dagh
waters Alindjaḳ; Gökče-tengiz; Ḳarā Deniz; Ḳi̊zi̊l-üzen; Ḳuban; Kur; al-Rass; Safīd Rūd; Terek
population Abkhāz.2; Alān; Andi; Arči; Avars; Balkar; Čečens; Čerkes; Darghin; Dido; Ingush; Kabards; Ḳapuča; Ḳaračay; Ḳarata; Ḳaytaḳ; Khaputs; Khemshin; Khinalug; Khunzal; Khvarshi̊; Ḳri̊z; Ḳubači; Kwanadi; Laḳ; Laz; Lezgh; Noghay; Ossetians; Rūs; Rutul; Tsakhur; Ubykh; [in Suppl.] Demography.VI
see also Ḳumuḳ
resistance to Russian conquest Ḥamza Beg; Shāmil; Ushurma, Manṣūr
see also Ḥizb.iv; [in Suppl.] al-Ḳabḳ.3.d

toponyms

ancient Alindjaḳ; Arrān; Bādjarwān.1; Balandjar; Baylaḳān; Dwin; Saray; Shammākha; Shimshāṭ; Shīrwān; Shīz

present-day Akhiskha; Astrakhān; Bāb al-Abwāb; Bākū; Bardhaʿa; Batumi; Derbend; Gandja; Ḳubba; Lankoran; Makhač-ḳalʿe; Mūḳān; Nakhčiwān; Shakkī; Ṭabarsarān; Tālish; Tiflīs; [in Suppl.] Djulfā.I; Ören Ḳalʿe

CENTRAL ASIA Badakhshān; Čaghāniyān; Khʷārazm; **Mā warāʾ al-Nahr**; Mogholistān
see also Hayāṭila; Ismāʿīl b. Aḥmad; Ḳarā Khiṭāy; Ḳazaḳ; Nīzak, Ṭarkhān; Tīmūrids; Waḳf.V; [in Suppl.] Atalïḳ; Djulfā.I; Khʷādjas; *and* → DYNASTIES.MONGOLS; MONGOLIA; ONOMASTICS
for former republics of the USSR → *the section Toponyms below*

architecture → ARCHITECTURE.REGIONS

belles-lettres Tādjīkī.2; *and* → LITERATURE.DRAMA *and* POETRY.TURKISH.IN EASTERN TURKISH

former Soviet Union al-ʿArab.iii.Appendix; Basmačis; Djarīda.iv; Fiṭrat; Ḥizb.v; Khodjaev; Ṣadr al-Dīn ʿAynī; [in Suppl.] Demography.VI
and → *the section Toponyms below*

historians of ʿAbd al-Karīm Bukhārī
see also Ḥaydar b. ʿAlī

mysticism → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS

physical geography

deserts Ḳaraḳum; Ḳïzïl-ḳum

mountains Ala Dagh; Altai; Balkhān; Pamirs
see also Čopan-ata

waters Aḳ Ṣu; Amū Daryā; Aral; Baḥr al-Khazar; Balkhash; Čaghān-rūd; Ču; Ili; Issïk-kul; Ḳarā-köl; Murghāb; Sïr Daryā; Ṭarāz; Turgay; Wakhsh; Zarafshān
see also Su; [in Suppl.] Māʾ.10

population Balūč; Čāwdors (*and* [in Suppl.] Čawdor); Emreli; Gagauz; Ḳaraḳalpaḳ; Khaladj; Ḳungrāt; Ḳurama; Özbeg; Tarančis; Türkmen.3; Yaghma; [in Suppl.] Demography.VI; Yomut
see also Altaians; al-ʿArab.iii.Appendix; Ghalča; Ghuzz; Ḳarluḳ; Ḳazaḳ; Ḳipčaḳ; Ḳïrgïz; Ḳumān; Kumīdjīs; Ḳun; Sārt; Tādjīk; [in Suppl.] Ersarï

reformism [in Suppl.] **Iṣlāḥ**.v

toponyms

ancient Abaskūn; Abīward; Akhsīkath; Ardjīsh; Balāsāghūn; Banākat; Fārāb; Firabr; Gurgandj; Kāth; Ḳayalïḳ; Marw al-Rudh; Marw al-Shāhidjān; Mashhad-i Miṣriyān; Nakhshab; Pishpek; Sayrām; Shūmān; Sïghnāḳ; al-Ṣughd; Sūyāb; Ṭarāz; Utrār; Yeti Su; Zamakhshar; Zamm; [in Suppl.] Dandānḳān; Djand; Īlāḳ; Isfīdjāb; Ishtīkhān

present-day

districts Atek; Ḳaratigin; Shughnān; Wakhsh; [in Suppl.] Ura-tepe
see also Ākhāl Tekke

regions Farghānā; Khʷārazm; Khuttalān; Labāb; Mangïshlak; Usrūshana; Wakhān; [in Suppl.] Dasht-i Ḳïpčaḳ

republics Tādjīkistān; Turkistān.1; Turkmenistan; Uzbekistan.2; [in Suppl.] Ḳazaḳstān; Ḳïrgïzstān

towns Aḳ Masdjid.2; Alma Ata; Āmul.2; Andidjān; ʿAshḳābād; Awliyā Ata; Bayram ʿAlī; Bukhārā; Čimkent; Djalālābād; Ghudjduwān; Hazārasp; Ḥiṣār; Kash; Khīwa; Khoḳand; Khudjand(a); Kish; Ḳubādhiyān; Marghīnān; Mayhana; Ordūbād; Özkend; Pandjdih; Samarḳand; Tashkent; Tirmidh; Toḳmaḳ; Turgay; Turkistān.3; Ürgenč; [in Suppl.] Ura-tepe

CHAD Abeshr; Bagirmi; Borkou; Kanem; Kanuri; Wadāī; Zaghāwa; [in Suppl.] **Čad**
and → AFRICA.CENTRAL AFRICA

CHARMS Afsūn; Ḥidjāb.IV; Kabid.4; Māshā' Allāh; Tamīma; Tilsam; [in Suppl.] Budūḥ
see also Kahrubā; Ḳarwasha; *and* → MAGIC

CHILDHOOD → LIFE STAGES

CHINA Djarīda.v; Masdjid.V; **al-Ṣīn**
see also Bahādur; Khoḳand; Ṣīnī; Ṭibb.2; ʿUlamā'.6; Ziyād b. Ṣāliḥ al-Khuzāʿī
calligraphy [in Suppl.] **Khaṭṭ**.vi
dynasties Ḳarā Khiṭāy
see also Faghfūr; Gūrkhān; Yaʿḳūb Beg; [in Suppl.] Khʷādjas
literature [in Suppl.] **al-Ṣīn**.5
literary figures Liu Chih; Ma Huan; Wang Tai-yu
mysticism **Taṣawwuf**.8
see also al-Ṣīn.4; Ma Hua-lung; Ma Ming-hsin; T'ien Wu; Walī.8
personages
officials P'u Shou-keng
scholars ʿUlamā'.6
see also Ṭibb.2
warlords Wu Ma
for leaders in uprisings, see the section Uprisings below; *for belletrists, see the section Literature above*
physical geography
waters Aḳ Ṣu; Ili; Tarim
population Salar; Tarančis; Tungans; Yunnan.2
toponyms
ancient Bishbalïḳ; Khansā; Shūl.1; [in Suppl.] Ḳočo
present-day Aḳ Ṣu; Alti Shahr; Kansu; Kāshghar; Khānbalïḳ; Khānfū; Khotan; Ḳuldja; Ning-hsia; Shansi; Shen-si; Sinkiang; Szechuan; Tubbat; Turfan; Yārkand; Yunnan; [in Suppl.] Ḳomul
see also Sandābil; Ṣīn (Čīn) Kalān; Turkistān.1; Zaytūn
treatises on ʿAlī Akbar Khiṭā'ī
see also [in Suppl.] Sallām al-Tardjumān
uprisings Panthay
see also Tunganistan
leaders Ma Chung-ying; Ma Hua-lung; Ma Ming-hsin; Pai Yen-hu; T'ien Wu; Tu Wen-hsiu; Yulbārs Khān

CHRISTIANITY Ahl al-Kitāb; Dayr; Dayṣāniyya; ʿĪsā; Kanīsa; Maryam; **Naṣārā**; Rāhib; al-Ṣalīb; Tathlīth; [in Suppl.] Tabshīr
see also Dhimma; Djizya; al-Ḥākim bi-Amr Allāh; Ifrandj; Karshūnī; Ḳūmis; Lāhūt and Nāsūt.2; Maʿalthāyā; [in Suppl.] Dāwiyya and Isbitāriyya; Fidā'; *and* → BIBLE; CRUSADE(R)S; EUROPE; LANGUAGES.AFRO-ASIATIC.ARABIC.CHRISTIAN ARABIC; NUBIA
apologetics Ibn Zurʿa; al-Kindī, ʿAbd al-Masīḥ
churches **Kanīsa**; Ṣihyawn
see also Masdjid.I.B.3
communities Anadolu.iii.4; al-Andalus.iv; Istanbul.vii.b; Mozarab; al-Shām.2(a) (271b-2a); Ṭūr ʿAbdīn.3
see also Fener

denominations Ḳibṭ; Nasṭūriyyūn; Yaʿḳūbiyyūn; [in Suppl.] Marḳiyūniyya; Mārūniyya
see also Djarādjima; *and* → JUDAISM.JEWISH SECTS
Catholics Bashīr Shihāb II; Isḥāḳ, Adīb; Ṣābundjī; Ṣāyigh, Fatḥ Allāh; Shaykhū, Luwīs; Zākhir; [in Suppl.] Buṭrus Karāma; Maṭar
Copts Ibn al-ʿAssāl; Ibn Mammātī; Ibn al-Muḳaffaʿ; **Ḳibṭ**; al-Makīn b. al-ʿAmīd; Māriya; al-Mufaḍḍal b. Abi ʾl-Faḍāʾil; [in Suppl.] Ibn Kabar; Ibn al-Rāhib
see also Sullam; Taʾrīkh.I.1.vi; Ziyāra.3; [in Suppl.] Taʾrīkh.II.1.(g); *and* → EGYPT.TOPONYMS; NUBIA
Greek orthodox Gagauz
see also Paṭrīk; Zākhir
Jacobites al-Akhṭal; Ibn al-ʿIbrī; Ibn Zurʿa; al-Ḳuṭāmī; Yaḥyā b. ʿAdī; Yaḥyā al-Naḥwī; **Yaʿḳūbiyyūn**
see also al-Kindī, ʿAbd al-Masīḥ; Paṭrīk; Ṭūr ʿAbdīn.3
Marcionites [in Suppl.] **Marḳiyūniyya**
Maronites Farḥāt; Isṭifān al-Duwayhī; al-Rayḥānī; Salīm al-Naḳḳāsh; Ṭanyūs, Shāhīn; al-Yāzidjī; Yūsuf Karam; [in Suppl.] Abū Shabaka; al-Bustānī; **Mārūniyya**
see also Bsharrā; Durūz.ii; Paṭrīk; *and* → LEBANON
Melkites Abū Ḳurra; al-Antāḳī; Mīkhāʾīl al-Ṣabbāgh; al-Muḳawḳis; Saʿīd b. al-Biṭrīḳ; al-Turk, Niḳūlā; Yaḥyā b. al-Biṭrīḳ; [in Suppl.] Ibn al-Ḳuff
see also Mashāḳa; Paṭrīk; [in Suppl.] Taʾrīkh.II.1.(g)
Monophysites → *the sections Copts, Jacobites and Nestorians under this entry*
Nestorians Bukhtīshūʿ; Ḥunayn b. Isḥāḳ al-ʿIbādī; Ibn Buṭlān; Ibn al-Ṭayyib; al-Kindī, ʿAbd al-Masīḥ; Mattā b. Yūnus; **Nasṭūriyyūn**; Sābūr b. Sahl; Yūḥannā b. Sarābiyūn; [in Suppl.] Prester John
see also al-Ṭabarī, ʿAlī b. Rabban; Ṭūr ʿAbdīn.3; Urmiya.3
Protestants Fāris al-Shidyāḳ; Mashāḳa; Ṣarrūf; Ṣāyigh, Tawfīḳ; [in Suppl.] al-Bustānī.2
see also Nimr
unspecified Baḥdal; Ibn al-Tilmīdh; al-Masīḥī; Petrus Alfonsi; Ukaydir b. ʿAbd al-Malik; [in Suppl.] Ḥubaysh b. al-Ḥasan al-Dimashḳī; Ibn al-Ṣuḳāʿī
historiography [in Suppl.] **Taʾrīkh**.II.1.(g)
monasteries **Dayr**; Dayr al-Djāthalīḳ; Dayr Kaʿb; Dayr Ḳunnā; Dayr Murrān; Dayr Samʿān; al-Ṭūr.1
see also Khānḳāh; Rāhib; Ṭūr ʿAbdīn.3
writings on al-Shābushtī
persecutions Ghiyār; al-Ḥākim bi-Amr Allāh; Shiʿār.4; Zunnār
polemics Ahl al-Kitāb; Taḥrīf
anti-Jewish Petrus Alfonsi
Christian-Muslim al-Suʿūdī, Abu ʾl-Faḍl; al-Ṭabarī, ʿAlī b. Rabban
see also Zaynab bt. Djaḥsh
pre-Islamic Abraha; ʿAdī b. Zayd; ʿAmr b. ʿAdī; ʿAmr b. Hind; Baḥīrā; Bahrām
see also Ghassān; Lakhmids
saints Djirdjīs; Djuraydj
20th-century al-Khūrī; Ṣarrūf; Shaykhū, Luwīs; [in Suppl.] Abū Shabaka; Abyaḍ; Maṭar
see also al-Maʿlūf; [in Suppl.] Tabshīr

CIRCUMCISION Khafḍ; **Khitān**
see also ʿAbdī; ʿAlī; Kurds.iv.A.i; Mawākib.4.11; Wehbī Sayyidī

CLOTHING Banīḳa; Djallāb; Farw; Ḳumāsh; **Libās**; Sirwāl
see also Ghiyār; Iḥrām; Khayyāṭ; Khilʿa; Kurds.iv.C.1; Shiʿār.4; Ṭirāz; Zeybek; Zunnār; [in Suppl.] Kafan; *and* → MYSTICISM.DRESS

accessories Mandīl; Mirwaḥa
see also Shadd
headwear Ḳawuḳlu; Tādj; Tulband; [in Suppl.] Ḳalansuwa
see also Sharīf.(5)
veils Ḥidjāb.I; Lithām
materials Farw; Ḥarīr; Kattān; Khaysh; Ḳuṭn; Ṣūf; Tāfta
see also Fanak; Ḳalamkārī; Ḳumāsh; Lubūd; Mukhattam; *and* → ART.TEXTILES
shoewear [in Suppl.] al-Naʿl al-Sharīf
see also [in Suppl.] Iskāf

COLOUR **Lawn**; Musawwida
and → DYEING
colours Asfar
see also Sharīf.(5)

COMMONWEALTH OF INDEPENDENT STATES → CAUCASUS; CENTRAL ASIA; COMMUNISM; EUROPE.EASTERN EUROPE

COMMUNICATIONS Barīd; Ḥamām; Manār
see also Anadolu.iii.(5); *and* → TRANSPORT

COMMUNISM Ḥizb.i; **Shuyūʿiyya**
see also Lāhūtī; [in Suppl.] Sulṭān ʿAlī Ūghlī

CONGO **Congo**; al-Murdjibī

COPTS → CHRISTIANITY.DENOMINATIONS

COSMETICS Ḥinnāʾ; al-Kuḥl; al-Washm
see also Khiḍāb; *and* → PERFUME

COSMOGRAPHY ʿAdjāʾib; ʿĀlam; Falak; Ḳāf; Samāʾ.1
see also Djughrāfiyā; al-Khaḍir; Kharīṭa; al-Kura; Makka.4; *and* → ASTROLOGY; ASTRONOMY; GEOGRAPHY
treatises on al-Dimashḳī; al-Ḳazwīnī, Zakariyyāʾ; al-Kharaḳī
see also Kitāb al-Djilwa

COURT CEREMONY **Marāsim**; Mawākib (*and* [in Suppl.])
see also Miẓalla; Naḳḳāra-khāna; Sitr; Yādgār; *and* → MONARCHY.ROYAL INSIGNIA
bestowal of gifts Hiba; Khilʿa; Nithār
ranks [in Suppl.] Martaba

CREATION **Ibdāʿ**; **Khalḳ**
see also Ḥudūth al-ʿĀlam; Insān; Takwīn; Tawallud; Ṭīn.1

CRETE **Iḳrīṭish**
see also Abū Ḥafṣ ʿUmar al-Ballūṭī; Wenedik
toponyms
towns Ḳandiya

CROATIA → (former) YUGOSLAVIA

CRUSADE(R)S **Crusades**; Tourkopo(u)loi; [in Suppl.] Dāwiyya and Isbitāriyya
see also al-ʿĀdil.1; al-Afḍal b. Badr al-Djamālī; (Sīrat) ʿAntar; Ayyūbids; Balak; Baybars I; Fāṭimids.5; Ifrandj; Ḳalāwūn; Ḳilidj Arslan I; Nūr al-Dīn Maḥmūd b. Zankī; Ṣalāḥ al-Dīn; al-Shām.2(a); Ṭughtigin; Wenedik; *and* → *the section Toponyms under* PALESTINE/ISRAEL *and* SYRIA
battles al-Manṣūra; Mardj al-Ṣuffar; Nīkbūlī
castles al-Dārūm; Ḥārim; Ḥiṣn al-Akrād; Ḳalʿat al-Shaḳīf; Ṣāfītha
conquests ʿAkkā; Anadolu.iii.1; ʿĀsḳalān; Ayla; Ghazza; Ḥayfā; Ḳayṣariyya; al-Khalīl; Ḳubrus.2; al-Ḳuds.10; Ludd; Maʿarrat al-Nuʿmān
historians of Ibn al-Ḳalānisī
see also al-Nuwayrī, Muḥammad

CRYPTOGRAPHY **Muʿammā**; Ramz.2
see also Kitābāt.5; al-Sīm

CUISINE **Maṭbakh**; **Ṭabkh**
drinks Čay; Ḳahwa; Khamr; Kumis; **Mashrūbāt**; Nabīdh; Sherbet
see also Naḥl; Thallādj; Turundjān; Yoghurt; [in Suppl.] Čāy-khāna
food **Ghidhā'**; Kabid.5; Khubz; Kuskusū; Mishmish; Nakhl; Nārandj; al-Ruzz; al-Samn; Sawīḳ; Shaʿīr; Sikbādj; Sukkar; **Ṭaʿām**; Tīn; Tuffāḥ; Yoghurt; Zabīb; Zayt; Zaytūn [in Suppl.] Basbās; Djawz; Ḥays; Hindibā'
see also Filāḥa; Ḳamḥ; Maḍīra; Milḥ; Naḥl; Pist; Simsim; Ṭīn.3; [in Suppl.] Ibn Shaḳrūn al-Miknāsī
fruit Mishmish; Nakhl; Nārandj; Tīn; Tuffāḥ
see also [in Suppl.] Ḥays
dried fruit Tammām; Zabīb
grains Ḳamḥ; Kuskusū; al-Ruzz; Shaʿīr
see also Filāḥa; Khubz; Sawīḳ; *for granaries* → ARCHITECTURE.MONUMENTS
herbs Shibiththth; Turundjān; [in Suppl.] Basbās
see also Shīḥ; Timsāḥ
meat Kabid.5
stews Sikbādj
oils al-Samn; Zayt
spices Kammūn; Ḳaranful; [in Suppl.] **Afāwīh**; Dār Ṣīnī
see also Kārimī; Ḳūṣ; Milḥ; Zaʿfarān.1
professions Baḳḳāl; Ṭabbākh; Ṭaḥḥān; Tammār
prohibitions Ghidhā'.iii *and* iv.7; Ḳahwa; Khamr; Mashrūbāt; Mayta; Nabīdh
see also Dhabīḥa.1; Ḥayawān.4; Nadjis; *and* → *individual articles under* ANIMALS
table manners **Ṭaʿām**

CUSTOM **ʿĀda**; Adab; ʿUrf
see also Abd al-Raḥmān al-Fāsī; ʿĀshūrā'.II; Hiba; Ḥidjāb.I; Īdjāra; Khilʿa; Mandīl; ʿUrs.2; *and* → LAW.CUSTOMARY LAW
tribal customs ʿAbābda; al-Dhunūb, Dafn; Khāwa; Muwāraba; Tha'r; al-Washm; [in Suppl.] ʿĀr
see also Īdjāra; Taḥannuth; Zmāla.2; [in Suppl.] Mala'.2

CYPRUS **Ḳubrus**; Madjlis.4.A.xxiv
see also Wenedik; [in Suppl.] Mārūniyya
toponyms
towns Lefḳosha; Maghōsha

(former) CZECHOSLOVAKIA [in Suppl.] **Čeh**

D

DEATH Djanāza; Ḥināṭa; Intiḥār; Ḳabr; Maḳbara; **Mawt**; Niyāḥa; [in Suppl.] Ghassāl; Kafan
see also Ghāʾib; Ghusl; Ḳatl; Marthiya; Shahīd; Takbīr; Tasnīm.2; *and* → ARCHITECTURE.MONUMENTS.TOMBS; ESCHATOLOGY

DESERTS al-Aḥḳāf; Biyābānak; al-Dahnāʾ; Ḳaraḳum; Ḳîzîl-ḳum; Nafūd; al-Naḳb; al-Rubʿ al-Khālī; Sāḥil; al-Ṣaḥrāʾ; Sīnāʾ; al-Tīh
see also (Djazīrat) al-ʿArab.ii; Badw.II; Ḥarra; Khabrāʾ; Reg; Samūm; *and* → GEOGRAPHY.PHYSICAL GEOGRAPHY.OASES; NOMADISM

DICTIONARY **Ḳāmūs**
see also Fāris al-Shidyāḳ; Sullam; *and* → LEXICOGRAPHY

DIPLOMACY Imtiyāzāt; Mübādele; Tardjumān
see also Amān; Bālyōs; Berātlî; Daftar; Hiba; Inshāʾ; Kātib; Ḳawwās; Mandates
diplomatic accounts Aḥmad Rasmī; Ibn Faḍlān; Meḥmed Yirmisekiz; Wāṣif; [in Suppl.] al-Ghazzāl; Ibn ʿUthmān al-Miknāsī
see also Ṣubḥī Meḥmed
diplomats Consul; Elči; Safīr.2
see also Ẓahīr

DIVINATION **Kihāna**
see also Djafr; Ibn Barradjān; Malāḥim; Nudjūm (Aḥkām al-); Shāma; *and* → ASTROLOGY; DREAMS
diviners ʿArrāf; Kāhin
practices Faʾl; Firāsa; Ghurāb; Ḥisāb al-Djummal; Ḥurūf; Ikhtilādj; Istiḳsām; ʿIyāfa; al-Kaff; Katif; Khaṭṭ; Khawāṣṣ al-Ḳurʾān; Ḳiyāfa; Ḳurʿa; Māʾ.1; Riyāfa; Wadaʿ.3; Zāʾirdja
see also Būḳalā; Ikhtiyārāt; Mirʾāt
treatises on Fāl-nāma; Ibn al-Bannāʾ al-Marrākushī; Malḥama; [in Suppl.] Ibn ʿAzzūz
see also Djafr; Nudjūm (Aḥkām al-)

DIVORCE Barāʾa.I; Faskh; Suknā; al-Suraydjiyya; **Ṭalāḳ**
see also ʿAbd.3; ʿĀda; Ghāʾib; Ḥaḍāna; Ibn Suraydj; ʿIdda; ʿIwaḍ; Ḳasam; Liʿān; al-Marʾa.2; Rapak; [in Suppl.] Nafaḳa; *and* → MARRIAGE

DJIBOUTI, REPUBLIC OF **Djibūtī**; Tadjurra
and → AFRICA.EAST AFRICA

DOCUMENTS ʿAlāma; **Diplomatic**; Farmān; Inshāʾ; Kātib; Manshūr; Papyrus; **Sidjill**; Tawḳīʿ.1; Waḳf.I.2.d; Wathīḳa; Ẓahīr; [in Suppl.] Dabīr
see also Barāʾa.I; Ḳaṭʿ; Sharṭ.1; Tughra; ʿUnwān; Yarlîgh; *and* → ADMINISTRATION.RECORDS; WRITING
Ottoman ʿArḍ Ḥāl; Berāt; **Diplomatic**.iv; Farmān.ii; Irāde; Khaṭṭ-î Humāyūn and Khaṭṭ-î Sherīf; **Sidjill**.3; Telkhīṣ
see also Tughra.2.(b); *and* → OTTOMAN EMPIRE.ADMINISTRATION

DREAMS **Ruʾyā**; [in Suppl.] Taʿbīr al-Ruʾya

see also Istikhāra; Nubuwwa
for dream interpretations, see individual articles on animals, in particular Ayyil; Baghl; Ḍabb; Fīl; Ghurāb; Saraṭān.5; Thaʿlab; ʿUḳāb; Waṭwāṭ; Yarbūʿ
writings on al-Dīnawarī, Abū Saʿīd; Ibn Ghannām; Ibn Shāhīn al-Ẓāhirī; Ibn Sīrīn; al-Wahrānī

DRUGS **Adwiya**; [in Suppl.] Anzarūt
see also Kahrubā; al-Kuḥl; Ṭibb; *and* → MEDICINE; PHARMACOLOGY
narcotics Afyūn; Bandj; Ḥashīsh; Ḳāt; Shahdānadj
see also Filāḥa.iii; [in Suppl.] al-Zarkashī
tobacco Bahāʾī Meḥmed Efendi; **Tutun**

DRUZES al-Darazī; **Durūz**; Ḥamza b. ʿAlī; al-Muḳtanā; Shakīb Arslān; al-Tanūkhī, Djamāl al-Dīn; [in Suppl.] Binn
see also Ḥadd; Maḥkama.4.ii, iii *and* v; Maʿn; [in Suppl.] Dawr; Ḥinn; *and* → LEBANON
historians of Ṣāliḥ b. Yaḥyā

DYEING ʿAfṣ; Ḥinnāʾ; Ḳalamkārī; **Khiḍāb**; Nīl; Wars; Zaʿfarān
see also Shaʿr.1
dyer **Ṣabbāgh**

DYNASTIES **Dawla**; Ḥādjib; Mushīr; Sulṭān
see also Čāshna-gīr; Khādim al-Ḥaramayn; Laḳab; Libās.i; Malik; Marāsim; Mashwara; Mawākib; Pādishāh; Parda-dār; Tawḳīʿ.1; Walī al-ʿAhd; Ẓulm; [in Suppl.] Khalʿ; *and* → ADMINISTRATION; ONOMASTICS.TITLES
Afghanistan and India ʿĀdil-Shāhs; Arghūn; Bahmanīs; Barīd Shāhīs; Dihlī Sultanate; Fārūḳids; Ghaznawids; Ghūrids; Hindū-shāhīs; ʿImād Shāhī; Kart; Khaldjīs; Ḳuṭb Shāhī; Lōdīs; Mughals; Niẓām Shāhīs; Sayyids; Sharḳīs; Sūrs; Tughluḳids; [in Suppl.] Bānīdjūrids
see also Afghānistān.v.2 *and* 3; Awadh; Dāwūdpōtrās; Dīwān.v; Hind.iv; Khwādja-i Djahān; Lashkar; Marāsim.5; Mawākib.5; Nithār; Rānā Sāngā; Sammā; Tīpū Sulṭān; Zunbīl; *and* → ARCHITECTURE.REGIONS; MILITARY.INDO-MUSLIM; ONOMASTICS.TITLES.INDO-MUSLIM
ʿĀdil-Shāhs (1490-1686) **ʿĀdil-Shāhs**; Bīdjāpūr; Hind.vii.ix
see also Tālīkōṭā
rulers Muḥammad b. Ibrāhīm II
historians of Shīrāzī, Rafīʿ al-Dīn
Awadh Nawwābs (1722-1856) **Awadh**
rulers Burhān al-Mulk; Ghāzī ʾl-Dīn Ḥaydar; Saʿādat ʿAlī Khān; Ṣafdar Djang; Shudjāʿ al-Dawla
viziers Mahdī ʿAlī Khān
Bahmanids (1347-1527) **Bahmanīs**; Hind.vii.vii
see also Bīdar; Gulbargā; Pēshwā
rulers Humāyūn Shāh Bahmanī; Maḥmūd Shihāb al-Dīn; Muḥammad I; Muḥammad II; Muḥammad III
other personages Khalīl Allāh; Maḥmūd Gāwān
Bārakzays (1819-1973) Afghānistān.v.3.B
kings ʿAbd al-Raḥmān Khān; Dūst Muḥammad; Ḥabīb Allāh Khān; Shīr ʿAlī; [in Suppl.] Amān Allāh
Bengal Nawwābs
rulers ʿAlī Werdī Khān; Djaʿfar; Sirādj al-Dawla
see also Murshidābād

Bengal Sultans (1336-1576)
sultans Dāwūd Khān Kararānī; Fakhr al-Dīn Mubārakshāh; Ḥusayn Shāh; Maḥmūd; Rādjā Ganesh; Rukn al-Dīn Bārbak Shāh; Sikandar Shāh
historians of [in Suppl.] ʿAbbās Sarwānī
Dihlī Sultans (1206-1555) Ḍarība.6.a; **Dihlī Sultanate**; Dīwān.v; Khaldjīs; Lōdīs; Nāʾib.1; Naḳīb.2; Sayyids; Sūrs; Tughluḳids
see also Burdj.III.2; Ulugh Khān
sultans Fīrūz Shāh Tughluḳ; Ghiyāth al-Dīn Tughluḳ I; Ghiyāth al-Dīn Tughluḳ Shāh II; Iltutmish; Kayḳubād; Khiḍr Khān; Ḳuṭb al-Dīn Aybak; Maḥmūd; Ibrāhīm Lōdī; Mubārak Shāh; Muḥammad b. Tughluḳ; Muḥammad Shāh I Khaldjī; Raḍiyya; Shir Shāh Sūr; [in Suppl.] Balban; Dawlat Khān Lōdī
viziers Kāfūr (*and* Malik Kāfūr); Khān-i Djahān Maḳbūl; Miʾān Bhuʾā
historians of Baranī; al-Djuzdjānī; Niẓāmī (*and* [in Suppl.] Ḥasan Niẓāmī); Shams al-Dīn-i Sirādj ʿAfīf
other personages Mallū Iḳbāl Khān; [in Suppl.] ʿAbd al-Wahhāb Bukhārī; ʿAyn al-Mulk Multānī; Daryā Khān Noḥānī; Ikhtisān
see also ʿAlī Mardān; Hūlāgū; Khaldjīs; Sammā
Durrānīs (1747-1842) Afghānistān.v.3
kings Aḥmad Shāh Durrānī
historians of ʿAbd al-Karīm Munshī
other personages Kāmrān Shāh Durrānī
Fārūḳids (1370-1601) **Fārūḳids**
rulers Mīrān Muḥammad Shāh I
Ghaznawids (977-1186) ʿAmīd; Dīwān.v; **Ghaznawids**
see also Ḥiṣār.iii
rulers Alp Takīn; Bahrām Shāh; Ismāʿīl b. Sebüktigin; Maḥmūd b. Sebüktigin; Masʿūd b. Maḥmūd; Mawdūd b. Masʿūd; Muḥammad b. Maḥmūd b. Sebüktigin; Sebüktigin
viziers Aḥmad b. Muḥammad; Altūntāsh; al-Faḍl b. Aḥmad al-Isfarāʾinī; Ḥasanak; Maymandī
historians of Bayhaḳī; al-ʿUtbī.3
see also al-Ḳāshānī; Shabānkāraʾī; [in Suppl.] Fakhr-i Mudabbir
other personages Muḥammad Bakhtiyār Khaldjī; Shāh Malik
Ghūrids (ca. 1000-1215) **Ghūrids**
rulers Djahān-sūz; Muḥammad b. Sām; Sayf al-Dīn
see also Niẓāmī
governors Tādj al-Dīn Yildiz
Gudjarāt Sultans (1391-1583) Gudjarāt.c
see also Ulugh Khān
sultans Bahādur Shāh Gudjarātī; Maḥmūd
historians of [in Suppl.] Ḥādjdjī al-Dabīr
other personages Malik Ayāz
Kālpī Sultans Kalpī
sultans Maḥmūd Khān
Kashmīr Sultans (1346-1589) Kashmīr.i.4
sultans Sikandar (But-Shikan); Zayn al-ʿĀbidīn; [in Suppl.] Čaks
see also [in Suppl.] Gul Khātūn
historians of [in Suppl.] Ḥaydar Malik
other personages [in Suppl.] Bayḥaḳī Sayyids
Khaldjīs → the section Dihlī Sultans above
Langāh dynasty of Multān (1437-1526) Multān

sultans Ḥusayn Shāh Langāh I; Ḥusayn Shāh Langāh II
Lōdīs → *the section Dihlī Sultans above*
Madura Sultans (1334-1377) [in Suppl.] Madura
sultans Djalāl al-Dīn Aḥsan
Mālwā Sultans (1401-1531) Mālwā
sultans Dilāwar Khān; Hūshang Shāh Ghūrī; Maḥmūd
see also Bāz Bahādur
viziers Mēdinī Rā'ī
other personages Malik Mughīth
Mughals (1526-1858) Ḍarība.6.b *and* c; Dīwān.v; Manṣab; **Mughals**; [in Suppl.] Ilāhī Era
see also Fawdjdār; Kōtwāl; Maṭbakh.4; Nithār; Ṣadr.5; Ṣūba; Ṣūbadār; Ṣūfiyāna; Ṣulḥ-i kull; Suwār; Takht-i Ṭāwūs; Zamīndār; [in Suppl.] Dāgh u taṣḥīḥa; 'Ibādat Khāna; Sarkār.1; Ta'alluḳ
emperors Aḥmad Shāh.I; Akbar; Awrangzīb; Bābur; Bahādur Shāh I; Bahādur Shāh II; Djahāndār Shāh; Djahāngīr; Farrukh-siyar; Humāyūn; Muḥammad Shāh; Shāh 'Ālam II; Shāh Djahān; [in Suppl.] Rāfi' al-Daradjāt
see also Darshan; Mumtāz Maḥall; Nūr Djahān; Tādj Maḥall; Tūzūk; [in Suppl.] Muḥammad Ḥākim Mīrzā
viziers I'timād al-Dawla
secretaries Abu 'l-Faḍl 'Allāmī; Muḥammad Kāẓim
historians of 'Abd al-Ḥamīd Lāhawrī; Abu 'l Faḍl 'Allāmī; Bakhtāwar Khān; Djawhar; Ghulām Ḥusayn Khān Ṭabāṭabā'ī; 'Ināyat Allāh Khān; Īsar-dās; Khʷāfī Khān; Muḥammad Kāẓim; Muḥammad Sharīf; Musta'idd Khān; Mu'tamad Khān; Ni'mat Allāh b. Ḥabīb Allāh Harawī; Nūr al-Ḥaḳḳ al-Dihlawī; [in Suppl.] 'Āḳil Khān Rāzī; Muḥammad Ṣāliḥ Kanbō Lāhawrī
see also Aẓfarī; Badā'ūnī; Ma'āthir al-Umarā'
other personages 'Abd al-Raḥīm Khān; 'Alī Werdī Khān; Āṣaf Khān; Bakhtāwar Khān; Bayram Khān; Burhān al-Mulk; Dāniyāl; Ghulām Ḳādir Rohilla; Hindāl; I'tibār Khān; I'tiḳād Khān; 'Iwaḍ Wadjīh; Kāmrān; Khān Djahān Lōdī; Khusraw Sulṭān; Mahābat Khān; Makhdūm al-Mulk (*and* [in Suppl.] 'Abd Allāh Sulṭānpūrī); Mān Singh; Mīr Djumla; Mīrzā 'Askarī; Mīrzā 'Azīz "Kōka"; Murād; Murād Bakhsh; Murshid Ḳulī Khān; Niẓām al-Mulk; Shafī'ā Yazdī; Shāh Manṣūr Shīrāzī; Sharīf Āmulī; al-Siyālkūtī; Tīpū Sulṭān; Ṭōḍar Mal; Yūsuf Khān Riḍwī; Yūsufī; [in Suppl.] Akbar b. Awrangzīb; 'Āḳil Khān Rāzī; Ghāzī Khān; Gūran; 'Ināyat Khān (2x); Ḳāsim Arslān; Muḥammad Zamān Mīrzā
see also Bāra Sayyids *(and* [in Suppl.] Bārha Sayyids); Marāṭhās
Niẓām Shāhids (1491-1633) **Niẓām Shāhīs**
see also Aḥmadnagar; Tālīkōṭa
rulers Ḥusayn Niẓām Shāh; Malik Aḥmad Baḥrī
other personages Malik 'Ambar
Sayyids → *the section Dihlī Sultans above*
Sharḳī Sultans of Djawnpūr (1394-1479) **Sharḳīs**
sultans Ḥusayn Shāh; Ibrāhīm Shāh Sharḳī; Maḥmūd Shāh Sharḳī; Malik Sarwar
Sūrīs → *the section Dihlī Sultans above*
Tughluḳids → *the section Dihlī Sultans above*
Africa Fundj; Gwandu; Shīrāzī
see also Bū Sa'īd; Dār Fūr; Kilwa; Songhay; Wadāī.1; Zaghāwa.(a)
Anatolia and the Turks Artuḳids; Aydîn-oghlu; Dānishmendids; Dhu 'l-Ḳadr; Eretna; Germiyān-oghullarî; Ḥamīd Oghullarî; Īnāl; Isfendiyār Oghlu; Ḳarāmān-oghullarî; Ḳarasî; Menteshe-oghullarî; 'Othmānlî; Saltuḳ Oghullarî; Ṣarūkhān; Shāh-i Arman; Teke-oghullarî

see also Bürids; Derebey; Mangîts; Mengüček; Ramaḏān Og͟hullarî; *and* → Onomastics.titles
Artuḳids (1102-1408) **Artuḳids**
rulers Īlg͟hāzī; Nūr al-Dīn Muḥammad; Timurtās͟h b. Il-G͟hāzī
Aydîn-og͟hlu (1308-1425) **Aydîn-og͟hlu**
amīrs Ḏjunayd
Ottomans (1281-1924) **ʿOt͟hmānlî**
see also ʿOt͟hmān I; *and* → Documents.ottoman; Military.ottoman; Ottoman Empire; Turkey.ottoman period
sultans ʿAbd al-ʿAzīz; ʿAbd al-Ḥamīd I; ʿAbd al-Ḥamīd II; ʿAbd al-Maḏjīd I; ʿAbd al-Maḏjīd II; Aḥmad I; Aḥmad II; Aḥmad III; Bāyazīd I; Bāyazīd II; Ibrāhīm; Maḥmūd; Meḥemmed I; Meḥemmed II; Meḥemmed III; Meḥemmed IV; Meḥemmed V Res͟hād; Meḥemmed VI Waḥīd al-Dīn; Murād I; Murād II; Murād III; Murād IV; Murād V; Muṣṭafā I; Muṣṭafā II; Muṣṭafā III; Muṣṭafā IV; Ork͟han; ʿOt͟hmān I; ʿOt͟hmān II; ʿOt͟hmān III; Selīm I; Selīm II; Selīm III; Süleymān; Süleymān II
see also Bāb-i Humāyūn; Ḏjem; Ertog͟hrul; K͟hādim al-Ḥaramayn; K͟halīfa.i.E; Mas͟hwara; Muhr.1; Muṣṭafā.1 *and* 2; Müteferriḳa; Rikāb; S͟hehzāde; Ṣolaḳ; Ṭopḳapî Sarāyî; Yeñi Čeri.3; [in Suppl.] Ḳafes; Lālā
women of K͟hāṣṣekī; K͟hurrem; Kösem Wālide; Nīlūfer K͟hātūn; Nūr Bānū; Ṣafiyye Wālide Sulṭān; Ṭurk͟hān Sulṭān; Wālide Sulṭān
grand viziers **Ṣadr-ı Aʿẓam**
see also Bāb-i ʿĀlī; Başvekil; Ḳapî; ʿOt͟hmān-zāde; Telk͟hīṣḏji; Wazīr.III
14th century ʿAlī Pas͟ha Čandārlî-zāde; Ḏjandarlî
15th century Aḥmad Pas͟ha Gedik; Dāwūd Pas͟ha, Ḳoḏja; Ḏjandarlî; K͟halīl Pas͟ha Ḏjandarlî; Maḥmūd Pas͟ha; Meḥmed Pas͟ha, Ḳaramānī; Meḥmed Pas͟ha, Rūm; Sinān Pas͟ha, K͟hoḏja.1; Zag͟hanos Pas͟ha
16th century Aḥmad Pas͟ha, Ḳara; ʿAlī Pas͟ha K͟hādim; ʿAlī Pas͟ha Semiz; Ayās Pas͟ha; Čig͟hāla-zāde Sinān Pās͟hā; Derwīs͟h Pas͟ha; Ferhād Pas͟ha; Hersek-zāde; Ibrāhīm Pas͟ha; Ibrāhīm Pas͟ha, Dāmād; K͟hādîm Ḥasan Pas͟ha Ṣoḳollî; K͟hādîm Süleymān Pas͟ha; Lala Meḥmed Pas͟ha (*and* Meḥmed Pas͟ha, Lālā, S͟hāhīnog͟hlu); Luṭfī Pas͟ha; Meḥmed Pas͟ha, Lālā, Melek-Nihād; Mesīḥ Meḥmed Pas͟ha; Mesīḥ Pas͟ha; ʿOt͟hmān Pas͟ha; Pīrī Meḥmed Pas͟ha; Rüstem Pas͟ha; Sinān Pas͟ha, K͟hādîm; Sinān Pas͟ha, K͟hoḏja.2; Siyāwus͟h Pas͟ha.1; Soḳollu Meḥmed Pas͟ha
17th century ʿAlī Pas͟ha ʿArabaḏjī; ʿAlī Pas͟ha Güzelḏje; ʿAlī Pas͟ha Sürmeli; Dāwūd Pas͟ha, Ḳara; Derwīs͟h Meḥmed Pas͟ha; Dilāwar Pas͟ha; Ḥāfiẓ Aḥmed Pas͟ha; Ḥusayn Pas͟ha; Ibrāhīm Pas͟ha, Kara; Ips͟hir Muṣṭafā Pas͟ha; Ismāʿīl Pas͟ha, Nis͟hānḏjî; Ḳarā Muṣṭafā Pas͟ha; Kemānkes͟h; K͟halīl Pas͟ha Ḳayṣariyyeli; K͟hosrew Pas͟ha, Bosniak; Köprülü.I-III; Meḥmed Pas͟ha, Čerkes; Meḥmed Pas͟ha, Elmās; Meḥmed Pas͟ha, Gürḏjü, K͟hādîm; Meḥmed Pas͟ha, Gürḏjü II; Meḥmed Pas͟ha, Öküz; Meḥmed Pas͟ha, Sulṭān-zāde; Meḥmed Pas͟ha, Tabanîyassî; Murād Pas͟ha, Ḳuyuḏju; Naṣūḥ Pas͟ha; Reḏjeb Pas͟ha; Siyāwus͟h Pas͟ha.2; Süleymān Pas͟ha, Malaṭyalî; Yemis͟hḏji Ḥasan Pas͟ha
18th century ʿAbd Allāh Pas͟ha; ʿAlī Pas͟ha Čorlulu; ʿAlī Pas͟ha Dāmād; ʿAlī Pas͟ha Ḥakīm-og͟hlu; Derwīs͟h Meḥmed Pas͟ha; Ḥamza Ḥāmid Pas͟ha; Ḥamza Pas͟ha; (Dāmād) Ḥasan Pas͟ha; (Seyyid) Ḥasan Pas͟ha; (S͟herīf) Ḥasan Pas͟ha; Ibrāhīm Pas͟ha, Nevs͟hehirli; Kaḥyā Ḥasan Pas͟ha; K͟halīl Pas͟ha Ḥāḏjḏjī Arnawud; Köprülü.V; Meḥmed Pas͟ha, Balṭaḏjî; Meḥmed Pas͟ha, ʿIwaḍ; Meḥmed Pas͟ha, Melek; Meḥmed Pas͟ha, Muḥsin-zāde; Meḥmed Pas͟ha Rāmī (*and* Rāmī Meḥmed Pas͟ha); Meḥmed Pas͟ha, Tiryāḳī; Meḥmed Pas͟ha, Yegen, Gümrükčü; Meḥmed Pas͟ha, Yegen, Ḥāḏjḏjī; Rāg͟hib Pas͟ha; Saʿīd Efendi; Ṭopal ʿOt͟hmān Pas͟ha.1

19th century and on Aḥmad Wafīḳ Pas̲h̲a; ʿAlī Pas̲h̲a Muḥammad Amīn; Dāmād Ferīd Pas̲h̲a; Derwīs̲h̲ Meḥmed Pas̲h̲a; D̲j̲awād Pas̲h̲a; Fuʾād Pas̲h̲a; Ḥusayn ʿAwnī Pas̲h̲a; Ḥusayn Ḥilmī Pas̲h̲a; Ibrāhīm Edhem Pas̲h̲a; Ibrāhīm Ḥaḳḳī Pas̲h̲a; ʿIzzet Pas̲h̲a; Kečiboynuzu; K̲h̲ayr al-Dīn Pas̲h̲a; K̲h̲osrew Pas̲h̲a, Meḥmed; Küčük Saʿīd Pas̲h̲a; Maḥmūd Nedīm Pas̲h̲a; Maḥmūd S̲h̲ewḳat Pas̲h̲a; Meḥmed Saʿīd G̲h̲ālib Pas̲h̲a; Midḥat Pas̲h̲a; Muṣṭafā Pas̲h̲a, Bayraḳdār; Res̲h̲īd Pas̲h̲a, Muṣṭafā; Ṭalʿat Bey; [in Suppl.] Esʿad Pas̲h̲a

grand muftis **S̲h̲ayk̲h̲ al-Islām**.2

see also Bāb-i Mas̲h̲īk̲h̲at; Fatwā.ii

15th century Fenārī-zāde; Gūrānī; K̲h̲osrew

16th century Abu ʾl-Suʿūd; Bostānzāde.2; Čiwi-zāde; D̲j̲amālī; Kemāl Pas̲h̲a-zāde; K̲h̲ōd̲j̲a Efendi

17th century Bahāʾī Meḥmed Efendi; Esʿad Efendi, Meḥmed; Ḳarā-Čelebi-zāde.4; Ṣunʿ Allāh; [in Suppl.] Yaḥyā

18th century Čelebi-zāde; Dürrīzāde.1-4; Esʿad Efendi, Meḥmed (2x); Ḥayātī-zāde.2; Meḥmed Ṣāliḥ Efendi; Pīrī-zāde

19th century ʿĀrif Ḥikmet Bey; Dürrīzāde.5; Esʿad Efendi, Aḥmed; Ḥasan Fehmī Efendi

20th century D̲j̲amāl al-Dīn Efendi; Dürrīzāde,ʿAbd Allāh; Muṣṭafā K̲h̲ayrī Efendi

high admirals ʿAlī Pas̲h̲a Güzeld̲j̲e; Čig̲h̲āla-zāde Sinān Pas̲h̲a; D̲j̲aʿfar Beg; D̲j̲ezāʾirli G̲h̲āzī Ḥasan Pas̲h̲a; Ḥasan Pas̲h̲a; Ḥusayn Pas̲h̲a; Kenʿān Pas̲h̲a; K̲h̲alīl Pas̲h̲a Ḳayṣariyyeli; K̲h̲ayr al-Dīn Pas̲h̲a; Piyāle Pas̲h̲a; ʿUlūd̲j̲ ʿAlī; Zag̲h̲anos Pas̲h̲a; [in Suppl.] Ḳaplan Muṣṭafā Pas̲h̲a

see also Raʾīs.3

historians of ʿAbdī; ʿAbdī Efendi; ʿAbdī Pas̲h̲a; Aḥmad D̲j̲ewdet Pas̲h̲a; Aḥmad Rasmī; ʿAlī; ʿAlī Amīrī; ʿĀs̲h̲iḳ-pas̲h̲a-zāde; ʿĀṣim; ʿAṭāʾ Bey; al-Bakrī.1; Bidlīsī; Bihis̲h̲tī; Čelebi-zāde; Čes̲h̲mīzāde; D̲j̲alālzāde Muṣṭafā Čelebi; D̲j̲alālzāde Ṣāliḥ Čelebi; Enwerī; Esʿad Efendi, Meḥmed; Ḥasan Bey-zāde; ʿIzzī; Ḳarā-čelebi-zāde.4; Kātib Čelebi; Kemāl, Meḥmed Nāmiḳ; Kemāl Pas̲h̲a-zāde; K̲h̲ayr Allāh Efendi; Luḳmān b. Sayyid Ḥusayn; Luṭfī Efendi; Maṭrāḳčī; Meḥmed Ḥākim Efendi; Meḥmed K̲h̲alīfe b. Hüseyn; Meḥmed Pas̲h̲a, Ḳaramānī; Meḥmed Zaʿīm; Muḥyi ʾl-Dīn Meḥmed; Naʿīmā; ʿOt̲h̲mān-zāde; Pečewī; Ramaḍān-zāde; Rās̲h̲id, Meḥmed; Rūḥī; Selānīkī; S̲h̲efīḳ Meḥmed Efendi; S̲h̲emʿdānī-zāde; S̲h̲eref, ʿAbd al-Raḥmān; Silāḥdār, Findiḳlili Meḥmed Ag̲h̲a; Ṣolaḳ-zāde; Ṣubḥī Meḥmed; Taʿlīḳī-zāde; Ṭas̲h̲köprüzāde.2 *and* 3; T̲h̲üreyyā; Ṭursūn Beg; Urud̲j̲; ʿUs̲h̲s̲h̲āḳī-zāde, Ibrāhīm; Wāṣif; Wed̲j̲īhī; Yak̲h̲s̲h̲ī Faḳīh; [in Suppl.] Ḳantimīr, Demetrius

see also Ḥadīdī; S̲h̲āhnāmed̲j̲i; Waḳaʿ-nüwīs

other personages

see also S̲h̲ehzāde; Yazid̲j̲i

13th century Sawd̲j̲i.1

14th century ʿAlāʾ al-Dīn Beg; Badr al-Dīn b. Ḳāḍī Samāwnā; Ḳāsim.1; Sawd̲j̲i.3; S̲h̲āhīn, Lala; Süleymān Pas̲h̲a

see also Ṭorg̲h̲ud

15th century Aḥmad Pas̲h̲a K̲h̲āʾin; Ewrenos; Ewrenos Og̲h̲ullari; Fenārī-zāde; Ibn ʿArabs̲h̲āh; Ḳāsim.2 *and* 3; Ḳāsim Pas̲h̲a, D̲j̲azarī; Mūsā Čelebi; Muṣṭafā.1 *and* 2; Suleymān Čelebi; Tīmūrtās̲h̲ Og̲h̲ullari; Turak̲h̲ān Beg; [in Suppl.] K̲h̲ōd̲j̲ā-zāde

16th century Bostānzāde; Čiwi-zāde; Derwīs̲h̲ Pas̲h̲a; D̲j̲aʿfar Čelebi; D̲j̲alālzāde Muṣṭafā Čelebi; Ferīdūn Beg; Hāmōn; Ḳāsim.4; Ḳāsim Ag̲h̲a; Ḳāsim Pas̲h̲a; Kemāl Reʾīs; K̲h̲osrew Pas̲h̲a; Ḳorḳud b. Bāyazīd; Maḥmūd Pas̲h̲a; Maḥmūd

Tardjumān; Meḥmed Pasha, Bïyïḳlï; Muṣṭafā.3; Muṣṭafā Pasha, Ḳara Shāhīn; Muṣṭafā Pasha, Lala; Muṣṭafā Pasha al-Nashshār; Özdemir Pasha; Pertew Pasha.I; Pīrī Reʾīs; Ramaḍān-zāde; Riḍwān Pasha; Ṣarï Kürz; Selmān Reʾīs; Shāh Sulṭān; Shāhīn, Āl; Sīdī ʿAlī Reʾīs; Sinān; Ṭashköprüzāde.1; Ṭorghud Reʾīs; ʿUshshāḳī-zāde.1; Üweys; [in Suppl.] Khāʾir Beg; Yemenli Ḥasan Pasha

17th century Ābāza; Ḥaydar-oghlu, Meḥmed; Ḥusayn Pasha; Ḳāsim.5; Ḳāṭïrdjï-oghlï Meḥmed Pasha; Maʿn-zāda; Meḥmed Khalīfe b. Ḥüseyn; ʿOthmān Pasha, Yegen; Shāhīn, Āl; Ṭiflī; ʿUshshāḳī-zāde.1; Warwarī ʿAlī Pasha; [in Suppl.] Aḥmad Pasha Küčük; Cōbān-oghullarï

18th century Ābāza; Aḥmad Pasha; Aḥmad Pasha Bonneval; Aḥmad Rasmī; Djānīkli Ḥādjdji ʿAlī Pasha; Meḥmed Ḥākim Efendi; Meḥmed Yirmisekiz; Paswan-oghlu; Patrona Khalīl; Ṣarï Meḥmed Pasha; ʿUshshāḳī-zāde.1

19th century Aḥmad Djewdet Pasha; ʿAlī Pasha Tepedelenli; Ayyūb Ṣabrī Pasha; Bahdjat Muṣṭafā Efendi; Dāwūd Pasha (2x); Djawād Pasha; Fāḍil Pasha; Ḥālet Efendi; Ḥusayn Pasha; Ibrāhīm Derwīsh Pasha; Kabakčï-oghlu Muṣṭafā; Ḳōzān-oghullarï; Muṣṭafā Pasha, Bushatlï; Pertew Pasha.II; Riḍwān Begović; Ṣādïḳ Rifʿat Pasha; Shebṣefa Ḳadïn; Ṭopal ʿOthmān Pasha.2; [in Suppl.] Camondo

20th century ʿAbd al-Ḥaḳḳ Ḥāmid; Djāwīd; Djemāl Pasha; Enwer Pasha; Fehīm Pasha; Ḥasan Fehmī; ʿIzzet Pasha; Kāẓïm Ḳadrī; Kāẓïm Karabekir; Mukhtār Pasha; Münīf Pasha; [in Suppl.] Ismāʿīl Ḥaḳḳī, Manāstïrlï; ʿIzzet Hōlō

Saldjūḳs of Rūm (1077-1307) **Saldjūḳids**

rulers Kaykāʾūs; Kaykhusraw; Kayḳubād; Ḳïlïdj Arslan I; Ḳïlïdj Arslan II; Ḳïlïdj Arslan III; Ḳïlïdj Arslan IV; Malik-Shāh.4; Sulaymān b. Ḳutulmïsh; Ṭoghrïl Shāh

historians of Ibn Bībī

other personages Ashraf Oghullarï; Muʿīn al-Dīn Sulaymān Parwāna; Saʿd al-Dīn Köpek

Arabian Peninsula Bū Saʿīd; Hamdānids; Hāshimids (2x); āl-Khalīfa; Mahdids; Nadjāḥids; Rashīd, Āl; Rasūlids; Ṣabāḥ, Āl; Ṣulayḥids; Suʿūd, Āl; Ṭāhirids.3; al-Ukhayḍir, Banū; ʿUṣfūrids; ʿUyūnids; Wāḥidī; Yaʿrubids; Yuʿfirids; Ziyādids; Zurayʿids; [in Suppl.] Djabrids; Kathīrī; Ḳuʿayṭī

Āl Saʿūd (1746-) **Suʿūd, Āl**

rulers [in Suppl.] ʿAbd al-ʿAzīz; Fayṣal b. ʿAbd al-ʿAzīz

see also Muḥammad b. Suʿūd

Bū Saʿīd (1741-) **Bū Saʿīd**

sultans Barghash; Saʿīd b. Sulṭān

Carmathians (894-end 11th century) **Ḳarmaṭī**

rulers al-Djannābī, Abū Saʿīd; al-Djannābī, Abū Ṭāhir

Hāshimids (1908-1925) **Hāshimids**

rulers Ḥusayn (b. ʿAlī)

see also ʿAbd Allāh b. al-Ḥusayn; Fayṣal I; Fayṣal II

other personages Zayd b. al-Ḥusayn b. ʿAlī

Rasūlids (1229-1454) **Rasūlids**

see also Zabīd

historians of al-Khazradjī

other personages [in Suppl.] Ibn Ḥātim

see also al-Sharīf Abū Muḥammad Idrīs

Ṭāhirids (1454-1517) **Ṭāhirids**.3

rulers ʿĀmir I; ʿĀmir II

Zaydīs (860-) **Rassids**; **Zaydiyya**.3

imams al-Mahdī li-Dīn Allāh Aḥmad; al-Manṣūr bi ʾllāh, ʿAbd Allāh; al-Manṣūr bi ʾllāh, al-Ḳāsim b. ʿAlī; al-Manṣūr bi ʾllāh, al-Ḳāsim b. Muḥammad; al-Muʾayyad

bi 'llāh Muḥammad; Muḥammad al-Murtaḍā li-Dīn Allāh; al-Mutawakkil ʿalā 'llāh, Ismāʿīl; al-Mutawakkil ʿalā 'llāh, Sharaf al-Dīn; al-Nāṣir li-Dīn Allāh.II; al-Nāṣir li-Dīn Allāh, Aḥmad; al-Rassī; Yaḥyā b. Ḥamza al-ʿAlawī; Yaḥyā b. Muḥammad; [in Suppl.] Abu 'l-Fatḥ al-Daylamī; al-Ḥādī ila 'l-Ḥaḳḳ; al-Mahdī li-Dīn Allāh, al-Ḥusayn

see also Imāma; al-Yaman.3.a

for Zaydī imams of the Caspian → SHIITES.BRANCHES.ZAYDIYYA

other personages al-Muṭahhar; al-Nāṣir li-Dīn Allāh.II; al-Sharīf Abū Muḥammad Idrīs

Zurayʿids (1080-1173) **Zurayʿids**

viziers Bilāl b. Djarīr al-Muḥammadī

Egypt and the Fertile Crescent ʿAbbāsids; ʿAnnāzids; Ayyūbids; Bābān; Būrids; Fāṭimids; Ḥamdānids; Ḥasanwayh; Mamlūks; Marwānids; Mazyad; Mirdās; Ṭūlūnids; ʿUḳaylids; Umayyads; Zangids

see also ʿAmmār; Begteginids; Djalīlī; Ṣadaḳa, Banū; *and* → EGYPT.MODERN PERIOD.MUḤAMMAD ʿALĪ'S LINE; ONOMASTICS.TITLES.ARABIC

ʿAbbāsids (750-1258) → CALIPHATE

Ayyūbids (1169-end 15th century) **Ayyūbids**

see also Rank

rulers al-ʿĀdil; al-Afḍal; Bahrām Shāh; al-Kāmil; al-Muʿaẓẓam; al-Nāṣir; Ṣalāḥ al-Dīn; (al-Malik) al-Ṣāliḥ ʿImād al-Dīn; (al-Malik) al-Ṣāliḥ Nadjm al-Dīn Ayyūb; Tūrānshāh b. Ayyūb; al-Ẓāhir Ghāzī

see also Dīwān.ii.(3)

viziers Ibn al-ʿAdīm; Ibn al-Athīr.3; Ibn Maṭrūḥ

see also Wazīr.I.3

secretaries ʿImād al-Dīn; al-Ḳāḍī al-Fāḍil

historians of Abu 'l-Fidā; Abū Shāma; Ibn Shaddād; ʿImād al-Dīn; al-Maḳrīzī; al-Manṣūr, al-Malik

see also [in Suppl.] Ḳaraṭāy

other personages Abu 'l-Fidā; Aybak; Ibn al-ʿAssāl; Ḳarāḳūsh, Bahāʾ al-Dīn; Ḳarāḳūsh, Sharaf al-Dīn; al-Muẓaffar, al-Malik

Būrids (1104-1154) **Būrids**; Dimashḳ

rulers Ṭughtigin

Fāṭimids (909-1171) → CALIPHATE

Ḥamdānids (905-1004) **Ḥamdānids**

rulers Nāṣir al-Dawla; Sayf al-Dawla; [in Suppl.] Abū Taghlib

other personages Ḥusayn b. Ḥamdān; Luʾluʾ

Ikhshīdids (935-969)

rulers Kāfūr

viziers Ibn al-Furāt.5

other personages al-Ṣayrafī

Mamluks (1250-1517) Dhu 'l-Faḳāriyya; Dīwān.ii.(4); Ḥādjib.iv; Hiba.ii; Khādim al-Ḥaramayn; Khaznadār; **Mamlūks** (*and* [in Suppl.]); Mashwara; Nāʾib.1; Ustādār

see also Ḥarfūsh; Ḳumāsh; Mamlūk; Manshūr; Rank; Zaʿīm; [in Suppl.] Mawākib; *and* → MILITARY.MAMLUK

sultans Barḳūḳ; Barsbāy; Baybars I; Baybars II; Čaḳmaḳ; Faradj; Ḥasan; Īnāl al-Adjrūd; Ḳāʾit Bāy; Ḳalāwūn; Ḳānṣawh al-Ghawrī; Khalīl; Khushḳadam; Ḳuṭuz; Lādjīn; al-Muʾayyad Shaykh; al-Nāṣir; (al-Malik) al-Ṣāliḥ; Shaʿbān; Shadjar al-Durr; Ṭūmān Bāy

administrators Faḍl Allāh; Ibn ʿAbd al-Ẓāhir; Ibn Faḍl al-ʿUmarī; Ibn Ghurāb; Ibn Ḥidjdja; Ibn al-Sadīd (Ibn al-Muzawwiḳ); Ibn al-Sadīd, Karīm al-Dīn; al-

Ḳalḳashandī.1; [in Suppl.] Ibn al-Ṣuḳāʿ; Khāʾir Beg
historians of Abu ʾl-Maḥāsin b. Taghrībirdī; Baybars al-Manṣūrī; Ibn ʿAbd al-Ẓāhir; Ibn Duḳmāḳ; Ibn Ḥabīb, Badr al-Dīn; Ibn Iyās; Ibn Shāhīn al-Ẓāhirī; al-Maḳrīzī; al-Mufaḍḍal b. Abi ʾl-Faḍāʾil; al-Nuwayrī, Shihāb al-Dīn; al-Ṣafadī, al-Ḥasan; Shāfiʿ b. ʿAlī; al-Shudjāʿī; [in Suppl.] Ḳaraṭāy
other personages Abu ʾl-Fidā; al-ʿAynī; Ibn Djamāʿa; Ibn al-Mundhir; Tankiz

Marwānids (983-1085) **Marwānids**
rulers Naṣr al-Dawla

Mazyadids (ca. 961-1150) **Mazyad**; Ṣadaḳa, Banū
rulers Ṣadaḳa b. Manṣūr

Mirdāsids (1023-1079) **Mirdās**
see also Asad al-Dawla

Ṭūlūnids (868-905) **Ṭūlūnids**
rulers Aḥmad b. Ṭūlūn; Khumārawayh
see also Ibn al-Mudabbir.1
historians of al-Balawī; Ibn al-Dāya
other personages [in Suppl.] al-ʿAbbās b. Aḥmad b. Ṭūlūn

ʿUḳaylids (ca. 990-1169) **ʿUḳaylids**
rulers Muslim b. Ḳuraysh

Umayyads (661-750) → CALIPHATE

Zangids (1127-1222) **Zangids**
rulers Masʿūd b. Mawdūd b. Zangī; Mawdūd b. ʿImād al-Dīn Zankī; Nūr al-Dīn Arslān Shāh; Nūr al-Dīn Maḥmūd b. Zankī; Zangī
viziers al-Djawād al-Iṣfahānī
see also Begteginids; Karīm Khān Zand; Luʾluʾ, Badr al-Dīn
historians of Ibn al-Athīr.2
other personages Shīrkūh

Mongols Batuʾids; Čaghatay Khānate; Čingizids; Djānids; Girāy; Īlkhāns; Ḳarā Khiṭāy; **Mongols**; Shībānids
see also Čūbānids; Ḳāzān; Ordu.2; Soyūrghāl; Tīmūrids; [in Suppl.] Āgahī; Dīwān-begi; Djamāl Ḳarshī; Yurtčī; *and* → LAW.MONGOL; MONGOLIA.MONGOLS; ONOMASTICS. TITLES.MONGOLIAN

Batuʾids (1236-1502) **Batuʾids**
see also Saray
rulers Batu; Berke; Mangū-tīmūr; Toḳtamïsh
other personages Masʿūd Beg

Čaghatayids (1227-1370) **Čaghatay Khānate**
rulers Burāḳ Khān; Čaghatay Khān; Tughluḳ Temür
historians of Ḥaydar Mīrzā

Djānids (1598-1785) **Djānids**
rulers Nadhr Muḥammad
see also Bukhārā

Girāy Khāns (ca. 1426-1792) **Girāy**
rulers Dawlat Giray; Ghāzī Girāy I; Ghāzī Girāy II; Ghāzī Girāy III; Ḥādjdjī Girāy; Islām Girāy; Ḳaplan Girāy I; Ḳaplan Girāy II; Meḥmed Girāy I; Mengli Girāy I; Ṣāḥib Girāy Khān I; Selīm Girāy I
see also Ḳalghay; Meḥmed Baghčesarāyī; Meḥmed Girāy; Thābit

Great Khāns (1206-1634) Čingizids
rulers Čingiz Khān; Ḳubilay; Möngke; Ögedey
other personages Ḳaydu; Maḥmūd Yalawač; Ṭārābī, Maḥmūd; Toluy; Töregene Khātūn

Ilkhānids (1256-1353) **Īlkhāns**
see also Ṣadr.2; Tūmān
rulers Baydu; Gaykhātū; Ghāzān; Hūlāgū; Öldjeytü; Tegüder; Togha Temür
viziers Rashīd al-Dīn Ṭabīb; Saʿd al-Dawla
historians of Djuwaynī, ʿAlāʾ al-Dīn; Ḥamd Allāh al-Mustawfī al-Ḳazwīnī; Rashīd al-Dīn Ṭabīb; Waṣṣāf
other personages Djuwaynī, ʿAlāʾ al-Dīn; Ḳutlugh-Shāh Noyan
Shaybānids (1500-1598) **Shībānids**
rulers ʿAbd Allāh b. Iskandar; Abu ʾl-Khayr; Shībānī Khān; [in Suppl.] Iskandar Khān b. Djānī Beg; ʿUbayd Allāh Sulṭān Khān
historians of Abu ʾl-Ghāzī Bahādur Khān; [in Suppl.] Ḥāfiẓ Tanīsh

Persia Afrāsiyābids; Afshār; Aḥmadīlīs; Aḳ Ḳoyunlu; Bādūsbānids; Bāwand; Buwayhids; Djalāyir; Dulafids; Faḍlawayh; Farīghūnids; Ḥasanwayh; Hazāraspids; Ildeñizids; Ilek-Khāns; Ilyāsids; Īndjū; Ḳādjār; Kākūyids; Ḳarā-ḳoyunlu; Ḳārinids; Kāwūs; Khʷārazm-shāhs; Ḳutlugh-khānids; Lur-i Buzurg; Lur-i Kūčik; Mangits; Marʿashīs; Muḥtādjids; Musāfirids; Mushaʿshaʿ; Muẓaffarids; Rawwādids; Sādjids; Ṣafawids; Ṣaffārids; Saldjūḳids; Salghurids; Sāmānids; Sarbadārids; Sāsānids; Shaddādids; Shīrwān Shāh; Ṭāhirids.1; Tīmūrids; Zand; Ziyārids
see also Ardalān; Atabak; ʿAwfī; Čāshna-gīr; Daylam; Dīwān.iv; Djalāyir; Ghulām.ii; Ḥādjib.iii; Ḥarb.v; al-Ḥasan b. Zayd b. Muḥammad; Hiba.iv; Ḥiṣār.iii; Īlkhāns; Iran.v; Kayānids; Marāsim.3; Mawākib.3; Pīshdādids; Shāhī; Waḳf.III; Wazīr.II; *and* → LEGENDS.LEGENDARY DYNASTIES; ONOMASTICS.TITLES.PERSIAN
Afshārids (1736-1795) **Afshār**
rulers Nādir Shāh Afshār
see also Takht-i Ṭāwūs
historians of ʿAbd al-Karīm Kashmīrī; Mahdī Khān Astarābādī
Aḳ Ḳoyunlus (1378-1508) **Aḳ Ḳoyunlu**
rulers Uzun Ḥasan
Buwayhids (932-1062) **Buwayhids**
rulers Abū Kālīdjār; ʿAḍud al-Dawla; Bakhtiyār; Djalāl al-Dawla; Fakhr al-Dawla; ʿImād al-Dawla; Khusraw Fīrūz (*and* al-Malik al-Raḥīm); Madjd al-Dawla; Muʾayyid al-Dawla; Muʿizz al-Dawla; Rukn al-Dawla; Ṣamṣām al-Dawla; Shams al-Dawla; Sharaf al-Dawla; Sulṭān al-Dawla; [in Suppl.] Bahāʾ al-Dawla wa-Ḍiyāʾ al-Milla
viziers al-ʿAbbās b. al-Ḥusayn; Ibn ʿAbbād; Ibn al-ʿAmīd; Ibn Baḳiyya; Ibn Mākūlā.1 *and* 2; al-Muhallabī, Abū Muḥammad; Sābūr b. Ardashīr; [in Suppl.] ʿAbd al-ʿAzīz b. Yūsuf; Ibn Khalaf.1; Ibn Saʿdān
secretaries Hilāl al-Ṣābiʾ (*and* Ṣābiʾ.(3).9); Ibn Hindū; Ṣābiʾ.(3).7
historians of Ṣābiʾ.(3).7
other personages al-Basāsīrī; Fasandjus; Ḥasan b. Ustādh-hurmuz; Ibn Ḥādjib al-Nuʿmān; ʿImrān b. Shāhīn; al-Malik al-ʿAzīz; [in Suppl.] Ibrāhīm Shīrāzī
Dābūyids (660-760)
rulers Dābūya
Djalāyirids (1340-1432) **Djalāyir**
rulers Uways
other personages Salmān-i Sāwadjī
Ildeñizids (1137-1225) **Ildeñizids**
rulers Ildeñiz; Özbeg b. Muḥammad Pahlawān; Pahlawān
Ilek-Khāns (992-1211) **Ilek-Khāns**
see also Yaghma
Ḳādjārs (1779-1924) **Ḳādjār**; Mushīr al-Dawla

see also Ḳā'im-maḳām-i Farāhānī; Madjlis al-Shūrā; *and* → IRAN.MODERN PERIOD
rulers Āghā Muḥammad Shāh; Fatḥ 'Alī Shāh; Muḥammad 'Alī Shāh Ḳādjār; Muḥammad Shāh; Muẓaffar al-Dīn Shāh Ḳādjār; Nāṣir al-Dīn Shāh
see also Takht-i Ṭāwūs
other personages 'Abbās Mīrzā; [in Suppl.] Amīr Niẓām; Ḥādjdjī Ibrāhīm Khān Kalāntar; Mīrzā Shafī' Māzandarānī
Khanate of Khīwa Khīwa
rulers Abu 'l-Ghāzī Bahādur Khān
historians Mu'nis; [in Suppl.] Āgahī
Khwārazm-Shāhs (ca. 995-1231) **Khwārazm-shāhs**
rulers Atsïz b. Anūshtigin; Djalāl al-Dīn Khwārazm-shāh; Ma'mūn b. Muḥammad; Tekish
historians of Djuwaynī; al-Nasawī
other personages Burāḳ Ḥādjib; Terken Khātūn
Muẓaffarids (1314-1393) **Muẓaffarids**
rulers Shāh-i Shudjā'
historians of Mu'īn al-Dīn Yazdī
Pahlawīs (1926-1979) **Pahlawī**
and → IRAN.MODERN PERIOD
rulers Muḥammad Riḍā Shāh Pahlawī; Riḍā Shāh
Sādjids (ca. 856- ca. 930) **Sādjids**
rulers Abu 'l-Sādj; Muḥammad b. Abi 'l-Sādj; Yūsuf b. Abi 'l-Sādj Dīwdād
Ṣafawids (1501-1732) Bārūd.v; Īshīk-āḳāsī; I'timād al-Dawla; Ḳūrčī; Libās.iii; **Ṣafawids**
see also Ḥaydar; Ḳïzïl-bāsh; Nuḳṭawiyya; Ṣadr.4; Ṣadr al-Dīn Ardabīlī; Ṣadr al-Dīn Mūsā; Ṣafī al-Dīn Ardabīlī; Soyūrghāl; Takkalū; Tiyūl
rulers 'Abbās I; Ḥusayn (*and* Sulṭān Ḥusayn); Ismā'īl I; Ismā'īl II; Sulaymān (Shāh); Ṭahmāsp
historians of Ḥasan-i Rūmlū; Iskandar Beg; Ḳum(m)ī; Ṭāhir Waḥīd
see also [in Suppl.] Ibn al-Bazzāz al-Ardabīlī
other personages Alḳāṣ Mīrzā; Ḥamza Mīrzā; al-Karakī; Madjlisī
see also [in Suppl.] Lālā; Mihmān; Shāhbandar
Ṣaffārids (867-ca. 1495) **Ṣaffārids**
rulers 'Amr b. al-Layth; Ya'ḳūb b. al-Layth
Saldjūḳs (1038-1194) Amīr Dād; Arslan b. Saldjūḳ; Atabak; **Saldjūḳids**
see also Sarāparda; *and* → DYNASTIES.ANATOLIA AND THE TURKS.SALDJŪḲS OF RŪM
rulers Alp Arslan; Bahrām Shāh; Barkyārūḳ; Maḥmūd b. Muḥammad b. Malik-Shāh; Malik-Shāh.1-3; Mas'ūd b. Muḥammad b. Malik-Shāh; Muḥammad b. Maḥmūd b. Muḥammad b. Malik-Shāh; Muḥammad b. Malik-Shāh; Riḍwān; Sandjar; Ṭoghrïl (II); Ṭoghrïl (III); Tutush (I) b. Alp Arslan
see also Čaghrï-beg; Silāḥdār; Ṭoghrïl; Ṭoghrïl (I) Beg
viziers Anūshirwān b. Khālid; Djahīr; al-Kundurī; Madjd al-Mulk al-Balāsānī; al-Maybudī.3; Niẓām al-Mulk; Rabīb al-Dawla; [in Suppl.] Ibn Dārust
historians of al-Bundārī; 'Imād al-Dīn; Nīshāpūrī; Rāwandī; [in Suppl.] al-Ḥusaynī
other personages Āḳ Sunḳur al-Bursuḳī; Arslan-arghūn; Ayāz; al-Basāsīrī; Būrī-bars; Bursuḳ; Büz-abeh; Ḳāwurd; Khalaf b. Mulā'ib al-Ashhabī; Khāṣṣ Beg; Kurbuḳa; Niẓāmiyya; Terken Khātūn; al-Ṭughrā'ī; [in Suppl.] Ekinči
Salghurids (1148-1270) **Salghurids**
rulers Sa'd (I) b. Zangī
Sāmānids (819-1005) **Sāmānids**
rulers Ismā'īl b. Aḥmad; Ismā'īl b. Nūḥ; Manṣūr b. Nūḥ; Naṣr b. Aḥmad b. Ismā'īl; Nūḥ (I); Nūḥ (II)

viziers Balʿamī; al-Musʿabī; al-ʿUtbī.1 *and* 2; [in Suppl.] al-Djayhānī
historians of Narshakhī
see also al-Sallāmī
other personages Arslan b. Saldjūk; Sīmdjūrids; [in Suppl.] al-Djayhānī
Ṭāhirids (821-873) **Ṭāhirids**.1
rulers ʿAbd Allāh b. Ṭāhir; Muḥammad b. Ṭāhir; Ṭāhir b. al-Ḥusayn
historians of Ibn al-Daybaʿ
other personages Muḥammad b. ʿAbd Allāh (b. Ṭāhir)
Tīmūrids (1370-1506) **Tīmūrids**
see also Ṣadr.3; Soyūrghāl; Tūzūk
rulers Abū Saʿīd b. Tīmūr; Bāykarā; Bāysonghor; Ḥusayn; Shāh Rukh; Tīmūr Lang; Ulugh Beg
see also Khān-zāda Bēgum
historians of Ibn ʿArabshāh; Khʷāfī Khān; Shāmī, Niẓām al-Dīn; Sharaf al-Dīn ʿAlī Yazdī
other personages Mīr ʿAlī Shīr Nawāʾī; Mīrānshāh b. Tīmūr; ʿUmar-Shaykh Mīrzā
Zands (1750-1794) **Zand**
rulers Karīm Khān Zand; Luṭf ʿAlī Khān
see also Lak
Ziyārids (931-ca. 1090) **Ziyārids**
rulers Ḳābūs b. Wushmagīr b. Ziyār; Kay Kāʾūs b. Iskandar; Mardāwīdj; Wushmgīr b. Ziyār
Spain and North Africa ʿAbbādids; ʿAbd al-Wādids; Afṭasids; Aghlabids; ʿAlawīs; ʿĀmirids; ʿAmmār; Dhu ʾl-Nūnids; Djahwarids; Ḥafṣids; Ḥammādids; Ḥammūdids; Hūdids; Ḥusaynids; Idrīsids; (Banū) Khurāsān; Marīnids; Midrār; al-Murābiṭūn; al-Muwaḥḥidūn; Naṣrids; Razīn, Banū; Rustamids; Saʿdids; Ṭāhirids.2; Tudjīb; Umayyads.In Spain; Waṭṭāsids; Zīrids; [in Suppl.] Ṣumādiḥ
see also ʿAlāma; Dīwān.iii; Ḥādjib.ii *and* v; Hiba.iii; Ḥiṣār.ii; al-Ḥulal al-Mawshiyya; Ḳaramānlī; Khalīfa.i.C *and* D; Laḳab.3; Marāsim.2; Mawākib.2; Parias; Shurafāʾ.1.III; Ṭawīl, Banu; Wazīr.I.4; Ẓahīr; *and* → ANDALUSIA.CONQUEST OF *and* GOVERNORS UNTIL UMAYYAD CONQUEST; CALIPHATE.FĀṬIMIDS
ʿAbbādids (1023-1091) **ʿAbbādids**; Ishbīliya
rulers al-Muʿtaḍid bi ʾllāh; al-Muʿtamid ibn ʿAbbād
see also al-Rundī
viziers Ibn ʿAmmār, Abū Bakr
ʿAbd al-Wādids (1236-1550) **ʿAbd al-Wādids**
rulers Abū Ḥammū I; Abū Ḥammū II; Abū Tāshufīn I; Abū Tāshufīn II; Abū Zayyān I; Abū Zayyān II; Abū Zayyān III; Yaghmurāsan
historians of Ibn Khaldūn, Abū Zakariyyāʾ; al-Tanasī
Afṭasids (1022-1094) **Afṭasids**
rulers al-Mutawakkil ʿalā ʾllāh, Ibn al-Afṭas
secretaries Ibn ʿAbdūn; Ibn Ḳabṭūrnu (*and* [in Suppl.] Ḳabṭūrnuh); Ibn Ḳuzmān.II (*and* [in Suppl.] Ḳuzmān.2)
Aghlabids (800-909) al-ʿAbbāsiyya; **Aghlabids**; Raḳḳāda
rulers Ibrāhīm I; Ibrāhīm II
ʿAlawids (1631-) **ʿAlawīs**; Ḳāʾid; Mawlāy; Shurafāʾ.1.III
rulers ʿAbd Allāh b. Ismāʿīl; ʿAbd al-ʿAzīz b. al-Ḥasan; ʿAbd al-Raḥmān b. Hishām; Ḥafīẓ (ʿAbd al-); (Mawlāy) al-Ḥasan; Mawlāy Ismāʿīl; Muḥammad III b. ʿAbd Allāh; Muḥammad IV b. ʿAbd al-Raḥmān; Muḥammad b. Yūsuf (Muḥammad V); al-Rashīd (Mawlāy); Sulaymān (Mawlāy); [in Suppl.] Muḥammad b. ʿArafa; Yūsuf b. al-Ḥasan

viziers Akanṣūs; Ibn Idrīs (I); [in Suppl.] Bā Ḥmād; Ibn ʿUthmān al-Miknāsī
historians of Akanṣūs; Ibn Zaydān; al-Kardūdī; al-Zayyānī
other personages Aḥmad al-Nāṣirī al-Salāwī (*and* al-Nāṣir al-Salāwī); Ibn Idrīs (II); Khunātha

Almohads (1130-1269) Hargha; al-ʿIḳāb; Mizwār; **al-Muwaḥḥidūn**
see also Tinmal; Ẓahīr
rulers ʿAbd al-Muʾmin; Abū Yaʿḳūb Yūsuf; Abū Yūsuf Yaʿḳūb al-Manṣūr; Ibn Tūmart; al-Maʾmūn; al-Nāṣir
historians of ʿAbd al-Wāḥid al-Marrākushī; al-Baydhaḳ; Ibn Ṣāḥib al-Ṣalāt
see also al-Ḥulal al-Mawshiyya
other personages [in Suppl.] Ibn al-Ḳaṭṭān
see also Abū Ḥafṣ ʿUmar al-Hintātī; Ibn Mardanīsh

Almoravids (1056-1147) Amīr al-Muslimīn; **al-Murābiṭūn**
see also al-Zallāḳa
rulers ʿAlī b. Yūsuf b. Tāshufīn; al-Lamtūnī; Tāshufīn b. ʿAlī; Yūsuf b. Tāshufīn
secretaries Ibn ʿAbdūn
historians of Ibn al-Ṣayrafī
see also al-Ḥulal al-Mawshiyya
other personages Ibn Bādjdja; Ibn Ḳasī

ʿĀmirids (1021-1096) **ʿĀmirids**
rulers ʿAbd al-Malik b. Abī ʿĀmir; al-Muẓaffar
viziers Ibn al-Ḳaṭṭāʿ
other personages ʿAbd al-Raḥmān b. Abī ʿĀmir

Djahwarids (1030-1070) **Djahwarids**
other personages (al-)Ḥakam ibn ʿUk(k)āsha; Ibn ʿAbdūs

Ḥafṣids (1228-1574) **Ḥafṣids**
secretaries Ḥāzim
historians of al-Ḥādjdj Ḥammūda
other personages Ibn ʿArafa

Ḥammādids (972-1152) **Ḥammādids**
rulers Bādīs; al-Manṣūr; al-Nāṣir
see also Ḳalʿat Banī Ḥammād

Ḥammūdids (1010-1057) **Ḥammūdids**
viziers Ibn Dhakwān

Hūdids (1039-1142) **Hūdids**
rulers al-Muʾtamin

Ḥusaynids (1705-1957) **Ḥusaynids**
rulers Aḥmad Bey; al-Ḥusayn (b. ʿAlī); Muḥammad Bey; Muḥammad al-Ṣādiḳ Bey
ministers Khayr al-Dīn Pasha; Muṣṭafā Khaznadār

Idrīsids (789-926) **Idrīsids**
rulers Idrīs I; Idrīs II

Marīnids (1196-1465) **Marīnids**
rulers Abu ʾl-Ḥasan; Abū ʿInān Fāris

Naṣrids (1230-1492) **Naṣrids**
viziers Ibn al-Khaṭīb
other personages [in Suppl.] Ibn al-Sarrādj; al-Nubāhī

Rustamids (777-909) **Rustamids**
historians of Ibn al-Ṣaghīr

Saʿdids (1511-1659) **Saʿdids**; Shurafāʾ.1.III
rulers ʿAbd Allāh al-Ghālib; Aḥmad al-Manṣūr; Mawlāy Maḥammad al-Shaykh

see also Mawlāy
viziers Ibn ʿĪsā
historians of ʿAbd al-ʿAzīz b. Muḥammad; al-Ifrānī
other personages al-Tamgrūtī; [in Suppl.] Abū Maḥallī
Ṭāhirids (11th-12th centuries) **Ṭāhirids**.2
Tudjībids (1019-1039) **Tudjīb**
rulers Maʿn b. Muḥammad; al-Muʿtaṣim
ʿUbaydids
historians of Ibn Ḥamādu
Umayyads (756-1031) **Umayyads.In Spain**
amīrs and caliphs ʿAbd Allāh b. Muḥammad; ʿAbd al-Raḥmān; al-Ḥakam I; al-Ḥakam II; Hishām I; Hishām II; Hishām III; al-Mahdī; al-Mundhir b. Muḥammad
see also Madīnat al-Zahrāʾ; Muʿāwiya b. Hishām; Rabaḍ; al-Ruṣāfa.4; al-Walīd b. Hishām; [in Suppl.] Bubashtru; Sulaymān b. al-Ḥakam al-Mustaʿīn
viziers Ibn ʿAlḳama.2; Ibn Shuhayd
see also Wazīr.I.4
secretaries ʿArīb b. Saʿd al-Kātib al-Ḳurṭubī; Ibn Burd.I
other personages ʿAbd al-Raḥmān b. Marwān; Ghālib b. ʿAbd al-Raḥmān; Ḥabīb b. ʿAbd al-Malik; Ḥasdāy b. Shaprūṭ; Ibn ʿAlḳama.1; Ibn Dhakwān; Ibn al-Ḥannāṭ; Ibn Ḳasī; Ibn al-Ḳiṭṭ; al-Manṣūr; Rabīʿ b. Zayd; Ṣaḳāliba.3; Ṣubḥ; ʿUmar b. Ḥafṣūn; Ziryāb; [in Suppl.] Zīrī b. ʿAṭiyya
Zīrids (972-1152) **Zīrids**.1
rulers Buluggīn b. Zīrī; al-Muʿizz b. Bādīs; Tamīm b. al-Muʿizz
historians of Umayya, Abu ʾl-Ṣalt
other personages Ibn Abi ʾl-Ridjāl
see also Ḳurhub
Zīrids of Granada (1012-1090) **Zīrids**.2
rulers ʿAbd Allāh b. Buluggīn; Zāwī b. Zīrī

E

EARTHQUAKES **Zalzala**
for accounts of earthquakes, see also Aghrî Dagh; Amasya; Anṭākiya; ʿAshkābād; Čankîrî; Cilicia; Daybul; Djidjelli; Erzindjan; Ḥarra; Ḥulwān; Istanbul.VI.f; Ḳalhāt; Kāngṛā; Ḳazwīn; Kilāt; Nīshāpūr; al-Ramla

ECONOMICS Bayʿ; Kasb; Māl, Tadbīr.1; Taʾmīm
see also Muḍāraba; Taʿāwun; Tidjāra.3; *and* → FINANCE

EDUCATION **Maʿārif**; **Tadrīs**; Tarbiya
see also ʿArabiyya.B.IV; Idjāza
educational reform → REFORM
institutions of learning Dār al-Ḥadīth; Djāmiʿa; Köy Enstitüleri; Kuttāb; Madrasa; Maktab; Pesantren
see also Kulliyya; Ṣadr.(c); Samāʿ.2; Shaykh; Ustādh; *and* → EDUCATION.LIBRARIES
individual establishments al-Azhar; Bayt al-Ḥikma; Dār al-Ḥikma; Dār al-ʿUlūm; Ghalaṭa-sarāyî; Ḥarbiye; al-Ḳarawiyyīn.ii; al-Khaldūniyya; Makhredj; Mulkiyya; al-Ṣādiḳiyya; Zaytūna; [in Suppl.] Institut des hautes études marocaines; Institut des hautes études de Tunis; Jamia Millia Islamia; Ṭibbiyye-i ʿAdliyye-i Shāhāne

see also Aligarh; Deoband; Filāḥa.iii; al-Ḳāhira; Lakhnaw; al-Madīna.ii; Makka.3; Muṣṭafā ʿAbd al-Rāziḳ; al-Mustanṣir (I); Nadwat al-ʿUlamāʾ; [in Suppl.] ʿAbd al-Bārī; ʿAbd al-Wahhāb; Farangī Maḥall
learned societies and academies Andjuman; Djamʿiyya; Djemʿiyyet-i ʿIlmiyye-i ʿOthmāniyye; Institut d'Égypte; Khalḳevi; Madjmaʿ ʿIlmī
libraries Dār al-ʿIlm; **Maktaba**
see also ʿAlī Pasha Mubārak; Khāzin; al-Madīna.ii
collections ʿAlī Amīrī (*and* [in Suppl.] ʿAlī Emīrī); Esʿad Efendi, Meḥmed; Khudā Bakhsh; al-Ṭūr.1; [in Suppl.] ʿAbd al-Wahhāb
see also Geniza; *and* → Literature.bibliographical
librarians Ibn al-Fuwaṭī; Ibn Ḥadjar al-ʿAsḳalānī; Ibn al-Sāʿī; al-Kattānī
treatises on
medieval al-Zarnūdjī
modern-day Ergin, Osman; [in Suppl.] Tonguç

Egypt al-Ḳāhira (*and* [in Suppl.] Miṣr.C.2.vi); Ḳibṭ; **Miṣr**; Nūba; al-Ṣaʿīd
see also al-ʿArab.iv; al-Fusṭāṭ; *and* → Christianity.denominations.copts; Dynasties.egypt and the fertile crescent; Music.regional; Nubia
administration Dār al-Maḥfūẓāt al-ʿUmūmiyya; Dīwān.ii; Ḳabāla; Kharādj.I; Rawk
see also Miṣr.D.1.b; Waḳf.II.1; *and* → Caliphate.ʿabbāsids *and* fāṭimids; Dynasties.egypt and the fertile crescent.mamluks; Ottoman Empire.administration
architecture → Architecture.regions
before Islam Firʿawn; Manf; Miṣr.D.1; Nūba.2; Saḳḳāra; [in Suppl.] Abū Sinbil
see also al-Uḳṣur
dynasties ʿAbbāsids; Ayyūbids; Fāṭimids; Mamlūks; Muḥammad ʿAlī Pasha; Ṭūlūnids
and → Dynasties.egypt and the fertile crescent
education al-Azhar; Dār al-ʿUlūm; Djāmiʿa; Institut d'Égypte; Maʿārif.1.ii; Madjmaʿ ʿIlmī.i.2.b; Rifāʿa Bey al-Ṭahṭāwī
see also ʿAlī Pasha Mubārak
historians of Abu 'l-Maḥāsin b. Taghrībirdī; ʿAlī Pasha Mubārak; al-Bakrī.2; al-Balawī; al-Damurdāshī; al-Djabartī; Ibn ʿAbd al-Ḥakam.4; Ibn Duḳmāḳ; Ibn Iyās; Ibn Muyassar; al-Kindī, Abū ʿUmar Muḥammad; al-Maḳrīzī; al-Nuwayrī, Muḥammad; Rifāʿa Bey al-Ṭahṭāwī; al-Ṣafadī, al-Ḥasan; Salīm al-Naḳḳāsh; al-Suyūṭī; al-Waṣīfī; Zaydān, Djurdjī
see also [in Suppl.] Taʾrīkh.II.1.(c); *and* → Dynasties.egypt and the fertile crescent
modern period Ḍarība.4; Djarīda.i.A; Dustūr.iii; Ḥizb.i; Ḥukūma.iii; al-Ikhwān al-Muslimūn; Iltizām; Imtiyāzāt.iv; Madjlis.4.A.xvi; Maḥkama.4.i; Miṣr.D.7 (*and* [in Suppl.] Miṣr.D.8 *and* D.9); Salafiyya.2(a); Ṣiḥāfa.1.(i); al-Takfīr wa 'l-Hidjra; Wafd; [in Suppl.] Niẓām ʿAskarī.1.(a)
see also Baladiyya.2; al-Bannāʾ; Madjlis al-Shūrā; Waṭaniyya
belletrists
poets al-Bārūdī; Fikrī; Ḥāfiẓ Ibrāhīm; Ismāʿīl Ṣabrī; Ismāʿīl Ṣabrī Pasha; al-Manfalūṭī; al-Māzinī; Nādjī; Nadjīb al-Ḥaddād; Nadjīb Muḥammad Surūr; Ṣalāḥ ʿAbd al-Ṣabūr; al-Sharḳāwī; Shawḳī; Shukrī; Ṭāhā, ʿAlī Maḥmūd; [in Suppl.] Abū Shādī; al-ʿAḳḳād
writers of prose Aḥmad Amīn; Ḥāfiẓ Ibrāhīm; Maḥmūd Taymūr; al-Manfalūṭī; al-Māzinī; Muḥammad Husayn Haykal; al-Muwayliḥī; Salāma Mūsā; al-Sharḳāwī; Ṭāhā Ḥusayn; Tawfīḳ al-Ḥakīm; Yaḥyā Ḥaḳḳī; [in Suppl.] Abū Shādī; al-ʿAḳḳād; Lāshīn

see also Farah Antūn; Mayy Ziyāda; Muhammad Bey ʿUthmān Djalāl (*and* [in Suppl.] Muhammad ʿUthmān Djalāl); *and* → LITERATURE.DRAMA.ARABIC *and* HISTORICAL.ARABIC; PRESS

influential persons Djamāl al-Dīn al-Afghānī; al-Marsafī; Muhammad ʿAbduh; Mustafā Kāmil Pasha; al-Muwaylihī.1; Rifāʿa Bey al-Tahtāwī; Salāma Mūsā; al-Sanhūrī, ʿAbd al-Razzāk; Sayyid Kutb; Shākir, Ahmad Muhammad; Shaltūt, Mahmūd; al-Subkiyyūn; Tāhā Husayn; Umm Kulthūm; [in Suppl.] Abu 'l-ʿAzāʾim; al-ʿAdawī; al-Bakrī; al-Biblāwī; Djawharī, Tantāwī; al-ʿIdwī al-Hamzāwī; ʿIllaysh

see also Rashīd Ridā; *and* → *the section Statesmen below*

Muhammad ʿAlī's line ʿAbbās Hilmī I; ʿAbbās Hilmī II; Fuʾād al-Awwal; Husayn Kāmil; Ibrāhīm Pasha; Ismāʿīl Pasha; Muhammad ʿAlī Pasha; Saʿīd Pasha; Tawfīk Pasha; [in Suppl.] Bakhīt al-Mutīʿī al-Hanafī; Fārūk

see also ʿAzīz Misr; Khidīw; ʿUmar Makram; [in Suppl.] Dāʾira Saniyya; Ibʿādiyya

statesmen ʿAlī Pasha Mubārak; al-Bārūdī; Fikrī; Ismāʿīl Sabrī Pasha; Ismāʿīl Sidkī; Lutfī al-Sayyid; Muhammad Farīd Bey; Muhammad Nadjīb; al-Nahhās; Nūbār Pasha; Saʿd Zaghlūl; al-Sādāt; Sharīf Pasha; ʿUrābī Pasha; Yakan, ʿAdlī; [in Suppl.] ʿAbd al-Nāsir; Māhir, ʿAlī

see also Mustafā Kāmil Pasha

mystic orders Marwāniyya; Rifāʿiyya; Tasawwuf.4; [in Suppl.] al-ʿAfīfī; Demirdāshiyya; Shaʿrāniyya

see also Bakriyya; Khalwatiyya; Zār.2; *and* → MYSTICISM

Ottoman period (1517-1798) Dhu 'l-Fakāriyya; Kāsimiyya; Kāzdughliyya; Misr.D.6; Muhammad ʿAlī Pasha; Shaykh al-Balad

see also Hurriyya.ii

beys ʿAlī Bey; Muhammad Abu 'l-Dhahab (*and* [in Suppl.] Abu 'l-Dhahab)

physical geography

mountains al-Tūr.1

oases al-Wāhāt

waters Burullus; al-Nīl; Timsāh, Lake

see also Mikyās; Rawda; al-Suways

population ʿAbābda; Kibt

see also [in Suppl.] Demography.IV; *and* → CHRISTIANITY.DENOMINATIONS.COPTS

toponyms

ancient Adfū; Bābalyūn; al-Bahnasā; Burullus; Dabīk; al-Kulzum; Manf; Shatā; Tinnīs

see also al-Sharkiyya

present-day

regions Buhayra; al-Fayyūm; al-Gharbiyya; Girgā; al-Sharkiyya; Sīnāʾ

see also al-Saʿīd

towns ʿAbbāsa; Abūkīr; Akhmīm; al-ʿAllākī; al-ʿArīsh; Asyūt; Atfīh; ʿAyn Shams; Banhā; Banī Suwayf; Bilbays; Būlāk; Būsīr; Dahshūr; Dakahliyya; Damanhūr; Dimyāt; al-Farāfra; al-Fustāt; Girgā; Hulwān; al-Iskandariyya; Ismāʿīliyya; Isna; al-Kāhira (*and* [in Suppl.] Misr.C.2.vi); Kalyūb; Kantara.3; Kift; Kunā; Kūs; Kusayr; al-Mahalla al-Kubrā; al-Mansūra; Manūf; Port Saʿīd; Rafah; Rashīd; Sakkāra; Samannūd; Sīwa.1; al-Suways; al-Tall al-Kabīr; Tantā; al-Uksur; al-Ushmūnayn; Uswān; al-Zakāzīk; [in Suppl.] Abū Zaʿbal

see also al-Mukattam; Rawda

EMANCIPATION Hurriyya

for manumission → SLAVERY; *for women* → WOMEN

EMIGRATION Djāliya; **Hidjra**
see also al-Mahdjar; Muhādjir; al-Muhādjirūn; Pārsīs; Ṣiḥāfa.3; *and* → NEW WORLD

EPIGRAPHY **Kitābāt**
see also Eldem, Khalīl Edhem; Ḥisāb al-Djummal; Khaṭṭ; Musnad.1; Ṭirāz.3
sites of inscriptions Lībiyā.2; Liḥyān; Orkhon; al-Sawdāʾ; Ṣiḳilliya.4; Ṣirwāḥ.1; Ẓafār
see also Ḥaḍramawt; Sabaʾ; Ṣafaitic; Thamudic; [in Suppl.] Ḳaḥṭānite

ESCHATOLOGY ʿAdhāb al-Ḳabr; Ākhira; al-Aʿrāf; Barzakh; Baʿth; Djahannam; Djanna; Djazāʾ; Dunyā; Ḥawḍ; Ḥisāb; Isrāfīl; ʿIzrāʾīl; Ḳiyāma; Maʿād; al-Mahdī; Mawḳif.2; Munkar wa-Nakīr; Sāʿa.3; Zaḳḳūm
see also Ḳayyim; Shafāʿa; Shaḳāwa; Yawm; al-Zabāniyya; *and* → DEATH; PARADISE
hereafter Adjr.1; **Ākhira**
see also Dunyā
signs ʿAṣā; Dābba; al-Dadjdjāl; Yādjūdj wa-Mādjūdj
see also Baʿth; Sāʿa.3

ETERNITY **Abad**; Ḳidam

ETHICS Adab; **Akhlāḳ**; Ḥisba
see also Ḥurriyya; al-Maḥāsin wa ʾl-Masāwī; Miskawayh; Taḥsīn wa-Taḳbīḥ; Tanẓīm al-Nasl; Ẓarīf; *and* → VIRTUES AND VICES

ETHIOPIA Adal; Aḥmad Grāñ; Awfāt; Bāli; Dawāro; Djabart; Djimmā; **Ḥabash**; Ḥabashat
see also Ḥabesh; Kūsh; Shaykh Ḥusayn; Zār.1; *and* → AFRICA.EAST AFRICA; LANGUAGES.AFRO-ASIATIC; YEMEN.TOPONYMS
historians of ʿArabfaḳih
population ʿĀmir; Diglal; Djabart; Galla; Māryā; Oromo; Rashāʾida
toponyms Assab; Dahlak; Dire Dawa; Eritrea; Harar; Maṣawwaʿ; Ogādēn

ETHNICITY Maghāriba; Mashāriḳa; Sārt
see also Fatā; Ibn Gharsiya; Ismāʿīl b. Yasār; Mawlā; Saracens

ETIQUETTE **Adab**
see also Āʾīn; Hiba; *and* → CUISINE.TABLE MANNERS; LITERATURE.ETIQUETTE-LITERATURE

EUNUCH **Khāṣī**
see also Khādim; Mamlūk.3; Ustādh.1

EUROPE
for imitation of, see Tafarnudj; *for translations from European works* → LITERATURE.TRANSLATIONS
Eastern Europe Arnawutluḳ; Balkan; Bulgaria; Iḳrīṭish; Ḳubrus; Leh; Madjar; Yugoslavia; [in Suppl.] Čeh
see also Bulghār; Ḥizb.v; Ibrāhīm b. Yaʿḳūb; Muhādjir.2; Muslimūn.1; Rūmeli; al-Ṣaḳāliba
for individual countries → ALBANIA; BULGARIA; CRETE; CYPRUS; (former) CZECHOSLOVAKIA; GREECE; HUNGARY; POLAND; (former) YUGOSLAVIA; *the section Russia below*; *and* → BALKANS
waters Itil; Ṭuna; Wardar; Yayïḳ
Russia Budjāḳ; Ḳïrïm

see also Bulghār; Djadīd; Ḥizb.v; Ḳayyūm Nāṣirī; al-Ṭanṭāwī; [in Suppl.] al-Ḳabḳ.3
dynasties Girāy
Muslim Communists [in Suppl.] Sulṭān ʿAlī Ūghlī
population Bashdjirt; Besermyans; Beskesek-abaza; Bukhārlīk; Burṭās; Čeremiss; Čulïm; Čuwash; Gagauz; Ḳarapapakh; Lipḳa; Rūs; Teptyar
see also Ḳanghli; Khazar; Kimäk; Pečenegs; al-Ṣaḳāliba
toponyms
ancient Atil; Saḳsīn
present-day Aḳ Kirmān; Aḳ Masdjid.1; Azaḳ; Bāghče Sarāy; Ismāʿīl; Ḳamāniča; Ḳaraṣū-bāzār; Ḳāsimov; Ḳāzān; Kefe; Kerč; Khotin; Ḳïlburun; Sughdāḳ; Tümen
see also Yeñi Ḳalʿe
Western Europe al-Bashkunish; Burtuḳāl; Ifrandj; Īṭaliya; Malta; Nemče; Sardāniya
see also Ibn Idrīs (II); Ibrāhīm b. Yaʿḳūb; al-Madjūs; Muslimūn.2
for individual countries → AUSTRIA; FRANCE; ITALY; PORTUGAL; SPAIN; *and* → BASQUES
Arabic press in **Ṣiḥāfa**.3
Arabic printing in [in Suppl.] **Maṭbaʿa**.6
waters Ṭuna

EVIL EYE **ʿAyn**, Tamīma
see also Karkaddan; *and* → CHARMS; ISLAM.POPULAR BELIEFS

F

FAITH ʿAḳīda; **Īmān**; [in Suppl.] Taḳwā
and → ISLAM; RELIGION

FALCONRY **Bayzara**; Čakïrdjï-bashï; Doghandjï
see also Ṭoghrïl

FASTING ʿĀshūrāʾ; Ramaḍān; **Ṣawm**
see also ʿĪd al-Fiṭr; Ṣūfiyāna; [in Suppl.] Puasa
prayer during Ramaḍān **Tarāwīḥ**

FĀṬIMIDS → CALIPHATE

FESTIVAL **ʿĪd**; Kandūrī; Mawlid (*and* [in Suppl.]); Mawsim; Shenlik
see also Maṭbakh.2
festivals ʿAnṣāra; ʿĀshūrāʾ.II; Bārā Wafāt; ʿĪd al-Aḍḥā; ʿĪd al-Fiṭr; Khiḍr-ilyās; Mihragān; Nawrūz; Sulṭān al-Ṭalaba (*and* Ṭalaba)
see also Ghadīr Khumm; Kurds.iv.C.3; Lālish; Lĕbaran; Raʾs al-ʿĀm; Walī.9
literature on Wehbī Sayyidī

FINANCE Ribā
and → ADMINISTRATION.FINANCIAL; LAW.LAW OF OBLIGATIONS; PAYMENTS; TAXATION
accounting Muḥāsaba.2; Mustawfī
see also Daftar; *and* → ADMINISTRATION.FINANCIAL
banking Ḳirāḍ; Muḍāraba; Ribā; Suftadja; [in Suppl.] Ṣarrāf
see also Djahbadh; Sharika
commerce Bayʿ; Imtiyāzāt; Kasb; Ḳirāḍ; Shirāʾ; **Tidjāra**
see also Inshāʾ; *and* → INDUSTRY; LAW.LAW OF OBLIGATIONS

functions Dallāl; Malik al-Tudjdjār; Shāh Bandar (*and* [in Suppl.] Shāhbandar); Tādjir; [in Suppl.] Ṣarrāf
see also Tardjumān
marketplace Ḥisba; Sūḳ
see also [in Suppl.] al-Sunāmī
trade Ḳahwa; Kārimī; Ḳuṭn; Lubān; Ṭīn.3
see also Kalah; Kārwān; Ḳaysariyya; Kirmān; Mīnā'; Ṣafawids.II; Szechuan; Tashāza; Tammār; ʿUkāẓ; Wenedik
institutions
Arabic Bayt al-Māl; Makhzan
Turkish Khazīne; Māliyya
partnerships Mufāwaḍa; Mushāraka; Sharika
terms ʿĀriyya; Bayʿ; Ḍamān; Ghārim; Ḥawāla; Hiba; Kafāla; Ḳirāḍ; Muḍāraba; Mufāwaḍa; Muḳāṭaʿa; Mukhāṭara; Mushāraka; Ribā; Suftadja; [in Suppl.] Dayn; Ṣakk
and → LAW.LAW OF OBLIGATIONS

FLORA (Djazīrat) al-ʿArab.v; Būstān; Filāḥa; Hind.i.k
and → ARCHITECTURE.MONUMENTS.GARDENS; BOTANY; LITERATURE.POETRY.NATURE
flowers Nardjis; Shaḳīḳat al-Nuʿmān; Sūsan; Ward; [in Suppl.] Bābūnadj; Djullanār
see also Filāḥa.iv; Lāle Devri; Lālezarī; Nawriyya; [in Suppl.] Mā' al-Ward; *and* → ARCHITECTURE.MONUMENTS.GARDENS; LITERATURE.POETRY.NATURE
plants Adhargūn; Afsantīn; Afyūn; Ḥalfā'; Ḥinnā'; Kammūn; Ḳaranful; Karm; Ḳaṣab; Naʿām; **Nabāt**; Ṣabr; Shibithth; Shīḥ; Shukāʿā; Sidr; Simsim; Sirādj al-Ḳuṭrub (*and* Yabrūḥ); Sūs; Turundjān; Wars; Yāsamīn; Zaʿfarān; [in Suppl.] Aḳūnīṭun; Ās; Bābūnadj; Basbās; Djāwars; Fūdhandj; Hindibā'; Iklīl al-Malik
see also Maryam; Naḥl; Namir and Nimr; Nasr; Ṣamgh; Sinnawr; Sirwāl; Timsāḥ; *and* → DRUGS.NARCOTICS
trees Abanūs; ʿAfṣ; Argan; Baḳḳam; Bān; Nakhl; Sādj; Ṣandal; Sidr; Tīn; Tūt; ʿUnnāba; Zaytūn.2; [in Suppl.] Djawz; Djullanār
see also ʿAyn Shams; Ghāba; Kāfūr; Kahrubā; Ḳaṭrān; Lubān; Ṣamgh; Thaʿlab; [in Suppl.] Halīladj
woods Abanūs; Baḳḳam; **Khashab;** Ṣandal; ʿŪd.I
see also Lamu; *and* → *the section Trees above*; NAVIGATION.SHIPS *and* SHIPYARDS

FOLKLORE [in Suppl.] **Taḳālīd**
and → CHARMS; CUSTOM; DIVINATION; HUMOUR; LEGENDS; LITERATURE.FOLKLORIC

FRANCE Arbūna; Fraxinetum
see also Balāṭ al-Shuhadā'; Muslimūn.2; Rifāʿa Bey al-Ṭahṭāwī; Ṣāyigh, Fatḥ Allāh; al-Shām.2(b)

FRANKS **Ifrandj**
and → CRUSADE(R)S

FURNISHINGS Mafrūshāt; Sirādj; [in Suppl.] **Athāth**
see also [in Suppl.] Martaba

G

GAMBLING **Ḳimār**; al-Maysir

and → ANIMALS.SPORT; RECREATION.GAMES

GENEALOGY **Ḥasab wa-Nasab**; **Nasab**; Sharīf; Shurafāʾ
see also ʿIrḳ; Naḳīb al-Ashrāf; Sharaf; *and* → LITERATURE.GENEALOGICAL; ONOMASTICS

GEOGRAPHY **Djughrāfiyā**; Iḳlīm; Istiwāʾ; Kharīṭa; al-Ḳubba; Takhṭīṭ al-Ḥudūd
see also Maghrib; Makka.4; Mashriḳ
for the geography of individual areas, see Adamawa; Ādharbaydjān.i; Afghānistān.i; Aḳ Ṣu; Algeria.i; Anadolu.ii; al-Andalus.ii *and* iii.2; (Djazīrat) al-ʿArab.ii; Armīniya; Arnawutluḳ.3; ʿAsīr; Baḥr; Djazīra; Filāḥa; Ḥammāda; Indonesia; ʿIrāḳ; Iran; Lībiyā; al-Maghrib; Māzandarān.2; Mūrītāniyā.1; Nadjd.1; Niger.1; Pākistān; Senegal.1; al-Shām.1; Sīstān.2; Somali.2; Tunisia.I.a; ʿUmān.1; al-Yaman.2; Zāb.1; [in Suppl.] Ḳazaḳstān.1; Rādjasthān.1
administrative Kūra; Mamlaka; Mikhlāf; Rustāḳ.1; Shahr; Ṣūba; Ṭassūdj; Ustān
see also Djund; Iḳlīm; Wālī
geographers Abu ʾl-Fidāʾ; Abū ʿUbayd al-Bakrī; ʿĀshiḳ; al-Balkhī, Abū Zayd; al-Dimashḳī; Ibn ʿAbd al-Munʿim al-Ḥimyarī; Ibn al-Faḳīh; Ibn Ghālib; Ibn Ḥawḳal; Ibn Khurradādhbih; Ibn Mādjid; Ibn Rusta; Ibn Sarābiyūn; al-Idrīsī; al-Iṣṭakhrī; al-Ḳazwīnī; al-Masʿūdī; al-Muhallabī, Abu ʾl-Ḥusayn; al-Muḳaddasī; al-ʿUdhrī; al-Warrāḳ, Muḥammad; Yāḳūt al-Rūmī; al-Zuhrī, Muḥammad
see also Baṭlamiyūs; Istibṣār; Ḳāsim b. Aṣbagh; al-Masālik wa ʾl-Mamālik; al-Sarakhsī, Abu ʾl-ʿAbbās; [in Suppl.] al-Djayhānī; Ḥudūd al-ʿĀlam
literature Djughrāfiyā.IV.c *and* V; Ṣurat al-Arḍ
see also Tūrān; *and* → LITERATURE.TRAVEL-LITERATURE
physical geography
deserts → DESERTS
mountains → MOUNTAINS
oases **Wāḥa**
salt flats **Sabkha**
see also Azalay; Milḥ; Shaṭṭ; *for regional salt flats* → ALGERIA; OMAN
springs ʿAyn Dilfa; ʿAyn Mūsā; al-Ḥamma; Ḥasan Abdāl
see also Ḳaplïdja
volcanoes *see* ʿAdan; Aghrï Dagh; Damāwand; Ḥarra; Ladjāʾ; al-Ṣafā.2; [in Suppl.] Djabal Says
wadis **Wādī**
waters
lakes Baikal; Bakhtigān; Balkhash; Burullus; Gökče-tengiz; Hāmūn; al-Ḥūla; Issïk-kul; Ḳarā-köl; Timsāḥ, Lake; Tuz Gölü; Urmiya.1; al-ʿUtayba; Wān.1; Zirih
see also Buḥayra; al-Ḳulzum; *and* → OCEANS AND SEAS
oceans and seas → OCEANS AND SEAS
rivers → RIVERS
straits Bāb al-Mandab; Boghaz-iči; Čanaḳ-ḳalʿe Boghazï
terms Ḥarra; Khabrāʾ; Nahr; Reg; Rīf; Sabkha; Shaṭṭ
see also Ṣanf; Sarḥadd; Wālī
urban Ḳarya; Ḳaṣaba; Khiṭṭa; Maḥalle; Medina; Rabaḍ; Shahr; Shahristān
see also Fener; Ḥayy; Khiṭaṭ; Mallāḥ; Shāriʿ; *and* → ARCHITECTURE.URBAN; SEDENTARISM; *and in particular the larger cities in the section Toponyms under each country*

GIFTS **Hiba**; Ṣila.3
see also Bakhshīsh; Nithār; Pīshkash; Rashwa; *and* → PAYMENTS

GREECE Yūnān
see also Muhādjir.2; Muslimūn.1.B.3; Pomaks
Greek authors in Arabic translation → LITERATURE.TRANSLATIONS; PHILOSOPHY.PHILOSOPHERS
toponyms
districts Karli-ili
islands Čoka Adasi; Eğriboz; Körfüz; Levkas; Limni; Midilli; Nakshe; On Iki Ada; Para; Rodos; Şakiz; Santurin Adasi; Semedirek; Sheytānlik; Shire; Sisām; Tashoz; Zaklise; [in Suppl.] Yedi Adalar
see also Djazā'ir-i Baḥr-i Safīd
regions Mora, Tesalya
towns Atīna; Aynabakhti; Baliabadra; Dede Aghač; Dimetoka; Karaferye; Kawāla; Kerbenesh; Kesriye; Kordos; Koron; Livadya; Menekshe; Modon; Nauplion; Navarino; Olendirek; Preveze; Selānīk; Siroz; Tirḥāla; Wodina; Yanya; Yeñi Shehir; [in Suppl.] Kuluz; Mezistre
see also [in Suppl.] Gümüldjine

GUILDS **Şinf**
Arabic Amīn; ʿArīf; Futuwwa.ii *and* iii; Ḥammāl; Ḥarfūsh; Khātam; Khayyāṭ; **Şinf**.1
see also Shadd; Shaykh; Sirwāl
Persian **Şinf**.2
see also Ustādh.2
Turkish Akhī; Akhī Baba; Anadolu.iii.6; Ḥarīr.ii; Ketkhudā.ii; **Şinf**.3; [in Suppl.] Ikhtiyāriyya; Inḥiṣār
see also Akhī Ewrān; ʿĀlima; Čāʾūsh; Kannās; Mawākib.4.4; Muhr.1

GUINEA Fūta Djallon; **Guinea**; Konakry
see also Sūdān (Bilād al-).2

GYPSIES **Čingāne**; **Lūlī**; Nūrī
see also al-Zuṭṭ

H

HADITH → LITERATURE.TRADITION-LITERATURE

HAGIOGRAPHY **Manākib**
see also Walī; *and* → SAINTHOOD
hagiographers Aflākī; ʿAṭāʾī; al-Bādisī.2; "Djamālī"; Ḥasan Dihlawī; Ibn ʿAskar; Ibn Maryam; al-Ifrānī; al-Kādirī al-Ḥasanī, Abū ʿAbd Allāh; al-Sharrāṭ; al-Sulamī, Abū ʿAbd al-Raḥmān
see also Aḥmad Bābā; Bākikhānli; al-Kattānī; Sinān Pasha, Khodja.1

HELL Aṣḥāb al-Ukhdūd; **Djahannam**; Saʿīr; Sakar; Ṣirāṭ; Zakkūm
see also al-Aʿrāf; Shayṭān.1; al-Waʿd wa 'l-Waʿīd; al-Zabāniyya

HEPHTHALITES Hayāṭila; Nīzak, Ṭarkhān

HERALDRY al-Asad; Rank

HERESY Bidʿa; Dahriyya; Dīn-i Ilāhī; Ghulāt; Ḳābiḍ; Kāfir; Khūbmesīḥīs; Mulḥid; Zindīḳ
see also al-Ṣalīb; Takfīr; Tanāsukh; *and* → RELIGION.DUALISM *and* PANTHEISM
heretics Abū ʿĪsā al-Warrāḳ; Abu ʾl-Khaṭṭāb al-Asadī; Bashshār b. Burd; Bishr b. Ghiyāth al-Marīsī; Ibn Dirham; Ibn al-Rawandī; Mollā Ḳābiḍ; Muḥammad b. ʿAlī al-Shalmaghānī
see also Thābit Ḳuṭna; Wāliba b. al-Ḥubāb; *and* → SECTS
refutations of Ibn al-Djawzī, ʿAbd al-Raḥmān; [in Suppl.] Afḍal al-Dīn Turka

HISTORY → LITERATURE.HISTORICAL
for the chronological history of dynastic events → CALIPHATE; DYNASTIES; *for the history of early Islam* → CALIPHATE.RIGHTLY-GUIDED CALIPHS; LAW.EARLY RELIGIOUS LAW; MILITARY.BATTLES.622-632 *and* 633-660; MUḤAMMAD, THE PROPHET; *for the history of regions, towns and other topographical sites, see the section Toponyms under individual countries*; *for the history of ideas* → *e.g.* ASTRONOMY; LAW; LINGUISTICS; MATHEMATICS; PHILOSOPHY; THEOLOGY

HOSTELRY **Funduḳ**; **Khān**; Manzil; [in Suppl.] Mihmān
see also Ribāṭ.1.b

HUMOUR al-Djidd wa ʾl-Hazl; Nādira
see also Hidjāʾ.ii; Mudjūn
comic figures Djuḥā; Ibn al-Djaṣṣāṣ.II; Naṣr al-Dīn Khodja
humourists Ashʿab; al-Ghāḍirī; Ibn Abī ʿAtīḳ; Ibn Dāniyāl; Ḳaṣāb, Teodor; Sīfawayh al-Ḳāṣṣ; [in Suppl.] Abu ʾl-ʿAnbas al-Ṣaymarī

HUNGARY Budīn; Eğri; Esztergom; Istolnī (Istōnī) Belghrād; **Madjar**; Mohács; Pécs; Pest; Sigetwār; Szeged; Székesfehérvár; [in Suppl.] Köszeg
see also Bashdjirt; Kanizsa; Maḥmūd Tardjumān; Mezőkeresztes; Muslimūn.1.B.1; Ofen

HUNTING **Ṣayd**
see also Kurds.iv.C.5; Samak; Shikārī; Zaghardjī Bashī; [in Suppl.] Segbān; *and* → ANIMALS; FALCONRY
poetry **Ṭardiyya**
see also Radjaz
treatises on Kushādjim; [in Suppl.] Ibn Manglī
see also al-Shamardal
wild animals Fahd; Khinzīr; Mahāt; Naʿām; Namir and Nimr; Salūḳī; [in Suppl.] Ḍabuʿ

HYDROLOGY Biʾr; Ḳanāt; Māʾ; Maʾṣir; Ṭāḥūn
see also Filāḥa; Ḳanṭara.5 *and* 6; Madjrīṭ; al-Mīzān.2; Sāʿa.1; *and* → ARCHITECTURE.MONUMENTS.DAMS; GEOGRAPHY.WATERS

I

IDOLATRY Shirk; **Wathaniyya**
idols Nuṣub; **Ṣanam**; Ṭāghūt.1; al-Uḳayṣir
see also Shaman; Zūn; *and* → PRE-ISLAM.IN ARABIAN PENINSULA

ILLNESS Madjnūn; Malāryā; Ramad; Saraṭān.7; [in Suppl.] Djudhām
see also Kalb; Ḳuṭrub; Summ; *and* → PLAGUE
treatises on Ḥayātī-zāde; Ibn Buṭlān; Ibn Djazla

see also [in Suppl.] ʿUkalāʾ al-Madjānīn; and → MEDICINE

INDIA **Hind**; Hindī
see also ʿĀda.iii; Balharā; Imām-bārā; Maṭbaʿa.4; Sikkat al-Ḥadīd.1; *and* → LITERATURE; MILITARY; MUSIC
administration Baladiyya.5; Ḍarība.6; Dīwān.v; Djizya.iii; Ḥisba.iv; Kātib.iii; Kharādj.IV; Pargana; Safīr.3; Taḥṣīl; Zamīndār; [in Suppl.] Taʿalluḳ
see also Kitābāt.10; Māʾ.9; Waḳf.VI; *and* → MILITARY.INDO-MUSLIM
during British rule [in Suppl.] Mufaṣṣal
agriculture Filāḥa.v
architecture → ARCHITECTURE.REGIONS
belles-lettres → LITERATURE.IN OTHER LANGUAGES *and* POETRY.INDO-PERSIAN
cuisine Maṭbakh.4
dynasties ʿĀdil-Shāhs; Bahmanīs; Barīd Shāhīs; Dihlī Sultanate; Farūḳids; Ghaznavids; Ghūrids; Hindū-Shāhīs; ʿImād Shāhī; Khaldjīs; Ḳuṭb Shāhīs; Lodīs; Mughals; Niẓām Shāhīs; Sayyids; Sharḳīs; Tughluḳids
see also Awadh; Dār al-Ḍarb; Rānā Sāngā; Tīpū Sulṭān; Vidjayanagara; *and* → DYNASTIES.AFGHANISTAN AND INDIA
education Dār al-ʿUlūm.c *and* d; Djāmiʿa; Madjmaʿ ʿIlmī.iv; Madrasa.II; Nadwat al-ʿUlamāʾ; [in Suppl.] Farangī Maḥall; Jamia Millia Islamia
see also Aḥmad Khān; Deoband; Maḥmūdābād Family; [in Suppl.] Muḥammad ʿAbd Allāh
historians of Ghulām Ḥusayn Khān Ṭabāṭabāʾī; Niẓām al-Dīn Aḥmad b. al-Harawī; Sudjān Rāy Bhandārī
see also Djaʿfar Sharīf; al-Maʿbarī; Mīr Muḥammad Maʿṣūm; *and* → DYNASTIES.AFGHANISTAN AND INDIA; LITERATURE.HISTORICAL.INDO-PERSIAN
languages Gudjarātī; Hindī; Hindustānī.i *and* ii; Lahndā; Marāṭhī; Pandjābī.1; Sind.3.a; Urdū.1; [in Suppl.] Rādjasthān.3
see also Kitābāt.10; *and* → LANGUAGES.INDO-IRANIAN
literature → LITERATURE
modern period Djamʿiyya.v; Hindustānī.iii; Ḥizb.vi; Indian National Congress; Iṣlāḥ.iv; Kashmīr.ii; Ḳawmiyya.vi; Khāksār; Khilāfa; Madjlis.4.C; al-Marʾa.5; Nikāḥ.II.3; [in Suppl.] Djarīda.vii; Maḥkama.5
see also Mahsūd; Mappila; Tablīghī Djamāʿat; [in Suppl.] Faḳīr of Ipi; Khān, ʿAbd al-Ghaffār; *and* → INDIA.EDUCATION
resistance against the British Yāghistān
Indian Mutiny Aẓim Allāh Khān; Bakht Khān; Imdād Allāh; Kānpur
Khilāfat movement **Khilāfa**; Muḥammad ʿAlī; Mushīr Ḥusayn Ḳidwāʾī; Shawkat ʿAlī; [in Suppl.] ʿAbd al-Bārī; Ḥasrat Mohānī
see also Amīr ʿAlī; [in Suppl.] Khān, ʿAbd al-Ghaffār
statesmen Nawwāb Sayyid Ṣiddīḳ Ḥasan Khān; Sālār Djang; [in Suppl.] Āzād, Abu ʾl-Kalām
see also Maḥmūdābād Family
mysticism → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS
physical geography
waters Djamnā; Gangā
see also Nahr.2
population Bhaṭṭi; Bohorās; Dāwūdpōtrās; Djāṭ; Gakkhaṛ; Gandāpur; Güdjar; Ḥabshī; Hind.ii; Khaṭak; Khokars; Lambadis; Mappila; Mēd; Memon; Mēʾō; Naitias; Pārsīs; Rādjpūts; Rohillas; Shikārī; Sidi; [in Suppl.] Demography.VII
see also Khōdja; Marāṭhās; al-Zuṭṭ

Tamils Ceylon; Labbai; Marakkayar; Rawther
religion Ahl-i Ḥadīth; Barāhima; Djayn; Hindū; Ibāḥatiya; Mahdawīs; Pandj Pīr; Sikhs; Tablīghī Djamā'at; [in Suppl.] Pīrpanthī
see also Khwādja Khiḍr; Pārsīs; Ta'ziya; Yūsuf Kāndhalawī Dihlawī; Zakariyyā Kāndhalawī Sahāranpūrī; [in Suppl.] Andjuman-i Khuddām-i Ka'ba; *and* → MYSTICISM; SAINTHOOD; THEOLOGY
reform Aḥmad Brēlwī; al-Dihlawī, Shāh Walī Allāh; Ismā'īl Shahīd; Karāmat 'Alī; Nānak; Tītū Mīr

toponyms
ancient Arūr; Čāmpānēr; Čhat; Djāba; Djandjīra; Fatḥpūr-sikrī; Hampī; Ḥusaynābād; Kūlam; Lakhnawtī; al-Manṣūra; Mēwāṛ; Nandurbār; Nārnawl; Pāndu'ā; Shikārpūr.2; Sidhpūr; Sindābūr; Sindān; Sūmanāt; Telingāna; Tonk; Tribenī; Wayhind
present-day
and → ASIA.SOUTH
regions Assam; Bihār; Bombay State; Dakhan; Djaypur; Do'āb; Gudjarāt; Hariyānā; Ḥaydarābād.b; Kāmrūp; Kashmīr; Khāndēsh; Ḳūhistān.4; Ladākh; Lūdhiāna; Ma'bar; Mahisur; Malabar; Mēwāt; Muẓaffarpur; Nāgpur; Palamāw; Pālānpur; Pandjāb; Rādhanpūr; Rāmpur; Rohilkhand; Sundarban; Tirhut; Urīsā; [in Suppl.] Djammū; Konkan; Rādjasthān; Rohtak
see also Alwār; Banganapalle; Bāonī; Berār; Djōdhpur; Hunza and Nagir; Udaypūr; [in Suppl.] Sarkār.2
towns Adjmēr; Āgra; Aḥmadābād; Aḥmadnagar; Aligarh; Allāhābād; Ambāla; Amritsar; Anhalwāra; Arcot; Awadh; Awrangābād; Awrangābād Sayyid; A'ẓamgarh; Badā'ūn; Bālā-ghāt; Bāndā; Bānkīpūr; Banūr; Bareilly; Barōda; Benares; Bharatpūr; Bharoč; Bhattinda; Bhōpāl; Bīdar; Bīdjāpūr; Bidjnawr; Bilgrām; Bombay City; Bulandshahr; Burhānpūr; Buxar; Calcutta; Čandērī; Dawlatābād; Deoband; Dhār; Dhārwār; Dihlī; Diū; Djālor; Djawnpur; Djūnāgaṛh; Djunnar; Dwārkā; Farīdkōṭ; Farrukhābād; Fayḍābād; Fīrūzpūr; Gulbargā; Gwāliyār; Hānsī; Ḥaydarābād.a; Ḥiṣār Fīrūza; Īdar; Islāmābād; Iṭāwā; Kalpī; Kalyāni; Kanawdj; Kāṅgṛā; Kannanūr; Kānpur; Karnāl; Karnāṭak; Katahr; Khambāyat; Khayrābād; Khuldābād; Kōṭā; Koyl; Lakhnaw; Lalitpur; Lūdhiāna; Madras; Mahīm; Māhīm; Māhūr; Mālda; Mālwā; Māndū; Manēr; Mangrōl; Mathurā; Mīraṭh; Mīrzāpur; Multān; Mungīr; Murādābad; Murshidābād; Muẓaffarpur; Nadjībābād; Nagar; Nāgawr; Nāgpur; Naldrug; Nāndeṛ; Pānīpat; Parendā; Pāṭan; Paṭnā; Pūna; Rādjmahāl; Rāyčūr; Sahāranpūr; Sahsarām; Sārangpur; Sardhanā; Sarkhēdj; Shakarkhelda; Shikārpūr.3; Shōlāpur; Sirhind; Srīnagar; Śrīangapaṭṭanam; Sūrat; Tālīkōṭā; Thālnēr; Thānā; Ṭhānesar; Ṭhaṭṭā; Udgīr; Udjdjayn; Warangal; [in Suppl.] Amrōhā; Eličpur; Ghāzīpur; Irič; Kalikat; Madura; Rohtak

INDONESIA Baladiyya.7; Dustūr.xi; Ḥizb.vii; Ḥukūma.vi; **Indonesia**; Maḥkama.6; Malays; Masjumi; [in Suppl.] Ḍarība.7; Hoesein Djajadiningrat; Sukarno
see also 'Āda.iv; Nikāḥ.II.4; Pasisir; Prang Sabīl; [in Suppl.] al-Mar'a.6
architecture → ARCHITECTURE.REGIONS
education Djāmi'a; Pesantren
literature Indonesia.vi; Ḳiṣṣa.6; Mi'rādj.4; Shā'ir.7; Ta'rīkh.II.7; [in Suppl.] Shi'r.5
see also Kitābāt.8; Malays; *and* → LITERATURE.POETRY.MYSTICAL
Muslim movements Padri; Sarekat Islam
see also Sulawesi
mysticism → MYSTICISM.MYSTICS

population Malays; Minangkabau; [in Suppl.] Demography.VIII
see also Sayābidja
religion → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS
festivals Kandūrī; Lĕbaran
see also [in Suppl.] Puasa
recitation competitions [in Suppl.] Musābaka
toponyms Ambon; Atjèh; Banda Islands; Bandjarmasin; Bangka; Batjan; Billiton; Borneo (*and* [in Suppl.]); Djakarta; Kubu; Kutai; Lombok; Madura; Makassar; Palembang; Pasè; Pasir; Pontianak; Riau; Sambas; Sulawesi (*and* Celebes); Sumatra; Sunda Islands; Surakarta; Ternate; Tidore; [in Suppl.] Kalimantan; Mataram; Yogyakarta
see also Zābadj

INDUSTRY Ḥarīr; Kattān; Ḳuṭn; Lubūd; Milḥ
see also Bursa; al-Iskandariyya; Ḳayṣariyya; Zonguldak

INHERITANCE ʿĀda.iii; Akdariyya; ʿAwl; **Farāʾiḍ**; **Mīrāth**; al-Sahm.2; Waṣiyya; Yatīm.2
see also Ḳassām; Khāl; Makhredj; Mukhallefāt; Tanāsukh
works on al-Sadjāwandī, Sirādj al-Dīn; al-Tilimsānī.2; al-ʿUkbarī

INVENTIONS ʿAbbās b. Firnās; Ibn Mādjid; Mūsā (Banū); Sāʿa.1

IRAN al-Furs; **Iran**; Kurds; Lur
see also al-ʿArab.iii; Ḥarb.v; Kitābāt.9; Libās.iii; Zūrkhāna; *and* → DYNASTIES.PERSIA; SHIITES; ZOROASTRIANS
administration Ḍarība.5; Diplomatic.iii; Dīwān.iv; Ghulām.ii; Imtiyāzāt.iii; Kātib.ii; Khāliṣa; Kharādj.II; Maḥkama.3; Parwānačī; [in Suppl.] Shāhbandar
see also Kalāntar; Waḳf.III; *and* → IRAN.MODERN PERIOD
agriculture Filāḥa.iii
architecture → ARCHITECTURE.REGIONS
art → ART.REGIONAL AND PERIOD
before Islam Anūsharwān; Ardashīr; Bahrām; Dārā; Dārābdjird; Dihḳan; Djamshīd; Farīdūn; al-Ḥaḍr; Hayāṭila; Hurmuz; al-Hurmuzān; Ḳārinids; Kayānids; Kay Kāʾūs; Kay Khusraw; Khurshīd; Kisrā; Marzpān; Mazdak; Mulūk al-Ṭawāʾif.1; Parwīz, Khusraw (II); Pīshdādids; Sāsānids; Shāpūr; Ṭahmūrath; Yazdadjird III; [in Suppl.] Farrukhān
see also Afrāsiyāb; Buzurgmihr; Hamadhān; Ikhshīd; Iran.iv; Ispahbadh; Ḳaṣr-i Shīrīn; Ḳūmis; al-Madāʾin; al-Rayy; Rustam b. Farrukh Hurmuzd; Sarpul-i Dhuhāb; Tansar; [in Suppl.] Dabīr; *and* → ZOROASTRIANS
cuisine [in Suppl.] Maṭbakh.3
dynasties → DYNASTIES.PERSIA
historians of Ḥamza al-Iṣfahānī; Ibn Manda; al-Māfarrūkhī; al-Rāfiʿī; Ẓahīr al-Dīn Marʿashī; [in Suppl.] al-Ḳummī
and → DYNASTIES.PERSIA
language → LANGUAGES.INDO-IRANIAN
literature → LITERATURE
modern period Baladiyya.4; Djāmiʿa; Djamʿiyya.iii; Djarīda.ii; Dustūr.iv; Ḥizb.iii; Ḥukūma.ii; Iran.v.b; Iṣlāḥ.ii; Ḳawmiyya.iii; Maʿārif.3; Madjlis.4.A.iii; Madjmaʿ ʿIlmī.ii; al-Marʾa.3; Shuyūʿiyya.2; Taḳrīb; [in Suppl.] Demography.III; Niẓām ʿAskarī.2; Ṣiḥāfa.4
see also Khazʿal Khān; Madjlis al-Shūrā; Maḥkama.3; [in Suppl.] Amīr Niẓām; *and* → DYNASTIES.PERSIA.ḲĀDJĀRS *and* PAHLAWĪS; SHIITES
activists Fidāʾiyyān-i Islām; Kāshānī, Āyātullāh; Khwānsārī, Sayyid Muḥammad; Khiyābānī, Shaykh Muḥammad; Khurāsānī; Kūčak Khān Djangalī; Lāhūtī; Maḥallātī; Ṣamṣām

al-Salṭana; Ṭālaḳānī; [in Suppl.] Āḳā Nadjafī; Ḥaydar Khān ʿAmū Ughlī; ʿIshḳī
see also Djangalī; Kurds.iii. C; Yazdī; Zayn al-ʿĀbidīn Marāghaʾī; [in Suppl.] Āzādī; Farāmūsh-khāna

influential persons Kasrawī Tabrīzī; Malkom Khān; Muṭahharī; Nāʾīnī; Nūrī, Shaykh Faḍl Allāh; Sharīʿatī, ʿAlī; Ṭihrānī; [in Suppl.] Āḳā Khān Kirmānī; Khumaynī

statesmen Muṣaddiḳ; Ṭabāṭabāʾī; Taḳīzāda; Wuthūḳ al-Dawla; [in Suppl.] Amīr Kabīr

physical geography

deserts Biyābānak

mountains Ala Dagh; Alburz; Alwand Kūh; Bīsutūn; Damāwand; Hamrīn; Hawrāmān; Zagros
see also Sarḥadd

waters Atrek; Bakhtigān, Hāmūn; Karkha; Kārūn; Mānd; Ruknābād; Safīd Rūd; Shāh Rūd.1; Shāpūr; Shaṭṭ al-ʿArab; Urmiya.1; Zāyanda-Rūd; Ziriḥ
see also Baḥr Fāris

population Bakhtiyārī; Bāzūkiyyūn; Bilbās; Djāf; Eymir.3; Göklän; Gūrān; (Banū) Kaʿb; Ḳarā Gözlu; Ḳāshḳāy; Kurds; Lām; Lur; Shabānkāra; Shāhsewan; Shakāk; Shaḳāḳī; Sindjābī; Türkmen.3
see also Daylam; Dulafids; Eymir.2; Fīrūzānids; Iran.ii; Ḳufṣ; Shūlistān; Tat.1; [in Suppl.] Demography.III

religion Iran.vi; Ṣafawids.IV
and → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS; SHIITES

toponyms

ancient Abarshahr; Ardalān; Arradjān; ʿAskar Mukram; Bādj; Bākusāyā; Bayhaḳ; Dārābdjird; Daskara; Dawraḳ; Dihistān; Dīnawar; al-Djazīra; Djibāl; Djīruft; Gurgān; Ḥafrak; Ḥulwān; Īdhadj; Iṣṭakhr; (al-)Karadj; Khargird.2; Ḳūmis; Ḳurḳūb; Mihragān.iv.1; Narmāshīr; Nasā; Nawbandadjān; al-Rayy; Rūdhbār.2; Rūdhrāwar; Ṣaymara; Shāpūr; Shūlistān; al-Sīradjān; Sīrāf; Sīsar; Suhraward; al-Sūs; Ṭālaḳān.2; Ṭārum; Tawwadj; Tūn; Ṭurshīz; Ṭūs; Tūsān; Urm; Ustuwā; Zarang; [in Suppl.] Arghiyān; Ghubayrā

present-day

islands al-Fārisiyya; Ṭunb

provinces Ādharbaydjān; Balūčistān; Fārs; Gīlān; Hamadhān; Iṣfahān; Khurāsān; Khūzistān; Kirmān; Kirmānshāh; Kurdistān; Māzandarān; Yazd
see also Astarābādh.2; Rūyān; Ṭabaristān

regions Bākharz; Hawrāmān; Ḳūhistān.1; Makrān; Sarḥadd; Sīstān; [in Suppl.] Bashkard
see also Gulistān

towns and districts Ābādah; Abarḳūh; ʿAbbādān; ʿAbbāsābād; Abhar; al-Ahwāz; Āmul.1; Ardakān; Ardistān; Asadābādh; Ashraf; Astarābādh.1; Āwa; Bam; Bampūr; Bandar ʿAbbās; Bandar Pahlawī; Bārfurūsh; Barūdjird; Barzand; Bīrdjand; Bisṭām; Būshahr; Dāmghān; Dizfūl; Djannāba; Djuwayn.1 *and* 2; Faraḥābād; Faryāb; Fasā; Fīrūzābād; Fūman; Gulpāyagān; Gunbadh-i Ḳābūs; Hurmuz; Iṣfahān; Isfarāyīn; Kāshān; Ḳaṣr-i Shīrīn; Kāzarūn; Ḳazwīn; Khʷāf; Khalkhāl; Khʷār; Khārag; Khargird.1; Khōī; Khurramābād; Khurramshahr; Kinkiwar; Ḳishm; Ḳūčān; Ḳūhistān.2; Ḳuhrūd; Ḳum; Lāhīdjān; Lār (2x); Linga; Luristān; Mahābād; Mākū; Marāgha; Marand; Mashhad; Miyāna; Narāḳ; Naṭanz; Nayrīz; Nihāwand; Nīshāpūr; Rafsandjān; Rām-hurmuz; Rasht; Rūdhbār.3; Sabzawār.1; Ṣaḥna; Ṣāʾīn Ḳalʿa; Saḳḳiz; Salmās; Sanandadj; Sarakhs; Sārī; Sarpul-i Dhuhāb; Sarwistān; Sāwa; Shāh Rūd.3; Shīrāz; Shushtar; Simnān; al-Sīradjān; Ṣōmāy; Suldūz; Sulṭānābād; Sulṭāniyya; Sunḳur; al-Sūs; Ṭabas; Tabrīz; Ṭārum; Tihrān; Turbat-i [Shaykh-i] Djām; Türkmen Čay (î); Urmiya.2; Ushnū; Warāmīn;

Yazd; Zāhidān; Zandjān; Zāwa; Zawāra; Zawzan; [in Suppl.] Bashkard; Biyār; Djārdjarm; Djulfa.II; Hawsam; Ḳā'in; Khumayn
see also Shahr; Shahristān; Tūn; *and* → KURDS.TOPONYMS

IRAQ **'Irāḳ**; Kurds
see also al-'Arabiyya; Djalīlī; Lakhmids; Sawād; Shahāridja; [in Suppl.] Sūḳ.5; *and* → CALIPHATE.'ABBĀSIDS; DYNASTIES.EGYPT AND THE FERTILE CRESCENT
architecture → ARCHITECTURE.REGIONS
before Islam → PRE-ISLAM.IN FERTILE CRESCENT
historians of al-Azdī; Baḥshal; Ibn Abī Ṭāhir Ṭayfūr; Ibn al-Bannā'; Ibn al-Dubaythī; al-Khaṭīb al-Baghdādī; 'Ubayd Allāh b. Aḥmad b. Abī Ṭāhir
see also Ibn al-Nadjdjār; [in Suppl.] Ta'rīkh.II.1.(c); *and* → CALIPHATE.'ABBĀSIDS; DYNASTIES.EGYPT AND THE FERTILE CRESCENT
modern period Djarīda.i.A; Djāmi'a; Dustūr.vi; Ḥizb.i; Ḥukūma.iii; Kurds.iii.C; Madjlis.4.A.iv; Madjma' 'Ilmī.i.2.c; Maḥkama.4.iv; Mandates; Ṣiḥāfa.1.(vii); [in Suppl.] Niẓām 'Askarī.1.(c)
see also Bābān; Kūt al-'Amāra; al-Mawṣil.2
belletrists
poets al-Akhras; al-Fārūḳī; al-Kāẓimī, 'Abd al-Muḥsin; Ma'rūf al-Ruṣāfī; Shā'ūl; al-Zahāwī, Djamīl Ṣidḳī
writers of prose Shā'ūl
monarchy Fayṣal I; Fayṣal II; Ghazī
see also Hāshimids
opposition leaders Ḳāsim 'Abd al-Karīm; Muṣṭafā Barzānī
politicians al-Shahrastānī, Sayyid Muḥammad; Shīnā
prime ministers Nūrī al-Sa'īd; Rashīd 'Alī al-Gaylānī
physical geography
mountains Sindjār
waters Abu 'l-Khaṣīb; al-'Aḍaym; Didjla; Diyālā; al-Furāt; Khābūr; al-Khāzir; Shaṭṭ al-'Arab; al-Zāb
population Bādjalān; Bilbās; Djubūr; Dulaym; Lām; al-Manāṣir; Türkmen.3
see also Shammar; [in Suppl.] Demography.III; *and* → KURDS
toponyms
ancient Abarḳubādh; 'Aḳarḳūf; 'Alth; al-Anbār; Bābil; Badjimzā; Bādjisrā; Bādūrayā; Bākhamrā; Baradān; Barāthā; Bawāzīdj; Bihḳubādh; Birs; Dayr 'Abd al-Raḥmān; Dayr al-'Āḳūl; Dayr al-A'war; Dayr al-Djamādjim; Diyār Rabī'a; Djabbul; al-Djazīra; Fallūdja; Ḥadītha.I; Ḥarbā'; Ḥarūrā'; Ḥawīza; al-Ḥīra; al-Ḳādisiyya; Kalwādhā; Kaskar; Ḳaṣr ibn Hubayra; Khāniḳīn; al-Khawarnaḳ; Kūthā; Ḳuṭrabbul; al-Madā'in; Niffar; Nimrūd; Nīnawā; al-Nukhayla; al-Ruṣāfa.1; Sāmarrā'; al-Ṭaff; al-Ubulla; al-Warkā'; Wāsiṭ; [in Suppl.] 'Ukbarā
see also al-Karkh; Nuṣratābād; Senkere
present-day
regions Bahdīnān; al-Baṭīḥa; Maysān
see also Lālish
towns Altïn Köprü; 'Amādiya; 'Amāra; 'Āna; 'Ayn al-Tamr; Badra; Baghdād; Ba'ḳūba; Balāwāt; Bārzān; al-Baṣra; Daḳūḳā'; Daltāwa; Dīwāniyya; al-Fallūdja; Ḥadītha.II; al-Ḥilla; Hīt; Irbil; Karbalā'; Kāẓimayn; Kirkūk; al-Kūfa; Kūt al-'Amāra; Ma'althāyā; al-Mawṣil; al-Nadjaf; al-Nāṣiriyya; Nuṣratābād; Rawāndiz; Sāmarrā'; al-Samāwa.2; Senkere; Shahrazūr; Sindjār; Sūḳ al-Shuyūkh; Sulaymāniyya; Takrīt; Zākhū; [in Suppl.] Athūr
see also Djalūlā'; *and* → KURDS.TOPONYMS

IRRIGATION Band; Ḳanāt; Māʾ; Nāʿūra
see also Filāḥa; Kārūn; al-Nahrawān; *and* → RIVERS
water **Māʾ**
see also Ḥawḍ; Sabīl.2; Saḳḳāʾ; *and* → ARCHITECTURE.MONUMENTS; HYDROLOGY; NAVIGATION; OCEANS AND SEAS; RIVERS

ISLAM ʿAḳīda; Dīn; Djamāʿa; ʿIbādāt; **Islām**; Masdjid; Muḥammad; Murtadd; Muslim; Rukn.1; Shīʿa; Taḳiyya; Tawḥīd; Umma
see also Iṣlāḥ; Iʿtikāf; Nubuwwa; Rahbāniyya; Shirk; Tawakkul; *and* → ABLUTION; ALMS; FASTING; PILGRIMAGE; PRAYER; QURʾAN; THEOLOGY
conversion to Islām.ii
early converts to → MUHAMMAD, THE PROPHET.COMPANIONS OF
European converts Pickthall
five pillars of Islam Ḥadjdj; Ṣalāt; Ṣawm; Shahāda; Zakāt
see also ʿIbādāt; al-Ḳurṭubī, Yaḥyā; Rukn.1; ʿUmra; [in Suppl.] Ramy al-Djimār
formulas Allāhumma; Basmala; Ḥamdala; In Shāʾ Allāh; Māshāʾ Allāh; Salām; Subḥān; Taʿawwudh; Tahlīl.2; Takbīr; Talbiya; Tashahhud; Taṣliya
see also Tashrīḳ; [in Suppl.] Abbreviations
popular beliefs ʿAyn; Dīw; Djinn; Ghūl; Muḥammad.2; Zār; [in Suppl.] ʿĀʾisha Ḳandīsha; Ḥinn
see also ʿAnḳāʾ; Shafāʿa.2; *and* → LAW.CUSTOMARY LAW
preaching Ḳāṣṣ; Wāʿiẓ
proselytism Daʿwa; Tablīghī Djamāʿat
Western studies of Mawsūʿa.4

ISRAEL → PALESTINE/ISRAEL

ITALY **Īṭaliya**; Ḳawṣara; Ḳillawriya; Rūmiya; Sardāniya; Ṣiḳilliya; Wenedik
and → SICILY

IVORY COAST **Côte d'Ivoire**; Kong

J

JACOBITES → CHRISTIANITY.DENOMINATIONS

JEWELRY [in Suppl.] **Djawhar**
see also Khātam
pearls and precious stones ʿAḳīḳ; al-Durr; Kūh-i Nūr; Luʾluʾ; Mardjān; Yāḳūt; Zumurrud
see also Dhahab; Fiḍḍa; Ḥadjar; Kahrubā; Maʿdin.2.3

JORDAN Dustūr.x; Ḥukūma.iii; Madjlis.4.A.vii; Maḥkama.4.vi; Mandates; Ṣiḥāfa.1.(vi); **al-Urdunn**.2
see also Taḳī al-Dīn al-Nabhānī
physical geography
mountains al-Djibāl; al-Ṭūr.5
waters al-Urdunn.1; Yarmūk.1
population al-Ḥuwayṭāt; al-Manāṣir
see also [in Suppl.] Demography.III
statesmen ʿAbd Allāh b. al-Ḥusayn; Waṣfī al-Tall

see also Hāshimids

toponyms

ancient Adhrūḥ; Ayla; al-Balḳā'; Djarash; al-Djarbā'; al-Djibāl; Faḥl; al-Ḥumayma; al-Muwaḳḳar; Umm al-Raṣāṣ; Umm al-Walīd

present-day ʿAdjlūn; al-ʿAḳaba; ʿAmmān; Bayt Rās; al-Ghawr.1; Irbid.I; Maʿān; al-Salṭ; al-Shawbak; al-Zarḳā'; [in Suppl.] Mafraḳ

JUDAISM Ahl al-Kitāb; Banū Isrā'īl; Tawrāt; Yahūd

see also Filasṭīn; Hūd; Nasī'; al-Sāmira; *and* → BIBLE; PALESTINE/ISRAEL

communities al-Andalus.iv; al-Fāsiyyūn; Iran.ii *and* vi; Iṣfahān.1; al-Iskandariyya; Istanbul.vii.b; al-Ḳuds; Lār.2; Mallāḥ; Marrākush; Ṣufrūy

influences in Islam ʿĀshūrā'.I

see also Ḳibla; Muḥammad.i.I.C.2

Jewish personages in Muslim world ʿAbd Allāh b. Salām; Abū ʿĪsā al-Iṣfahānī; Abū Naḍḍāra; Dhū Nuwās; Hāmōn; Ḥasdāy b. Shaprūṭ; Ibn Abi 'l-Bayān; Ibn Djāmiʿ; Ibn Djanāḥ; Ibn Gabirol; Ibn Kammūna; Ibn Maymūn; Ibn Yaʿīsh; Ibrāhīm b. Yaʿḳūb; Isḥāḳ b. Sulaymān al-Isrā'īlī; Kaʿb b. al-Ashraf; al-Kōhēn al-ʿAṭṭār; Māsardjawayh; Māshā' Allāh; Mūsā b. ʿAzra; al-Rādhāniyya; Saʿadyā Ben Yōsēf; Saʿd al-Dawla; al-Samaw'al b. ʿĀdiyā; Shabbatay Ṣebī; Shā'ūl; Shīnā; Yaʿḳūb Pasha; [in Suppl.] Camondo; Ibn Biklārish; Nissīm b. Yaʿḳūb, Ibn Shāhīn

see also Abu 'l-Barakāt; Kaʿb al-Aḥbār; Ḳaynuḳāʿ; Ḳurayẓa; ʿUzayr; [in Suppl.] Samaw'al b. Yaḥyā al-Maghribī, Abū Naṣr

Jewish sects ʿĀnāniyya; al-ʿĪsāwiyya; Karaites

Judaeo-Christian sects Ṣābi'a.1

see also Naṣārā

Judaeo-Muslim sects Shabbatay Ṣebī

Jewish-Muslim relations

persecution Dhimma; Djizya; Ghiyār; al-Ḥākim bi-Amr Allāh; al-Maghīlī; Shiʿār.4; Zunnār

polemics Abū Isḥāḳ al-Ilbīrī; Ibn Ḥazm, Abū Muḥammad; al-Suʿūdī, Abu 'l-Faḍl; ʿUzayr; [in Suppl.] Samaw'al b. Yaḥyā al-Maghribī, Abū Naṣr

see also Ahl al-Kitāb; Taḥrīf; Yahūd

with Muḥammad Fadak; Ḳaynuḳāʿ; Khaybar; Ḳurayẓa; al-Madīna.i.1; Naḍīr

see also Muḥammad.1.I.C

language and literature Judaeo-Arabic; Judaeo-Berber; Judaeo-Persian; Ḳiṣṣa.8; Risāla.1.VII

see also Geniza; Mukhtaṣar; Musammaṭ; Muwashshaḥ; Yūsuf and Zulaykhā.1; *and* → LANGUAGES.AFRO-ASIATIC.HEBREW; LEXICOGRAPHY.LEXICOGRAPHERS; LITERATURE.IN OTHER LANGUAGES

K

KENYA Gede; **Kenya**; Kilifi; Lamu; Malindi; Manda; Mazrūʿī; Mombasa; Pate; Siu

see also Nabhān; Swahili; [in Suppl.] Djarīda.viii; *and* → AFRICA.EAST AFRICA

Swahili literature Ḳiṣṣa.7; Madīḥ.5; Marthiya.5; Mathal.5; [in Suppl.] Ḥamāsa.vi; Nadira.2

see also Miʿrādj.3

poets Shaaban Robert

song Siti Binti Saad

KORAN → QUR'AN

KURDS **Kurds**

see also Kitāb al-Djilwa; *and* → IRAN; IRAQ; TURKEY
for Kurdish press in Turkey, see [in Suppl.] Ṣiḥāfa.5
dynasties ʿAnnāzids; Bābān; Faḍlawayh; Ḥasanwayh; Marwānids; Rawwādids; Shaddādids
see also Kurds.iii.B
Kurdish national movement Badrkhānī; Ḳāḍī Muḥammad; Kurds.iii.C; Muṣṭafā Barzānī
see also Bārzān; Mahābād
languages Kurds.v; Ṭūr ʿAbdīn.4.iii
sects Ṣārliyya; Shabak; Yazīdī
toponyms Ardalān; Bahdīnān; Barādūst; Bārzān; Djawānrūd; Hakkārī.2; Rawāndiz; Saḳḳiz; Sanandadj; Sāwdj-Bulāḳ; Shahrazūr; Shamdīnān; Ṣōmāy; Sulaymāniyya; Zākhū
see also Kirkūk; Kurds.ii; Orāmār; Shabānkāra; Sīsar
tribes Djāf; Hakkārī.1; Hamawand; Kurds.iii.B *and* iv.A.2; Lak.1; Shabānkāra; Shakāk; Shaḳāḳī; Sindjābī
see also Zāzā

KUWAIT Djarīda.i.A; Dustūr.xvi; **al-Kuwayt**; Madjlis.4.A.ix; Maḥkama.4.ix; Ṣabāḥ, Āl; Ṣiḥāfa.1.(ix)
see also (Djazīrat) al-ʿArab; al-ʿArabiyya; Djāmiʿa; ʿUtūb
toponyms al-Dibdiba; [in Suppl.] Aḥmadī
see also Ḳarya al-ʿUlyā

L

LAMENTATION Bakkāʾ; **Niyāḥa**; Rawḍa-khʷānī

LAND → PROPERTY; TAXATION
in the sense of agriculture, see Filāḥa; *in the sense of cooperative ownership, see* Taʿāwun; *in the sense of surveying, see* Misāḥa; Rawk

LANGUAGES **Lugha**
and → LINGUISTICS; WRITING.SCRIPTS
Afro-Asiatic Ḥām; Sām.2
see also Karshūnī; Maʿlūlā.2; Sullam
Arabic **Arabiyya**.A
see also Ibn Makkī; Ḳarwasha; Khaṭṭ; Madjmaʿ ʿIlmī.i; al-Sīm; Taʿrīb; [in Suppl.] Ḥaḍramawt.iii; *and* → ALPHABET
Arabic dialects Algeria.v; Aljamía; al-Andalus.x; Arabiyya.A.iii; ʿIrāḳ.iv; Judaeo-Arabic.i *and* ii; Lībiya.2; al-Maghrib.VII; Mahrī; Malta.2; Mūrītāniyā.6; al-Ṣaʿīd.2; al-Shām.3; Shāwiya.3; Shuwa; Siʿird; Sūdān.2; Sūdān (Bilād al-).3; Tunisia.IV; Ṭūr ʿAbdīn.4.i; ʿUmān.4; al-Yaman.5
see also Ibn al-Birr; Takrīt; al-Ṭanṭāwī; ʿUtūb; Zawdj.2 *and* [in Suppl.] 3; *and* → LITERATURE.POETRY.VERNACULAR
Christian Arabic Karshūnī; Shaykhū, Luwīs
see also ʿArabiyya.A.ii.1; Ṭūr ʿAbdīn.4
Judaeo-Arabic → JUDAISM.LANGUAGE AND LITERATURE; LITERATURE.IN OTHER LANGUAGES
Bantu Swahili; Yao
Berber **Berbers**.V; Judaeo-Berber; Mūrītāniyā.6; Sīwa.2; Taḳbaylit; Tamazight; Tarifiyt; Tashelḥīt; Ṭawāriḳ.2
see also Mzāb; Tifinagh

Berber words in Arabic Āfrāg; Agadir; Āgdāl; Aménokal; Amg̲h̲ar; Argan; Ayt; Imẓad
see also Ḳallala; Rīf.I.2(a); Tīṭ
Chadic Hausa.ii
see also Wadāī.2
Cushitic Kūs̲h̲; Somali.5
Ethiopian-Semitic Eritrea.iv; Ḥabas̲h̲.iv
Hebrew Ibn D̲j̲anāḥ
Neo-Aramaic Ṭūr ʿAbdīn.4.ii
North Arabian Liḥyān; Ṣafaitic; Thamudic
and → EPIGRAPHY
South Arabian Sabaʾ; [in Suppl.] Ḳaḥṭānite
see also Ḥaḍramawt; al-Ḥarāsīs; al-Sawdāʾ; Zabūr; *and* → EPIGRAPHY
Modern South Arabian Mahrī; S̲h̲iḥrī; Suḳuṭra.3
see also al-Baṭāḥira; al-Ḥarāsīs; [in Suppl.] Ḥaḍramawt.iii
Teda-Daza Kanuri; Tubu.3
Austronesian Atjèh; Indonesia.iii; Malays
Ibero-Caucasian Andi; Beskesek-abaza; Čerkes; Dāg̲h̲istān; Darg̲h̲in; al-Ḳabḳ; Ḳayyūm Nāṣirī
see also al-Kurd̲j̲; Tsak̲h̲ur
Indo-European Arnawutluḳ.1; [in Suppl.] South Africa.2
see also al-Ḳabḳ
Indo-Iranian
Indian Afg̲h̲ānistān.iii; Bengali.i; Ceylon; Chitral.II; Dardic and Kāfir Languages; Gud̲j̲arātī; **Hind**.iii; Hindī; Hindustānī; Kashmīrī; Lahndā; Maldives.2; Marāthī; Pand̲j̲ābī.1; Sind.3.a; Urdū.1; [in Suppl.] Rād̲j̲asthān.3
see also Mad̲j̲maʿ ʿIlmī.iv; Sidi; [in Suppl.] Burus̲h̲aski
Iranian Afg̲h̲ān.ii; Afg̲h̲ānistān.iii; Balūčistān.B; Darī; Gūrān; Hind.iii; ʿIrāḳ.iv.b; Judaeo-Persian.ii; Kurds.v; Lur; Tād̲j̲īkī.1; Tālis̲h̲.2; Tat.2; Ṭūr ʿAbdīn.4.iii; Zāzā; [in Suppl.] **Iran**.iii
see also Dāg̲h̲istān; al-Ḳabḳ; K̲h̲ʷārazm; Mad̲j̲maʿ ʿIlmī.ii; Ossetians; S̲h̲ug̲h̲nān; al-Ṣug̲h̲d; [in Suppl.] Is̲h̲kās̲h̲im
Persian dialects Simnān.3
(Niger-)Kordofanian Nūba.3
Nilo-Saharan Nūba.3; Songhay.1; Sūdān.2; Wadāī.2
Turkic Ād̲h̲arī; Balkar; Bulg̲h̲ār; Gagauz; K̲h̲alad̲j̲.2; **Turks**.II (*and* [in Suppl.])
see also Afg̲h̲ānistān.iii; Dāg̲h̲istān; al-Ḳabḳ; K̲h̲azar; Mad̲j̲maʿ ʿIlmī.iii; Sārt; [in Suppl.] Ḳazaḳstān.3

LAW ʿĀda; Dustūr; **Fiḳh**; ʿIbādāt; Id̲j̲māʿ; **Ḳānūn**.i *and* iii; Ḳiyās; Maḥkama; **S̲h̲arīʿa**; Tas̲h̲rīʿ; ʿUrf; Uṣūl al-Fiḳh; [in Suppl.] Mad̲h̲hab; Maḳāṣid al-S̲h̲arīʿa; Raʾy
see also Aṣḥāb al-Raʾy; Ḥuḳūḳ; Siyāsa.3; *and* → DIVORCE; INHERITANCE; MARRIAGE
for questions of law, see ʿAbd.3; D̲j̲āsūs; Filāḥa.i.4; Ḥarb.i; Ḥarīr; In S̲h̲āʾ Allāh; Intiḥār; Ḳabr; Kāfir; K̲h̲āliṣa; K̲h̲iṭba; Māʾ; al-Marʾa; Murtadd; Raḍāʿ; Rāḳid; Ras̲h̲wa; Safar.1; S̲h̲aʿr.2; Ṣūra; al-Surayd̲j̲iyya; ʿUrs.1.c; Waḳf.I.3; Wilāya.1
Anglo-Mohammedan law ʿĀda.iii; Amīr ʿAlī; Munṣif; [in Suppl.] Maḥkama.5
see also Ḥanafiyya
commercial law → FINANCE; *and see the section Law of Obligations below*
customary law **ʿĀda**; Dak̲h̲īl; Ḳānūn.iv; Ṭāg̲h̲ūt.2; T̲h̲aʾr; **ʿUrf**; [in Suppl.] D̲j̲irga
see also Baranta; Berbers.IV; al-Māmī; al-Marʾa.2; Mus̲h̲āʿ
early, pre-madhhab law Abū Ḥanīfa; Abū Yūsuf; al-As̲h̲ʿarī, Abū Burda; ʿAṭāʾ b. Abī Rabāḥ; al-Awzāʿī; Ibn Abī Laylā.II; Ibn S̲h̲ubruma; al-Layt̲h̲ b. Saʿd; Mālik b. Anas; Maymūn

b. Mihrān; al-Nakhaʿī, Ibrāhīm; al-Shaʿbī; al-Shāfiʿī; Shurayḥ; Sufyān al-Thawrī; Yaḥyā b. Ādam; [in Suppl.] Fuḳahāʾ al-Madīna al-Sabʿa; Ibn Abi ʾl-Zinād; Saʿīd b. Djubayr
see also [in Suppl.] Raʾy

genres ʿAmal; Dustūr; Farāʾiḍ; Fatwā; Ḥisba; Ḥiyal.4; Ikhtilāf; Nāzila; Sharṭ.1; Sidjill.3; Uṣūl al-Fiḳh; Wathīḳa; [in Suppl.] Ḳawāʿid Fiḳhiyya
see also Ṭabaḳāt.C; Waḳf.I.2.d *and* IV

Ibāḍī law ʿAbd al-ʿAzīz b. al-Ḥādjdj Ibrāhīm; Abū Ghānim al-Khurāsānī; Abū Muḥammad b. Baraka (*and* Ibn Baraka); Abū Zakariyyāʾ al-Djanāwunī; Ibn Djaʿfar
see also al-Djayṭālī; Maḥkama.4.ix (Oman)

in Southeast Asia Penghulu; Rapak; Sharīʿa (In South-East Asia); ʿUlamāʾ.5; [in Suppl.] Maḥkama.7

inheritance → INHERITANCE

jurisprudence Fatwā; **Fiḳh**; Īdjāb; Idjmāʿ; Idjtihād; Ikhtilāf; Istiḥsān; Ḳiyās; Maṣlaḥa; Nāzila; Taḳlīd
see also Sadd al-Dharāʾiʿ

jurist **Faḳīh**; Mardjaʿ-i Taḳlīd; Mudjtahid; ʿUlamāʾ
see also Sharḥ.III; [in Suppl.] Raʾy

Ḥanafī Abū Ḥanīfa al-Nuʿmān; Abu ʾl-Layth al-Samarḳandī; Abu ʾl-Suʿūd; al-ʿAmīdī; al-Bihārī; al-Djaṣṣāṣ; al-Ḥalabī; Ḥamza al-Ḥarrānī; Ibn ʿĀbidīn; Ibn Buhlūl; Ibn Ghānim; Ibn Ḳuṭlūbughā; Ibn Nudjaym; Ibn al-Shiḥna; Ḳāḍī Khān; al-Kāsānī; Ḳasṭallānī; al-Ḳudūrī, Abu ʾl-Ḥusayn Aḥmad; al-Marghīnānī; al-Murādī.2, 3 *and* 4; al-Nasafī.4; al-Sadjāwandī, Sirādj al-Dīn; al-Sarakhsī, Muḥammad b. Aḥmad; al-Shaybānī, Abū ʿAbd Allāh; al-Shiblī, Abū Ḥafs; al-Ṭaḥāwī; al-Ūshī; Wānḳulī; [in Suppl.] Abū ʿAbd Allāh al-Baṣrī; Abu ʾl-Barakāt; al-Dāmaghānī, Abū ʿAbd Allāh Muḥammad b. ʿAlī; al-Dāmaghānī, Abu ʾl-Ḥasan ʿAlī b. Muḥammad; al-Khaṣṣāf; al-Sunāmī; Yaḥyā
see also ʿAbd al-Ḳādir al-Ḳurashī; al-Fatāwā al-ʿĀlamgīriyya; Ibn Duḳmāḳ; al-Ṣayrafī; al-Taftāzānī; Ẓāhir

Ḥanbalī Aḥmad b. Ḥanbal; al-Bahūtī; al-Barbahārī; Ghulām al-Khallāl; Ibn ʿAḳīl; Ibn al-Bannāʾ; Ibn Baṭṭa al-ʿUkbarī; Ibn al-Djawzī; Ibn al-Farrāʾ; Ibn Ḥāmid; Ibn Ḳayyim al-Djawziyya; Ibn Ḳudāma al-Maḳdisī; Ibn Mufliḥ; Ibn Radjab; Ibn Taymiyya; al-Kalwadhānī; al-Khallāl; al-Khiraḳī; al-Marwazī; al-Ṭūfī; al-ʿUkbarī; al-Yūnīnī; Yūsuf b. ʿAbd al-Hādī
see also ʿUthmān b. Marzūḳ; *and* → THEOLOGY

Mālikī Aḥmad Bābā; Asad b. al-Furāt; al-Bādjī; al-Bāḳillānī; Bannānī; al-Burzulī; al-Dānī; al-Fāsī; Ibn ʿAbd al-Ḥakam; Ibn Abī Zamanayn; Ibn Abī Zayd al-Ḳayrawānī; Ibn ʿAmmār, Abu ʾl-ʿAbbās; Ibn ʿArafa; Ibn ʿĀṣim; Ibn al-Faraḍī; Ibn Farḥūn; Ibn Ḥabīb, Abū Marwān; Ibn al-Ḥādjdj; Ibn al-Ḥādjib; Ibn al-Ḳāsim; Ibn Ḳuzmān.III *and* IV (*and* [in Suppl.] Ḳuzmān.3 *and* 4); Ibn Maḍāʾ; Ibn Rushayd; Ibn Sūda; al-Ibshīhī(1); ʿĪsā b. Dīnār; ʿIyāḍ b. Mūsā; al-Ḳābisī; al-Ḳalaṣādī; al-Kardūdī; Ḳaṣṣāra; Khalīl b. Isḥāḳ; al-Khushanī; al-Ḳurṭubī, Abū ʿAbd Allāh; al-Ḳurṭubī, Yaḥyā; Mālik b. Anas; al-Manūfī.4 *and* 5; al-Māzarī; Muḥammad b. Saḥnūn; Saḥnūn; Sālim b. Muḥammad; al-Sanhūrī, Abu ʾl-Ḥasan; Shabṭūn; al-Shāṭibī, Abū Isḥāḳ; Shihāb al-Dīn al-Ḳarāfī; al-Ṭulayṭulī; al-Ṭurṭushī; al-ʿUtbī, Abū ʿAbd Allāh; al-Wansharīsī; Yaḥyā b. Yaḥyā al-Laythī; al-Zaḳḳāḳ; al-Zuhrī, Hārūn; al-Zurḳānī; [in Suppl.] Abū ʿImrān al-Fāsī; al-Azdī; Ibn Daḳīḳ al-ʿĪd; Ibn Dirham; Ibn Rushd; al-Nubāhī
see also Ibn ʿAbd al-Barr; al-Ḳaṣṣār; Laḳīṭ; al-Sharīf al-Tilimsānī; al-Tilimsānī.1; *and* → ANDALUSIA.JURISTS

Shāfiʿī al-ʿAbbādī; Abū Shudjāʿ; Bādjūrī; al-Baghawī; al-Bulḳīnī; Daḥlān; al-Djanadī; al-Djīzī; al-Djuwaynī; Ibn Abī ʿAṣrūn; Ibn Abi ʾl-Dam; Ibn ʿAḳīl; Ibn ʿAsākir; Ibn Djamāʿa; Ibn Ḥabīb, Badr al-Dīn; Ibn Ḥadjar al-Haytamī; Ibn Ḳāḍī Shuhba.1; Ibn

Ḳāsim al-Ghazzī; Ibn al-Ṣalāḥ; Ibn Suraydj; al-Ḳalḳashandī; al-Ḳalyūbī; al-Ḳazwīnī, Abū Ḥātim; al-Ḳazwīnī, Djalāl al-Dīn; al-Ḳazwīnī, Nadjm al-Dīn; al-Kiyā al-Harrāsī; Makhrama; al-Māwardī; al-Mutawallī; al-Muzanī; al-Nawawī; al-Rāfiʿī; al-Ramlī; al-Shāfiʿī; al-Shahrazūrī; al-Shīrāzī, Abū Isḥāḳ; al-Subkī; al-Sulamī, ʿIzz al-Dīn; al-Ṣuʿlūkī; al-Ṭabarī, Abū ʾl-Ṭayyib; al-Ṭabarī, Aḥmad b. ʿAbd Allāh; Zakariyyāʾ al-Anṣārī; [in Suppl.] Abū Zurʿa; Ibn Daḳīḳ al-ʿĪd; al-Zarkashī

see also Abū Thawr; Dāwūd b. Khalaf; al-Isfarāyīnī; al-Ṭabarī, Abū Djaʿfar; al-Taftāzānī; al-Ziyādī

Shiite → SHIITES

Ẓāhirī Dāwūd b. Khalaf; al-Ḥumaydī; Ibn Dāwūd; Ibn Ḥazm, Abū Muḥammad; (al-)Mundhir b. Saʿīd

see also Ṣāʿid al-Andalusī; [in Suppl.] Ibn al-Rūmiyya

law of obligations ʿAḳd; ʿĀriyya; Bayʿ; Ḍamān; Dhimma; Fāsid wa Bāṭil; Faskh; Hiba; Īdjāb; Īdjār; Inkār; ʿIwaḍ; Kafāla; Khiyār; Ḳirāḍ; Muʿāmalāt; Muʿāwaḍa.3; Muḍāraba; Mufāwaḍa; Mughārasa; Mushāraka; Rahn; Ṣulḥ; Wadīʿa; Wakāla; [in Suppl.] Dayn; Ghārūḳa

see also ʿAmal.4; Djāʾiz; Ghasb; Ḳabḍ.i; Ḳasam; Maḍmūn; Suftadja; Wathīḳa; Yamīn; [in Suppl.] Ikrāh

contract of hire and lease Adjr; **Īdjār**; Kirāʾ; Musāḳāt; Muzāraʿa; [in Suppl.] Ḥikr; Inzāl

contract of sale Barāʾa.I; **Bayʿ**; Iḳāla; ʿIwaḍ; Muʿāwaḍa.1; Muwāḍaʿa.1; Salam; Shirāʾ; Tadlīs.1; Taghrīr; [in Suppl.] Darak; Ṣarf

see also Ḍarūra; Ildjāʾ; Mukhāṭara; Ṣafḳa; Salaf; Sawm; Tidjāra; [in Suppl.] Ṣarrāf

law of personal status Ḥaḍāna; Hiba; ʿIdda; Mahr; Mīrāth; Nikāḥ; Riḍāʿ; Ṭalāḳ; Waḳf; Yatīm; [in Suppl.] Nafaḳa; Tabannin

see also Wilāya.1; *and* → DIVORCE; INHERITANCE; MARRIAGE

law of procedure ʿAdl; Amīn; Bayyina; Daʿwā; Ghāʾib; Ḥakam; Iḳrār; Ḳaḍāʾ; Maẓālim; Shāhid; Sidjill.2

Mongol Ṣadr.2; Yarghu; Yāsā

offices Faḳīh; Ḥakam; Ḥisba; Ḳāḍī; Ḳāḍī ʿAskar; Ḳassām; Mardjaʿ-i Taḳlīd; Nāʾib.1; Shaykh al-Islām

see also Amīn; Fatwā; Khalīfa.ii; Maḥkama; Shurṭa

Ottoman Bāb-i Mashīkhat; Djazāʾ.ii; Djurm; Fatwā.ii; ʿIlmiyye; Ḳānūn.iii; Ḳānūnnāme; Ḳassām; Maḥkama.2; Makhredj; Medjelle; Medjlis-i Wālā; Mewlewiyyet; Narkh; Shaykh al-Islām.2; Sidjill.3; [in Suppl.] Müfettish

see also Ḥanafiyya; al-Ḥaramayn; ʿUlamāʾ.3; Waḳf.IV (*and* [in Suppl.] Waḳf.II.2); *and* → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS.GRAND MUFTIS

penal law ʿĀḳila; Diya; Ḥadd; Ḳadhf; Ḳatl; Khaṭaʾ; Ḳiṣāṣ.5; Murtadd; Ṣalb; Sariḳa; Taʿzīr; ʿUḳūba; [in Suppl.] Shatm

see also Djazāʾ.ii; Muḥṣan; al-Ṣalīb; Shubha; Sidjn; Ṭarrār; Thaʾr; ʿUrf.2.II; Zinā; [in Suppl.] Ikrāh

reform → REFORM

schools Ḥanābila; Ḥanafiyya; Mālikiyya; al-Shāfiʿiyya; Uṣūliyya.1; al-Ẓāhiriyya; [in Suppl.] Akhbāriyya

see also Ibn Abī Laylā; Sufyān al-Thawrī; al-Ṭabarī, Abū Djaʿfar; Wahhābiyya; Zaydiyya; [in Suppl.] Madhhab

terms Adāʾ; Adjr.2; ʿAdl; Aḥkām; Ahl al-Ḥall wa ʾl-ʿAḳd; ʿAḳd; Akdariyya; ʿAḳīḳa; ʿĀḳila; ʿAmal.3 *and* 4; Amān; ʿĀmil; Amīn; ʿĀriyya; ʿArsh; ʿAwl; ʿAzīma.1; Baʿl.2.b; Bāligh; Barāʾa.I; Bayʿ; Bayʿa; Bayyina; Burhān; Ḍamān; Dār al-ʿAhd; Dār al-Ḥarb; Dār al-Islām; Dār al-Ṣulḥ; Ḍarūra; Daʿwā; Dhabīḥa; Dhimma; Diya; Djāʾiz; Djanāba; Djazāʾ.ii; Djihād; Djizya; Djurm; Faḳīh; Farāʾiḍ; Farḍ; Fāsid wa Bāṭil; Fāsiḳ; Faskh; Fatwā; Fayʾ; Fiḳh; Ghāʾib; Ghanīma; Ghārim; Ghaṣb; Ghusl; Ḥaḍāna; Ḥadath; Ḥadd; Ḥadjr; Hady; Ḥakam;

Ḥaḳḳ; Ḥawāla; Ḥayḍ; Hiba; Ḥiyal.4; Ḥuḳūḳ; Ḥulūl; ʿIbādāt; Ibāḥa.I; ʿIdda; Idhn; Īdjāb; Īdjār; Idjmāʿ; Idjtihād; Iḥrām; Iḥyāʾ; Iḳāla; Ikhtilāf; Iḳrār; Ildjāʾ; Inkār; Inṣāf; Istibrāʾ; Istiḥsān; Istiʾnāf; Istiṣḥāb; ʿIwaḍ; Ḳabāla; Ḳabḍ.i; Ḳaḍāʾ; Ḳadhf; Kafāʾa; Kafāla; Ḳānūn; Ḳānūnnāme; Ḳasam; Ḳatl; Khaṭaʾ; Khiyār; Kirāʾ; Ḳirāḍ; Ḳiṣāṣ; Ḳiyās; Liʿān; Liṣṣ; Luḳaṭa; Maḍmūn; Mafṣūl; Mahr; Maṣlaḥa; Mawāt; Mawlā.5; Maẓālim; Milk; Muʿāmalāt; Muʿāwaḍa; Muḍāraba; Mudjtahid; Mufāwaḍa; Mughārasa; Muḥṣan; Mukhāṭara; Munāṣafa; Musāḳāt; Mushāraka; Mutʿa; Muṭlaḳ; Muwāḍaʿa.1; Muzāraʿa; Nadjis; Nāfila; Naṣṣ; Nāzila; Niyya; Rahn; Ribā; Rukhṣa.1; Sabab.2; Ṣadaḳa; Sadd al-Dharāʾiʿ; Ṣafḳa; Ṣaḥīḥ.2; al-Sahm.2; Salaf; Salam; Sariḳa; Sawm; Shāhid; Shakhṣ; Shakk.1; Sharika; Sharṭ.1; Shirāʾ; Shubha; Shufʿa; Sidjn; Suftadja; Suknā; Sukūt; Ṣulḥ; Sunna.2; Tadlīs.1; Taghrīr; Ṭahāra; Taḳlīd; Taklīf; Ṭalāḳ; Talfīḳ; Tashrīʿ; Tasʿīr; Taʿzīr; Umm al-Walad; ʿUmūm wa-Khuṣūṣ; ʿUrf; Uṣūl al-Fiḳh; Wadīʿa; Wakāla; Waḳf; Waṣf.2; Waṣiyya; Wathīḳa; Wilāya.1; Wuḍūʾ; Yamīn; Ẓāhir; Zaʿīm; Zakāt; Zinā; [in Suppl.] ʿAḳār; Darak; Dayn; Djabr; Ghārūḳa; Ḥikr; Ikrāh; Inzāl; Isḳāṭ; Ḳawāʿid Fiḳhiyya; Khalʿ; Madhhab; Maḳāṣid al-Sharīʿa; Muʿāhid; Muḥallil; Nafaḳa; al-Nahy ʿan al-Munkar; Raʾy; Ṣakk; Sanad; Ṣarf
see also Bayt al-Māl; Hudna; Ṣaghīr; Shukr.2; Shūrā.2; Siyāsa.3; Taḥkīm

LEBANON Djarīda.i.A; Dustūr.ix; Ḥizb.i; Ḥukūma.iii; **Lubnān**; Madjlis.4.A.vi; Maḥkama.4.iii; Mandates; Mutawālī; Ṣiḥāfa.1.(iii); Ṭāʾifiyya
see also Baladiyya.2; Djāliya; Ḳays ʿAylān; al-Maʿlūf; Ṭanyūs, Shāhīn; Türkmen.3; Yūsuf Karam; Zaʿīm; [in Suppl.] Aḥmad Pasha Küčük; al-Bustānī; Demography.III; *and* → CHRISTIANITY.DENOMINATIONS.MARONITES; DRUZES
belletrists
poets Fāris al-Shidyāḳ; Khalīl Muṭrān; al-Maʿlūf; Ṭuʿma, Ilyās; al-Yāzidjī; [in Suppl.] Abū Māḍī; al-Bustānī.4 *and* 8
see also al-Bustānī.7; Nuʿayma, Mīkhāʾīl; al-Rayḥānī
writers of prose al-Maʿlūf; Nuʿayma, Mīkhāʾīl; al-Yāzidjī; [in Suppl.] al-Bustānī.6
see also Faraḥ Anṭūn; Mayy Ziyāda; *and* → PRESS
education Djāmiʿa; Maʿārif.1.iii
governors Bashīr Shihāb II; Dāwūd Pasha; Djānbulāt; Fakhr al-Dīn; Ḥarfūsh; Shihāb
see also Maʿn; Maʿn-zāda
historians of Iskandar Agha
see also [in Suppl.] Taʾrīkh.II.1.(c)
religious leaders Sharaf al-Dīn; Yūsuf Karam; [in Suppl.] Mūsā al-Ṣadr
see also Mutawālī
toponyms
ancient ʿAyn al-Djarr
present-day
regions al-Biḳāʿ; al-Shūf
towns Baʿlabakk; Batrūn; Bayrūt; Bsharrā; Bteddīn; Djubayl; Karak Nūḥ; Ṣaydā; Ṣūr; Ṭarābulus al-Shām

LEGENDS Ḥikāya
and → BIBLE.BIBLICAL PERSONAGES; ESCHATOLOGY; QUR'AN.STORIES
legendary beings ʿAnḳāʾ; al-Burāḳ; Dīw; al-Djassāsa; Djinn; Ghūl; Hātif; ʿIfrīt; Ḳuṭrub; Parī; Sīmurgh; ʿŪdj; Zuhāk
see also al-Rukhkh
legendary dynasties Kayānids; Pīshdādids
see also Firdawsī; Ḥamāsa.ii
legendary locations Damāwand; Djūdī; Ergenekon; Ḥūsh; Ḳïzïl-elma; Sāwa.3; Wabār

see also Tūrān; Wāḳwāḳ

legendary people Abū Rig̲h̲āl; Abū Safyān; Abū Zayd; ʿAdnān; Afrāsiyāb; Ahl al-Ṣuffa; Amīna; Āṣāf b. Barak̲h̲yā; Asḥāb al-Kahf; Barṣīṣā; al-Basūs; Bilḳīs; al-Dad̲j̲d̲j̲āl; D̲j̲ams̲h̲īd; Ḥabīb al-Nad̲j̲d̲j̲ār; Ḥanẓala b. Ṣafwān; Hind bint al-K̲h̲uss; Hirmis; Hūs̲h̲ang; Ibn Buḳayla; al-Kāhina; Ḳaḥṭān; Kāwah; al-K̲h̲aḍir; Luḳmān; Masʿūd; Naṣr al-Dīn K̲h̲od̲j̲a; Sām; Saṭīḥ b. Rabīʿa; S̲h̲iḳḳ; Siyāwus̲h̲; Sulaymān b. Dāwūd; Ṭahmūrat̲h̲; Yād̲j̲ūd̲j̲ wa-Mād̲j̲ūd̲j̲; [in Suppl.] al-D̲j̲arādatānⁱ; Salmān al-Fārisī; al-Sufyānī

see also Ak̲h̲ī Ewrān; ʿAmr b. ʿAdī; ʿAmr b. Luḥayy; Aṣḥāb al-Rass; Ḳuss b. Sāʿida; Muʿammar; Ṣarī Ṣalṭūḳ Dede; Ṭursun Faḳīh; Zarḳāʾ al-Yamāma; Zuhayr b. D̲j̲anāb; *and* → QURʾAN.STORIES

legendary stories ʿAbd Allāh b. D̲j̲udʿān; Akt̲h̲am b. Ṣayfī; Almās; al-Baṭṭāl; Buhlūl; Damāwand; D̲j̲ird̲j̲īs; D̲j̲ūdī; al-Durr; Fāṭima; al-G̲h̲azāl; al-Ḥaḍr; Ḥāʾiṭ al-ʿAd̲j̲ūz; Haram; Hārūt wa-Mārūt; Hudhud; Isrāʾīliyyāt; K̲h̲ālid b. Yazīd b. Muʿāwiya; Ḳiṣaṣ al-Anbiyāʾ; Nūḥ

see also Wāḳwāḳ

LEXICOGRAPHY **Ḳāmūs**; Laḥn al-ʿĀmma

see also S̲h̲arḥ.I; Sullam; *and* → LINGUISTICS

lexicographers

for Andalusian lexicographers → ANDALUSIA

Arabic Abū Zayd al-Anṣārī; al-Azharī; al-D̲j̲awālīḳī; al-D̲j̲awharī; Farḥāt; al-Fīrūzābādī; Ibn al-Birr; Ibn Durayd; Ibn Fāris; Ibn Makkī; Ibn Manẓūr; Ibn Sīda; Ibn al-Sikkīt; al-Ḳazzāz; al-K̲h̲alīl b. Aḥmad; Muḥammad Murtaḍā; Nas̲h̲wān b. Saʿīd; al-Ṣag̲h̲ānī, Raḍiyy al-Dīn; al-S̲h̲aybānī, Abū ʿAmr (*and* [in Suppl.] Abū ʿAmr al-S̲h̲aybānī); al-Tahānawī; Tammām b. G̲h̲ālib; al-Yāzid̲j̲ī.2 *and* 3; al-Zamak̲h̲s̲h̲arī; al-Zubaydī; [in Suppl.] Abū Isḥāḳ al-Fārisī; al-Bustānī.1 *and* 2; al-Fārābī; al-S̲h̲artūnī

see also Abū Ḥātim al-Rāzī; Ak̲h̲tarī; al-Rāg̲h̲ib al-Iṣfahānī; al-Tanūk̲h̲ī, D̲j̲amāl al-Dīn; al-T̲h̲aʿālibī, Abū Manṣūr ʿAbd al-Malik; [in Suppl.] Ibn Kabar

Hebrew Ibn D̲j̲anāḥ

see also Judaeo-Arabic.iii.B

Persian ʿAbd al-Ras̲h̲īd al-Tattawī; Aḥmad Wafīḳ Pas̲h̲a; Burhān; Surūrī Kās̲h̲ānī; Taḳī Awḥadī; [in Suppl.] Dehk̲h̲udā

see also Ārzū K̲h̲ān; Mahdī K̲h̲ān Astarābādī; Riḍā Ḳulī K̲h̲ān; al-Tahānawī

Turkish Ak̲h̲tarī; al-Kās̲h̲g̲h̲arī; Kāẓim Ḳadrī; Niʿmat Allāh b. Aḥmad; Sāmī

see also Esʿad Efendi, Meḥmed; Luṭfī Efendi; Riyāḍī; S̲h̲ināsī; Wānḳulī

terms Farḍ.b

LIBYA D̲j̲āmiʿa; D̲j̲arīda.i.B; Dustūr.xii; **Lībiyā**; Mad̲j̲lis.4.A.xviii; Ṣiḥāfa.2.(iv)

see also ʿArabiyya.A.iii.3; al-Bārūnī; Ḳaramānlī; K̲h̲alīfa b. ʿAskar; Sanūsiyya; *and* → DYNASTIES.SPAIN AND NORTH AFRICA

population → AFRICA.NORTH AFRICA; BERBERS

toponyms

ancient Ṣabra; Surt; Zawīla

present-day

oases Awd̲j̲ila; Baḥriyya; al-D̲j̲ag̲h̲būb; D̲j̲awf Kufra; al-D̲j̲ufra; Ghadamès; Kufra

regions Barḳa; al-D̲j̲ufra; Fazzān

see also Nafūsa

towns Ad̲j̲dābiya; Beng̲h̲āzī; Darna; D̲j̲ādū; Murzuḳ; Ṭarābulus al-G̲h̲arb

see also G̲h̲āt

LIFE STAGES **Ḥayāt**

childbirth ʿAḳīḳa; Āl; Liʿān; al-Marʾa.2.c; Mawākib.4.2
see also Raḍāʿ; Waʾd al-Banāt; *and* → MEDICINE.OBSTETRICS
pregnancy Rāḳid; Waḥam
birth control **Tanẓīm al-Nasl**
suckling **Raḍāʿ**
treatises on ʿArīb b. Saʿd al-Kātib al-Ḳurṭubī
childhood Bāligh; **Ṣaghīr**; Yatīm
see also Ḥaḍāna; al-Shayb wa ʾl-Shabāb; [in Suppl.] Nafaḳa; *and* → CIRCUMCISION; EDUCATION; MARRIAGE
old age **Muʿammar**
see also al-Shayb wa ʾl-Shabāb; Shaykh; *and* → DEATH

LINGUISTICS **Lugha**; Naḥw; Taṣrīf; Uṣūl
see also Balāgha; Bayān; Laḥn al-ʿĀmma; Sharḥ.I; *and* → LANGUAGES; LEXICOGRAPHY
grammarians/philologists
biographies of al-Zubaydī
8th century ʿAbd Allāh b. Abī Isḥāḳ; Abū ʿAmr al-ʿAlāʾ; al-Akhfash.I; ʿĪsā b. ʿUmar; al-Khalīl b. Aḥmad; Ḳuṭrub; al-Mufaḍḍal al-Ḍabbī; Sībawayhi; al-Shaybānī, Abū ʿAmr (*and* [in Suppl.] Abū ʿAmr al-Shaybānī); Yūnus b. Ḥabīb
see also [in Suppl.] Abu ʾl-Baydāʾ al-Riyāḥī
9th century Abū Ḥātim al-Sidjistānī; Abū ʿUbayd al-Ḳāsim b. Sallām; Abū ʿUbayda; Abū Zayd al-Anṣārī; al-Akhfash.II; al-Aṣmaʿī; al-Bāhilī, Abū Naṣr; Djūdī al-Mawrūrī; al-Farrāʾ; Ibn al-Aʿrābī, Muḥammad; Ibn Sallām al-Djumaḥī; Ibn al-Sikkīt; al-Kisāʾī, Abu ʾl-Ḥasan; al-Layth b. al-Muẓaffar; al-Māzinī, Abū ʿUthmān; al-Mubarrad; Muḥammad b. Ḥabīb; al-Ruʾāsī; al-Yazīdī.2; [in Suppl.] Abu ʾl-ʿAmaythal
10th century al-Akhfash.III; al-Anbārī, Abū Bakr; al-Anbārī, Abū Muḥammad; al-ʿAskarī.i; Djaḥẓa; al-Fārisī; Ghulām Thaʿlab; Ḥamza al-Iṣfahānī; Ibn al-ʿArīf, al-Ḥusayn; Ibn Djinnī; Ibn Durayd; Ibn Durustawayh; Ibn Kaysān; Ibn Khālawayh; Ibn al-Khayyāṭ, Abū Bakr; Ibn al-Ḳūṭiyya; Ibn al-Naḥḥās; Ibn al-Sarrādj; al-Ḳālī; Ḳudāma; Nifṭawayh; al-Rummānī; al-Sīrāfī; al-Ṭayālisī, Djaʿfar; Thaʿlab; al-Zadjdjādj; al-Zadjdjādjī; al-Zubaydī; [in Suppl.] Abū Isḥāḳ al-Fārisī; Abū Riyāsh al-Ḳaysī; Abu ʾl-Ṭayyib al-Lughawī; al-Ḥātimī; Ibn Kaysān; Ibn Miḳsam
11th century al-Adjdābī; al-ʿAskarī. ii; Ibn al-Birr; Ibn Fāris; Ibn al-Ḥādjdj; Ibn al-Iflīlī; Ibn Makkī; Ibn Sīda; al-Ḳazzāz; al-Marzūḳī; al-Rabaḥī; al-Rabaʿī; al-Shantamarī; Ṭāhir b. Aḥmad b. Bābashādh; al-Wāḥidī; [in Suppl.] Abū Usāma al-Harawī; al-Djurdjānī
12th century al-Anbārī, Abu ʾl-Barakāt; al-Baṭalyawsī; al-Djawālīḳī; al-Djazūlī, Abū Mūsā; al-Ḥarīrī; Ibn Barrī, Abū Muḥammad; Ibn Maḍāʾ; Ibn al-Shadjarī al-Baghdādī; al-Maydānī; al-Tibrīzī; al-Zamakhsharī; [in Suppl.] Abu ʾl-Barakāt; Ibn Hishām al-Lakhmī
13th century al-Astarābādhī, Raḍī al-Dīn; Ibn al-Adjdābī; Ibn al-Athīr.1; Ibn al-Ḥādjdj; Ibn al-Ḥādjib; Ibn Mālik; Ibn Muʿṭī; al-Muṭarrizī; al-Shalawbīn; al-Sharīshī; al-ʿUkbarī; [in Suppl.] al-Balaṭī, Abu ʾl-Fatḥ ʿUthmān; Ibn al-Adjdābī; al-Zandjānī
14th century Abū Ḥayyān al-Gharnāṭī; al-Astarābādhī, Rukn al-Dīn; Fakhrī; Ibn Ādjurrūm; Ibn ʿAḳīl, ʿAbd Allāh; Ibn Barrī, Abu ʾl-Ḥasan; Ibn Hishām, Djamāl al-Dīn; Ibn Khātima; Ibn al-Ṣāʾigh; al-Sharīf al-Gharnaṭī; Yaḥyā b. Ḥamza al-ʿAlawī
15th century al-Azharī, Khālid; Ibn ʿĀṣim; al-Sanhūrī, Abu ʾl-Ḥasan; al-Suyūṭī
17th century ʿAbd al-Ḳādir al-Baghdādī
18th century Farḥāt
19th century Fāris al-Shidyāḳ; Ibn al-Ḥādjdj; al-Nabarāwī; al-Yāzidjī.1
see also Fuʾād Pasha

20th century [in Suppl.] Arat; al-Shartūnī
phonetics Ḥurūf al-Hidjāʾ.II; Makhāridj al-Ḥurūf; Mushtarik; Ṣawtiyya; Tafkhīm
see also Hāwī; Ḥurūf al-Hidjāʾ; Imāla; Uṣūl
for Arabic and Persian dialects → LANGUAGES; *for the letters of the alphabet* → ALPHABET
terms Aḍdād; Āla.i.; ʿĀmil; ʿAṭf; Dakhīl; Djāmʿ; Fard.c; Fiʿl; Gharīb; Ḥaraka wa-Sukūn.ii; Ḥarf; Hāwī; Ḥikāya.I; Ḥukm.II; Ḥulūl; Ibdāl; Iḍāfa; Idghām; Iḍmār; ʿIlla.i; Imāla; Iʿrāb; Ishtiḳāḳ; Ism; Istifhām; Istithnāʾ; Kasra; Ḳaṭʿ; Khabar; Ḳiyās.2; Māḍī; Maʿnā.1; Muʿarrab; Mubālagha.a; Mubtadaʾ.1; Muḍāriʿ; Mudhakkar; Muḍmar; Musnad.2; Muṭlaḳ; Muwallad.2; Muzdawidj; Nafy; Naṣb; Naʿt; Nisba.1; Rafʿ.1; Sabab.4; Ṣaḥīḥ.3; Sālim.2; Ṣarf; Sharṭ.3; Ṣifa.1; Ṣila.1; Taʿaddī; Tafḍīl; Tafkhīm; Taḳdīr.1; Tamthīl.1; Tanwīn; Taʿrīb; Taʿrīf.2; Taṣrīf; Waḍʿ al-Lugha; Waḥda.1; Waṣl; Wazn.2; Ẓarf; [in Suppl.] Ḥāl; Lafẓ
see also Basīṭ wa-Murakkab; Ghalaṭāt-i Meshhūre; Ḥurūf al-Hidjāʾ; Taʿlīḳ

LITERATURE **Adab**; ʿArabiyya.B; ʿIrāḳ.v; Iran.vii; ʿOthmānli.III; Tunisia.V; Turks.III; Urdū.2
autobiographical Ibn Ṭūlūn; Nuʿayma, Mīkhāʾīl; Sālim; Shāʾūl; Zaydān, Djurdjī
see also Shaybānī; Tardjama.1; Tūzūk
bibliographical **Bibliography**; Fahrasa
compilers Ibn Khayr al-Ishbīlī; Ibn al-Nadīm; Kātib Čelebi; al-Ruʿaynī; al-Ṭihrānī; [in Suppl.] Ismāʿīl Pasha Baghdādli
biographical Faḍīla; **Manāḳib**; Mathālib; **Ṭabaḳāt**; Tadhkira.2 *and* 3; Tardjama.1; Tūzūk
see also ʿIlm al-Ridjāl; Maʾāthir al-Umarāʾ; Mughals.10; Shurafāʾ.2; Ṣila.2.II.c; *and* → HAGIOGRAPHY; LITERATURE.HISTORICAL *and* POETRY; MEDICINE.PHYSICIANS.BIOGRAPHIES OF; MUḤAMMAD, THE PROPHET
criticism [in Suppl.] **Naḳd**
classical Ibn ʿAbbād; Ibn al-Athīr.3; Ibn al-Muʿtazz; Ibn Rashīḳ; Ibn Sharaf al-Ḳayrawānī; Ḳudāma; al-Sidjilmāsī; [in Suppl.] al-Djurdjānī; al-Ḥātimī
and → RHETORIC.TREATISES ON
modern Kemāl, Meḥmed Nāmiḳ; Köprülü; Kurd ʿAlī; al-Māzinī; Olghun, Meḥmed Ṭāhir; [in Suppl.] Alangu; Atač
terms Mubālagha.b; Waḥshī
drama **Masraḥ**; Taʿziya
Arabic Khayāl al-Ẓill; **Masraḥ**.1 *and* 2
see also ʿArabiyya.B.V
playwrights Abū Naḍḍāra; Faraḥ Anṭūn; Ibn Dāniyāl; al-Ḳusanṭīnī; al-Maʿlūf; Nadjīb al-Ḥaddād; Nadjīb Muḥammad Surūr; al-Naḳḳāsh; Ṣalāḥ ʿAbd al-Ṣabūr; Salīm al-Naḳḳāsh; al-Sharḳāwī; Shawḳī; al-Yāzidjī.3; [in Suppl.] al-Bustānī.1
see also Isḥāḳ, Adīb; Ismāʿīl Ṣabrī; Khalīl Muṭrān; Muḥammad Bey ʿUthmān Djalāl (*and* [in Suppl.] Muḥammad ʿUthmān Djalāl); Shumayyil, Shiblī; Ṭuʿma, Ilyās
Central Asian **Masraḥ**.5
Persian **Masraḥ**.4; Taʿziya
playwrights Muḥammad Djaʿfar Ḳaradja-dāghī; [in Suppl.] Amīrī; ʿIshḳī
Turkish Ḳaragöz; Ḳawuḳlu; **Masraḥ**.3; Orta Oyunu
playwrights ʿAbd al-Ḥaḳḳ Ḥāmid; Aḥmad Wafīḳ Pasha; Ākhund-zāda; Djewdet; Karay, Refīḳ Khālid; Ḳaṣāb, Teodor; Kemāl, Meḥmed Nāmiḳ; Khayr Allāh Efendi; Manāṣtirli Meḥmed Rifʿat; Meḥmed Raʾūf; Mīzāndji Meḥmed Murād; Muḥibb Aḥmed "Diranas"; Muṣāḥib-zāde Djelāl; Oktay Rifat; Shināsī; [in Suppl.] Alus; Bashḳut; Čamlibel; Ḥasan Bedr al-Dīn
see also Djanāb Shihāb al-Dīn; Ebüzziya Tevfik; Ekrem Bey; Kaygili, ʿOthmān Djemāl; Khālide Edīb; Muʿallim Nādjī

Urdu **Masraḥ**.6
playwrights Amānat; [in Suppl.] Āg͟hā Ḥas͟har Kas͟hmīrī
epistolary **Ins͟hā'**; Kātib; **Risāla**; [in Suppl.] **Maktūbāt**
see also Ṣadr.(b)
letter-writers ʿAbd al-Ḥamīd; Aḥmad Sirhindī; ʿAmr b. Masʿada; al-Babbag͟hā'; G͟hālib; Ḥāletī; al-Hamad͟hānī; Harkarn; Ibn ʿAmīra; Ibn al-At͟hīr.3; Ibn Idrīs.I; Ibn Ḳalāḳis; Ibn al-K͟haṣīb; Ibn al-Ṣayrafī; al-Ḳabtawrī; al-Ḳāḍī al-Fāḍil; Kānī; K͟halīfa S͟hāh Muḥammad; K͟hʷāndamīr; al-K͟hʷārazmī; al-Maʿarrī; Mak͟hdūm al-Mulk Manīrī; Meḥmed Pas͟ha Rāmī (*and* Rāmī Meḥmed Pas͟ha); Muḥammad b. Hindū-S͟hāh; Oḳču-zāde; Ras͟hīd al-Dīn (Waṭwāṭ); Saʿīd b. Ḥumayd; al-S͟haybānī, Ibrāhīm; Ṭāhir b. Muḥammad; Ṭāhir Waḥīd; al-ʿUtbī, Abū ʿAbd al-Raḥmān; al-Wahrānī; Yūsufī; [in Suppl.] ʿAbd al-ʿAzīz b. Yūsuf; Amīr Niẓām; Ibn K͟halaf; Muḥammad Ṣāliḥ Kanbō Lāhawrī; al-S͟hartūnī
see also Aljamía; al-D͟junayd; Ibn al-ʿAmīd.1; Ibn al-K͟haṭīb; Mug͟hals.10; Sud͟jān Rāy Bhandārī; al-Was͟hs͟hā'; [in Suppl.] Isfizārī; Mans͟hūrāt
etiquette-literature **Adab**; al-Maḥāsin wa 'l-Masāwī
see also al-D͟jidd wa 'l-Hazl; D͟jins; Ḥiyal; Iyās b. Muʿāwiya; Kalīla wa-Dimna; Kātib; Marzban-nāma; Nadīm; Sulūk.1; Ṭufaylī; Ẓarīf
authors Abū Ḥayyān al-Tawḥīdī; al-Bayhaḳī; D͟jāḥiẓ; al-G͟huzūlī; Hilāl al-Ṣābi'; al-Ḥuṣrī.I; Ibn ʿAbd Rabbih; Ibn Abi 'l-Dunyā; Ibn al-Muḳaffaʿ; al-Ḳalyūbī; al-Ḳās͟hānī; al-Kisrawī; al-Marzubānī; Merd͟jümek; al-Nīsābūrī; al-Rāg͟hib al-Iṣfahānī; al-S͟hims͟hāṭī; al-Ṣūlī; al-Tanūk͟hī, al-Muḥassin; al-Was͟hs͟hā'
see also al-D͟jahs͟hiyārī; al-Ḳalḳas͟handī.1; S͟habīb b. S͟hayba; al-Zarnūd͟jī
folkloric Bilmed͟je; Ḥikāya; Nādira; [in Suppl.] Taḳālīd
see also Yahūd.5; *and* → *the section Poetry.vernacular below*; PROVERBS
genealogical Mat͟hālib
see also Ṭabaḳāt
genealogists al-Abīwardī; al-D͟jawwānī; al-Hamdānī; al-Kalbī.II; al-Ḳalḳas͟handī.1; Ḳāsim b. Aṣbag͟h; al-Marwazī; Muṣʿab; al-Rus͟hāṭī; al-Zubayr b. Bakkār; [in Suppl.] Fak͟hr-i Mudabbir
see also Ibn Da'b; al-Ḳādirī al-Ḥasanī; al-K͟hʷārazmī; Mihmindār
genres
for the genres of non-literary disciplines → ASTRONOMY; LAW; THEOLOGY; *etc.*
poetry G͟hazal; Ḥamāsa; Hid͟jā'; Kān wa-Kān; Ḳaṣīda; K͟hamriyya; al-Ḳūmā; Madīḥ; Malḥūn; Mart͟hiya; Mat͟hnawī; Mufāk͟hara; Munṣifa; Musammaṭ; Muwas͟hs͟haḥ; Naḳā'iḍ; Nawriyya; S͟hahrangīz; S͟harḳī; Ṣuʿlūk.II.4 *and* III.2; Tad͟hkira.2 *and* 3; Ṭardiyya; Tard͟jīʿ-band; Waṣf.1; Zad͟jal; Zahriyyāt; Zuhdiyya; [in Suppl.] Ḥabsiyya; Ḳiṭʿa; Naẓm.1
see also ʿArabiyya.B; Iran.vii; Rabīʿiyyāt; Sāḳī.2; S͟hawāhid; Tak͟hmīs; Wā-sēk͟ht
prose Adab; Ad͟jā'ib; Awā'il; Badīʿ; Bilmed͟je; D͟jafr; Faḍīla; Fahrasa; Ḥikāya; Ilāhī; Ins͟hā'; Isrā'īliyyāt; K͟hiṭaṭ; Ḳiṣṣa; Laḥn al-ʿĀmma; Lug͟hz; al-Mag͟hāzī; al-Maḥāsin wa 'l-Masāwī; Maḳāla; Maḳāma; Manāḳib; Masā'il wa-Ad͟jwiba; al-Masālik wa 'l-Mamālik; Masraḥ; Mat͟hālib; Mawsūʿa; Muḳaddima; Muk͟htaṣar; Munāẓara; Nādira (*and* [in Suppl.]); Naṣīḥat al-Mulūk; Riḥla; Risāla; S͟harḥ; Ṣila.2; Sīra; Sunan; Ṭabaḳāt; Tad͟hkira.1; Tafsīr; Tard͟jama; Uḳṣūṣa; [in Suppl.] Arbaʿūn Ḥadīt͟h; Malfūẓāt; Taḳrīẓ
see also Alf Layla wa-Layla (363b); ʿArabiyya.B; Bibliography; D͟jug͟hrāfiyā; Fatḥnāme; Ḥayawān; Ḥiyal; Iran.vii; Malāḥim; Mat͟hal; S͟hāhnāmed͟ji; Zuhd; *and* → CHRISTIANITY.MONASTERIES.WRITINGS ON; LITERATURE.TRADITION-LITERATURE; PILGRIMAGE
historical Isrā'īliyyāt; al-Mag͟hāzī; Tard͟jama.1; **Ta'rīk͟h**.II
see also Fatḥnāme; Ṣaḥāba; Ṣila.2.II; *and* → *the sections Biographical, Mag͟hāzī-litera-*

ture and Tradition-literature under this entry
Andalusian → ANDALUSIA
Arabic **Taʾrikh**.II.1
on countries/cities → *individual countries*
on dynasties/caliphs → *individual dynasties under* DYNASTIES
universal histories Abu ʾl-Fidā; Abū Mikhnaf; Akanṣūs; al-Antāķī; ʿArīb b. Saʿd al-Kātib al-Ķurṭubī; al-ʿAynī; al-Bakrī.1 *and* 2; al-Balādhurī; Baybars al-Manṣūrī; al-Birzālī; Daḥlān; al-Dhahabī; al-Diyārbakrī; al-Djannābī; al-Djazarī; al-Farghānī; Ḥamza al-Iṣfahānī; Ḥasan-i Rūmlū; al-Haytham b. ʿAdī; Ibn Abī Shayba; Ibn Abī Ṭayyiʾ; Ibn Aʿtham al-Kūfī; Ibn al-Athīr.2; Ibn al-Dawādārī; Ibn al-Djawzī (Sibṭ); Ibn al-Furāt; Ibn Kathīr; Ibn Khaldūn; Ibn Khayyāṭ al-ʿUṣfurī; Ibn al-Sāʿī; al-Kalbī.II; Kātib Čelebi; al-Kutubī; al-Makīn b. al-ʿAmīd; al-Masʿūdī; Miskawayh; Müneddjim Bashi; al-Muṭahhar b. Ṭāhir al-Maķdisī; al-Nuwayrī, Shihāb al-Dīn; Saʿīd b. al-Biṭrīķ; al-Ṭabarī, Abū Djaʿfar; al-Thaʿālibī, Abū Manṣūr (*and* al-Thaʿālibī, Abū Manṣūr ʿAbd al-Malik); al-Thaķafī, Ibrāhīm; Wathīma b. Mūsā; al-Yaʿķūbī; al-Yūnīnī
see also Akhbār Madjmūʿa
8th-century authors Abū Mikhnaf; ʿAwāna b. al-Ḥakam al-Kalbī; Sayf b. ʿUmar
9th-century authors al-Balādhurī; al-Fāķihī; al-Farghānī; al-Haytham b. ʿAdī; Ibn ʿAbd al-Ḥakam.4; Ibn Abī Shayba; Ibn Abī Ṭāhir Ṭayfūr; Ibn Aʿtham al-Kūfī; Ibn Khayyāṭ al-ʿUṣfurī; Ibn al-Naṭṭāḥ; al-Kalbī.II; al-Madāʾinī; Naṣr b. Muzāḥim; al-Wāķidī; Wathīma b. Mūsā; al-Yaʿķūbī; al-Ziyādī
10th-century authors ʿArīb b. Saʿd al-Kātib al-Ķurṭubī; al-Azdī; Baḥshal; al-Balawī; al-Djahshiyārī; Ḥamza al-Iṣfahānī; Ibn al-Dāya; Ibn al-Ķūṭiyya; Ibn Manda; Ibn al-Ṣaghīr; al-Kindī, Abū ʿUmar Muḥammad; al-Masʿūdī; al-Muṭahhar b. Ṭāhir al-Maķdisī; Saʿīd b. al-Biṭrīķ; al-Ṭabarī, Abū Djaʿfar; Wakīʿ; al-Waṣīfī
11th-century authors al-Antāķī, Abu ʾl-Faradj; Ibn al-Bannāʾ; Ibn Burd.I; Ibn Ḥayyān; Ibn al-Raķīķ; al-Māfarrūkhī; al-Rāzī, Aḥmad b. ʿAbd Allāh; al-Thaʿālibī, Abū Manṣūr
12th-century authors al-ʿAẓīmī; Ibn al-Djawzī; Ibn Ghālib; Ibn al-Ķalānisī; Ibn Ṣāḥib al-Ṣalāt; Ibn al-Ṣayrafī, Abū Bakr; Ibn Shaddād, Abū Muḥammad; ʿImād al-Dīn; Shīrawayh; ʿUmāra al-Yamanī
see also al-Baydhaķ; Ibn Manda
13th-century authors ʿAbd al-Wāḥid al-Marrākushī; Abū Shāma; al-Bundārī; al-Djanadī; Ibn Abi ʾl-Dam; Ibn Abī Ṭayyiʾ; Ibn al-ʿAdīm; Ibn al-Athīr.2; Ibn al-Djawzī (Sibṭ); Ibn Ḥamādu; Ibn Khallikān; Ibn al-Mudjāwir; Ibn Muyassar; Ibn al-Nadjdjār; Ibn al-Sāʿī; Ibn Saʿīd al-Maghribī; Ibn Shaddād, ʿIzz al-Dīn; Ibn Shaddād, Bahāʾ al-Dīn; Ibn al-Ṭuwayr; al-Makīn b. al-ʿAmīd; al-Manṣūr, al-Malik; al-Rāfiʿī; [in Suppl.] Ibn ʿAskar; Ibn Ḥātim
14th-century authors Abu ʾl-Fidā; Baybars al-Manṣūrī; al-Birzālī; al-Dhahabī; al-Djazarī; Ibn Abī Zarʿ; Ibn al-Dawādārī; Ibn Duķmāķ; Ibn al-Furāt, Nāṣir al-Dīn; Ibn Ḥabīb, Badr al-Dīn; Ibn ʿIdhārī; Ibn Kathīr, ʿImād al-Dīn; Ibn Khaldūn; Ibn al-Khaṭīb; Ibn al-Ṭiķṭaķā; al-Khazradjī, Muwaffaķ al-Dīn; al-Kutubī; al-Mufaḍḍal b. Abi ʾl-Faḍāʾil; al-Nuwayrī, Shihāb al-Dīn; al-Ṣafadī, Ṣalāḥ al-Dīn; Shāfiʿ b. ʿAlī; al-Sharīf Abū Muḥammad Idrīs; al-Wādīʾāshī; al-Yūnīnī
15th-century authors Abu ʾl-Maḥāsin b. Taghrībirdī; ʿArabfaķih; al-ʿAynī; al-Fāsī; Ibn ʿArabshāh; Ibn Shāhīn al-Ẓāhirī; al-Maķrīzī; al-Sakhāwī
16th-century authors al-Diyārbakrī; al-Djannābī, Abū Muḥammad; Ḥasan-i Rūmlū; Ibn al-Daybaʿ; Ibn Iyās; Ibn Ṭūlūn; Mudjīr al-Dīn al-ʿUlaymī; al-Nahrawālī; al-Suyūṭī
17th-century authors ʿAbd al-ʿAzīz b. Muḥammad; al-Bakrī (b. Abi ʾl-Surūr); Ibn

Abī Dīnār; Kātib Čelebi; al-Maḳḳarī; al-Mawzaʿī; al-Shillī

18th-century authors al-Damurdāshī; al-Ḥādjdj Ḥammūda; al-Ifrānī; Münedjdjim Bashî; al-Murādī.3

19th-century authors Aḥmad al-Nāṣirī al-Salāwī (*and* al-Nāṣir al-Salāwī); Akanṣūs; ʿAlī Pasha Mubārak; Daḥlān; al-Djabartī; Ghulām Ḥusayn Khān Ṭabāṭabāʾī; Ibn Abi 'l-Ḍiyāf; al-Turk, Niḳūlā; al-Zayyānī

see also al-Kardūdī

20th-century authors Ibn Zaydān; Kurd ʿAlī; [in Suppl.] Maṭar

Indo-Persian Mughals.10; **Taʾrīkh**.II.4

on countries/cities → INDIA

on dynasties/caliphs → *individual dynasties under* DYNASTIES.AFGHANISTAN AND INDIA

13th-century authors al-Djuzdjānī

14th-century authors Baranī; Shams al-Dīn-i Sirādj ʿAfīf

16th-century authors Abu 'l-Faḍl ʿAllāmī; Djawhar; Gulbadan Bēgam; Niẓām al-Dīn Aḥmad al-Harawī; [in Suppl.] ʿAbbās Sarwānī

17th-century authors ʿAbd al-Ḥamīd Lāhawrī; Bakhtāwar Khān; Firishta; Ināyat Allāh Kanbū; Mīr Muḥammad Maʿṣūm; Niʿmat Allāh b. Ḥabīb Allāh Harawī; Nūr al-Ḥaḳḳ al-Dihlawī; Shīrāzī, Rafīʿ al-Dīn; [in Suppl.] ʿĀḳil Khān Rāzī; Ḥādjdjī al-Dabīr; Ḥaydar Malik; Muḥammad Ṣāliḥ Kanbō Lāhawrī

see also Badāʾūnī

18th-century authors ʿAbd al-Karīm Kashmīrī; Ḳāniʿ; Khʷāfī Khān; Niʿmat Khān; Sudjān Rāy Bhandārī

19th-century authors ʿAbd al-Karīm Munshī; Ghulām Ḥusayn Khān Ṭabāṭabāʾī; Ghulām Ḥusayn "Salīm"

see also Aẓfarī

Persian **Taʾrīkh**.II.2; [in Suppl.] Čač-nāma

on Afghanistan → AFGHANISTAN

on Iran → IRAN

on dynasties/caliphs → *individual dynasties under* DYNASTIES.PERSIA

universal histories Mīrkhʷānd; Niẓām-shāhī; Sipihr

10th-century authors Balʿamī.2; Ḥamza al-Iṣfahānī' [in Suppl.] al-Ḳummī

11th-century authors Bayhaḳī; Gardīzī; al-Māfarrūkhī

12th-century authors Anūshirwān b. Khālid; al-Bayhaḳī, Ẓahīr al-Dīn; Ibn Manda; [in Suppl.] Ibn al-Balkhī

13th-century authors Djuwaynī, ʿAlāʾ al-Dīn; Ibn Bībī; Ibn-i Isfandiyār; [in Suppl.] Ḥasan Niẓāmī; al-Ḥusaynī

see also al-Rāfiʿī

14th-century authors Banākitī; Ḥamd Allāh al-Mustawfī al-Ḳazwīnī; Shabānkāraʾī; Waṣṣāf; [in Suppl.] al-Aḳsarāyī

15th-century authors ʿAbd al-Razzāḳ al-Samarḳandī; Ḥāfiẓ-i Abrū; Ẓahīr al-Dīn Marʿashī

16th-century authors Bidlīsī, Sharaf al-Dīn; Djamāl al-Ḥusaynī; Ghaffārī; Ḥaydar Mīrzā; Khʷāndamīr; Ḳum(m)ī; al-Lārī; Shāmī, Niẓām al-Dīn; [in Suppl.] Ḥāfiẓ Tanîsh

see also ʿAlī b. Shams al-Dīn

17th-century authors ʿAbd al-Fattāh Fūmanī; Ḥaydar b. ʿAlī; Iskandar Beg; Rāzī, Amīn Aḥmad; Ṭāhir Waḥīd

18th-century authors Mahdī Khān Astarābādī

see also Īsar-dās

19th-century authors ʿAbd al-Karīm Bukhārī; [in Suppl.] Fasāʾī

Turkish Shāhnāmedji; **Ta'rikh**.II.3; Waka'-nüwīs
on the Ottoman Empire → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS.HISTORIANS OF
universal histories Shāriḥ ül-Menār-zāde
see also Neshrī
15th-century authors 'Āshiḳ-pasha-zāde; Meḥmed Pasha, Ḳaramānī; Yakhshī Faḳīh
16th-century authors 'Ālī; Bihishtī; Djalālzāde Muṣṭafā Čelebi; Djalālzāde Ṣāliḥ Čelebi; Kemāl Pasha-zāde; Luḳmān b. Sayyid Ḥusayn; Maṭrāḳčī; Meḥmed Za'īm; Neshrī; Selānīkī; Seyfī
see also Ḥadīdī; Medjdī
17th-century authors 'Abdī; 'Abdī Pasha; Ḥasan Bey-zāde; Ḥibrī; Ḳarā-čelebi-zāde.4; Kātib Čelebi; Meḥmed Khalīfe b. Hüseyn; Shāriḥ ül-Menār-zāde; Ṭashköprüzāde.2; Wedjīhī
18th-century authors 'Abdī Efendi; Aḥmad Rasmī; Čelebi-zāde; Česhmīzāde; Enwerī; 'Izzī; Münedjdjim Bashī; 'Othmān-zāde; 'Ushshāḳī-zāde, Ibrāhīm
see also [in Suppl.] Ḳantimīr, Demetrius
19th-century authors Aḥmad Djewdet Pasha; 'Āṣim; 'Aṭā' Bey, Ṭayyārzāda; Es'ad Efendi, Meḥmed; Kemāl, Meḥmed Nāmiḳ; Khayr Allāh Efendi; Wāṣif
20th-century authors Aḥmad Rafīk; 'Alī Amīrī; (Meḥmed) 'Aṭā' Beg; Luṭfī Efendi; Mīzāndjī Meḥmed Murād; Shems al-Dīn Günaltay; Sheref, 'Abd al-Raḥmān; Thüreyyā
see also Ḥilmī
in Eastern Turkish Abu 'l-Ghāzī Bahādur Khān; Bāḳīkhānlī; Mu'nis; [in Suppl.] Āgahī
hunting → HUNTING.POETRY
imagery → *the section Topoi and imagery below*
in other languages Afghān.iii; Aljamía; Bengali.ii; Berbers.VI; Beskesek-abaza; Bosna.3; Hausa.iii; Hindī; Indonesia.vi; Judaeo-Arabic.iii; Judaeo-Persian.i; Kano; Ḳiṣṣa.8; Lahndā.2; Laḳ; Masraḥ.6; Pandjābī.2; Shi'r.7; Sind.3.b; Somali.6; Tādjīkī.2; Tashelḥīt.3; [in Suppl.] Shi'r.5
for Chinese → CHINA; *for Swahili* → KENYA; *for Malaysian* → MALAYSIA; *for Eastern Turkish languages* → *the sections* LITERATURE.HISTORY.TURKISH, POETRY.TURKISH *and* PROSE.TURKISH; *and* → LITERATURE.POETRY.MYSTICAL *and* TRANSLATIONS
Bengali authors Nadhr al-Islām; Nūr Ḳuṭb al-'Ālam
Bosnian authors [in Suppl.] Ḳā'imī
Hindi authors Malik Muḥammad Djāyasī; Nihāl Čand Lāhawrī; Prēm Čand; Sudjān Rāy Bhandārī; [in Suppl.] Kabīr
see also 'Abd al-Raḥīm Khān; Inshā'; Lallūdjī Lāl
Judaeo-Arabic authors Mūsā b. 'Azra; al-Samaw'al b. 'Ādiyā; [in Suppl.] Nissīm b. Ya'ḳūb, Ibn Shāhīn
and → JUDAISM.LANGUAGE AND LITERATURE
Judaeo-Persian authors Shāhīn-i Shīrāzī
and → JUDAISM.LANGUAGE AND LITERATURE
Pashto authors Khushḥāl Khān Khaṭak
Tatar authors Ghafūrī, Medjīd
maghāzī-literature Abū Ma'shar al-Sindī; Ibn 'Ā'idh; al-Kalā'ī; **al-Maghāzī**; Mūsā b. 'Uḳba
see also al-Baṭṭāl; Sīra
personages in literature Abū Ḍamḍam; Abu 'l-Ḳāsim; Abū Zayd; Ali Baba; Ayāz; Aywaz.2; al-Basūs; al-Baṭṭāl; Bekrī Muṣṭafā Agha; Buzurgmihr; Dhu 'l-Himma; Djamshīd; Djuḥā; al-Ghāḍirī; Ḥamza b. 'Abd al-Muṭṭalib; Ḥātim al-Ṭā'ī; Ḥayy b. Yaḳẓān; Köroghlu; Manas; Naṣr al-Dīn Khodja; Rustam; Sām; Ṣarī Ṣalṭūḳ Dede; Shahrazād; al-Sīd; Sindbād; Siyāwush

see also Ṭufaylī; Yūsuf and Zulaykhā
picaresque Maḳāma; Mukaddī
pilgrimage-literature → PILGRIMAGE
poetry Arūḍ; Ḥamāsa; Ḳāfiya; Lughz; Maʿnā.3; Mukhtārāt; Muzdawidj; Shāʿir; **Shiʿr**; Wazn.2; [in Suppl.] Naẓm.1
see also Rāwī; Sharḥ.II; Takhalluṣ.1; Taʾrīkh.III; [in Suppl.] Sariḳa; *for poetical genres* → LITERATURE.GENRES.POETRY; *and* → METRICS
Andalusian ʿArabiyya.B.Appendix; Khamriyya.vi; Muwashshaḥ; Nawriyya; Shāʿir.1.D; Zadjal; Zahriyyāt.1
anthologies al-Fatḥ b. Khāḳān; al-Fihrī; Ibn Bassām; Ibn Diḥya; Ibn Faradj al-Djayyānī; al-Shaḳundī
8th-century poets Ghirbīb b. ʿAbd Allāh
9th-century poets ʿAbbās b. Firnās; ʿAbbās b. Nāṣiḥ; al-Ghazāl
see also Ibn ʿAlḳama.2
10th-century poets Ibn ʿAbd Rabbih; Ibn Abī Zamanayn; Ibn Faradj al-Djayyānī; Ibn Ḳuzmān.I (*and* [in Suppl.] Ḳuzmān.1); Muḳaddam b. Muʿāfā; al-Ramādī; al-Sharīf al-Ṭalīḳ
11th-century poets Abū Isḥāḳ al-Ilbīrī; Ibn al-Abbār; Ibn ʿAbd al-Ṣamad; Ibn ʿAmmār; Ibn Burd.II; Ibn Darrādj al-Ḳasṭallī; Ibn Gharsiya; Ibn al-Ḥaddād; Ibn al-Ḥannāṭ; Ibn al-Labbāna; Ibn Māʾ al-Samāʾ; Ibn al-Shahīd; Ibn Shuhayd; Ibn Zaydūn; al-Muʿtamid ibn ʿAbbād; Wallāda
see also Ṣāʿid al-Baghdādī; al-Waḳḳashī
12th-century poets al-Aʿmā al-Tuṭīlī; Ḥafṣa bint al-Ḥādjdj; Ibn ʿAbdūn; Ibn Baḳī; Ibn Ḳabṭūrnu (*and* [in Suppl.] Ḳabṭūrnuh); Ibn Khafādja; Ibn Ḳuzmān.II *and* V (*and* [in Suppl.] Ḳuzmān.2); Ibn al-Ṣayrafī; al-Ḳurṭubī; al-Ruṣāfī; Ṣafwān b. Idrīs
see also Mūsā b. ʿAzra
13th-century poets Ḥāzim; Ibn al-Abbār; Ibn ʿAmīra; Ibn Sahl; Ibn Saʿīd al-Maghribī; al-Ḳabtawrī; al-Shushtarī
14th-century poets Ibn al-Ḥādjdj; Ibn Khātima; Ibn Luyūn; Ibn al-Murābiʿ; al-Sharīf al-Gharnāṭī
see also [in Suppl.] al-Ruʿaynī
Arabic Atāba; Ghazal.i; Ḥamāsa.i; Hidjāʾ; Kān wa-Kān; Ḳaṣīda.1; al-Ḳūmā; Madīḥ.1; Maḳṣūra; Malḥūn; Marthiya.1; Mawāliyā; Mawlidiyya; Mukhtārāt.1; Musammaṭ.1; Muwashshaḥ; Naḳāʾiḍ; Nasīb; Rubāʿī.3; Shāʿir.1; **Shiʿr**.1; Takhmīs; Ṭardiyya; Ṭayf al-Khayāl; ʿUdhrī; Zahriyyāt.1; Zuhdiyya; [in Suppl.] Ḳiṭʿa.1; Muḥdathūn
see also ʿArabiyya.B.II; ʿIlm al-Djamāl; Ḳalb.II; Mawlid; Muwallad.2; Ṣuʿlūk; *and* → LITERATURE.POETRY.ANDALUSIAN *and* POETRY.MYSTICAL
anthologies al-Muʿallaḳāt; al-Mufaḍḍaliyyāt; **Mukhtārāt**.1
anthologists Abu ʾl-Faradj al-Iṣbahānī; Abū Tammām; al-ʿAlamī; al-Bākharzī; al-Buḥturī; Diʿbil; al-Hamdānī; Ḥammād al-Rāwiya; Ibn Abī Ṭāhir Ṭayfūr; Ibn Dāwūd; Ibn al-Ḳutayba; Ibn al-Muʿtazz; Ibn al-Ṣayrafī; ʿImād al-Dīn; al-Nawādjī; al-Sarī al-Raffāʾ; al-Shayzarī; al-Shimshāṭī; al-Thaʿālibī, Abū Manṣūr ʿAbd al-Malik; [in Suppl.] Abū Zayd al-Ḳurashī; al-Bustānī.3; Muḥammad b. Sayf al-Dīn, Ibn Aydamir; al-Zandjānī
see also al-Ṭayālisī, Djaʿfar
works Bānat Suʿād; Burda.2; Madjnūn Laylā.1; al-Muʿallaḳāt
pre-Islamic poets ʿAbīd b. al-Abraṣ; Abū Dhuʾayb al-Hudhalī; Abū Duʾād al-Iyādī; Abū Kabīr al-Hudhalī; ʿAdī b. Zayd; al-Afwah al-Awdī; al-Aghlab al-ʿIdjlī; ʿAlḳama; ʿĀmir b. al-Ṭufayl; ʿAmr b. al-Ahtam; ʿAmr b. Ḳamīʾa; ʿAmr b. Kulthūm; ʿAntara; al-Aʿshā; al-Aswad b. Yaʿfur; Aws b. Ḥadjar; Bishr b. Abī Khāzim; Bisṭām b. Ḳays; Durayd b. al-Ṣimma; al-Ḥādira; al-Ḥārith b. Ḥilliza; Ḥassān b.

Thābit; Ḥātim al-Ṭā'ī; Ibn al-Iṭnāba al-Khazradjī; Imru' al-Ḳays b. Ḥudjr; Ḳays b. al-Khaṭīm; al-Khansā'; Laḳīṭ al-Iyādī; Laḳīṭ b. Zurāra; al-Munakhkhal al-Yashkurī; Muraḳḳish; al-Mutalammis; al-Nābigha al-Dhubyānī; Salāma b. Djandal; al-Samaw'al b. ʿĀdiyā; al-Shanfarā; Ta'abbaṭa Sharran; Ṭarafa; Ṭufayl b. ʿAwf; Uḥayḥa b. al-Djulāḥ; Umayya b. ʿAbi 'l-Ṣalt; ʿUrwa b. al-Ward; Zuhayr *see also* ʿArabiyya.B.I; Ghazal; Hudhayl; al-Muʿallaḳāt; al-Mufaḍḍaliyyāt; Mufākhara.2; Nasīb.2.a; Shāʿir.1A; al-Shantamarī; Ṣuʿlūk.II.4

mukhaḍramūn poets (6th-7th centuries) al-ʿAbbās b. Mirdās; ʿAbd Allāh b. Rawāḥa; Abū Khirāsh; Abū Miḥdjān; ʿAmr b. Maʿdīkarib; Ḍirār b. al-Khaṭṭāb; Ḥassān b. Thābit; al-Ḥuṭay'a; Ibn (al-)Aḥmar; Kaʿb b. Mālik; Kaʿb b. Zuhayr; Khidāsh b. Zuhayr al-Aṣghar; Labīd b. Rabīʿa; Maʿn b. Aws al-Muzanī; **Mukhaḍram**; Mutammim b. Nuwayra; al-Nābigha al-Djaʿdī; al-Namir b. Tawlab al-ʿUklī; al-Shammākh b. Ḍirār; Suḥaym; [in Suppl.] Abu 'l-Ṭamaḥān al-Ḳaynī; Ibn Muḳbil *see also* Hudhayl; Nasīb.2.b; [in Suppl.] Muḥdathūn

7th and 8th-century poets al-ʿAbbās b. al-Aḥnaf; ʿAbd Allāh b. Hammān; Abū ʿAṭā' al-Sindī; Abū Dahbal al-Djumaḥī; Abū Dulāma; Abu 'l-Nadjm al-ʿIdjlī; Abū Ṣakhr al-Hudhalī; Abu 'l-Shamaḳmaḳ; Adī b. al-Riḳāʿ; al-ʿAdjdjādj; al-Aḥwaṣ; al-Akhṭal; al-ʿArdjī; Aʿshā Hamdān; al-Ashdjaʿ b. ʿAmr al-Sulamī; Ayman b. Khuraym; al-Baʿīth; Bashshār b. Burd; Dhu 'l-Rumma; Djamīl; Djarīr; Dukayn al-Rādjiz; al-Farazdaḳ; al-Ḥakam b. ʿAbdal; al-Ḥakam b. Ḳanbar; Ḥammād ʿAdjrad; Ḥamza b. Bīḍ; Ḥāritha b. Badr al-Ghudānī; al-Ḥuḍayn; Ḥumayd b. Thawr; Ḥumayd al-Arḳaṭ; Ibn Abī ʿUyayna; Ibn al-Dumayna; Ibn Harma; Ibn Ḳays al-Ruḳayyāt; Ibn Ladja'; Ibn al-Mawlā; Ibn Mayyāda; Ibn Mufarrigh; Ibn Muṭayr; Ibn Sayḥān; ʿImrān b. Ḥiṭṭān; ʿInān; Ismāʿīl b. Yasār; Kaʿb b. Djuʿayl al-Taghlabī; Ḳaṭarī b. al-Fudjā'a; al-Kumayt b. Zayd al-Asadī; al-Ḳuṭāmī; Kuthayyir b. ʿAbd al-Raḥmān; Laylā al-Akhyaliyya; Manṣūr al-Namarī; Marwān b. Abī Ḥafṣa and Marwān b. Abi 'l-Djanūb; Miskīn al-Dārimī; Mūsā Shahawātin; Musāwir al-Warrāḳ; Muṭīʿ b. Iyās; Nubāta b. ʿAbd Allāh; Nuṣayb; Nuṣayb b. Rabāḥ; al-Rāʿī; Ru'ba b. al-ʿAdjdjādj; Ṣafī al-Dīn al-Ḥillī; Ṣafwān al-Anṣārī; Saḥbān Wā'il; Ṣāliḥ b. ʿAbd al-Ḳuddūs; Salm al-Khāsir; al-Sayyid al-Ḥimyarī; al-Shamardal; Sudayf b. Maymūn; Sufyān al-ʿAbdī; Sulaymān b. Yaḥyā; Surāḳa b. Mirdās al-Aṣghar; Ṭahmān b. ʿAmr al-Kilābī; Tawba b. al-Ḥumayyir; Thābit Ḳuṭna; al-Ṭirimmāḥ; al-Uḳayshir; ʿUmar b. Abī Rabīʿa; ʿUrwa b. Ḥizām; ʿUrwa b. Udhayna; Waḍḍāḥ al-Yaman; Wāliba b. al-Ḥubāb; al-Walīd.2; al-Walīd b. Ṭarīf; al-Walīd b. ʿUḳba; Yazīd Ibn Ḍabba; al-Zafayān; al-Zibriḳān b. Badr; Ziyād al-Aʿdjam; [in Suppl.] ʿAbd al-Raḥmān b. Ḥassān; Abū ʿAmr al-Shaybānī (*and* al-Shaybānī, Abū ʿAmr); Abū Ḥayyā al-Numayrī; Abū Ḥuzāba; Abū Nukhayla; Bakr b. al-Naṭṭāḥ; al-Nadjāshī
see also Nasīb.2.c *and* d; Ṣuʿlūk.III.2; [in Suppl.] Muḥdathūn

9th and 10th-century poets Abān b. ʿAbd al-Ḥamīd; ʿAbd Allāh b. Ṭāhir; Abu 'l-ʿAtāhiya; Abu 'l-ʿAynā'; Abū Dulaf; Abu 'l-Faradj al-Iṣbahānī; Abū Firās; Abū Nuwās; Abu 'l-Shīṣ; Abū Tammām; Abū Yaʿḳūb al-Khuraymī; al-ʿAkawwak; ʿAlī b. al-Djahm; al-ʿAttābī; al-Babbagha'; al-Baṣīr; al-Buḥturī; al-Bustī; Diʿbil; Dīk al-Djinn; al-Ḥimṣī; al-Djammāz; al-Hamdānī; (al-)Ḥusayn b. al-Ḍaḥḥāk; Ibn al-ʿAllāf; Ibn Bassām; Ibn al-Ḥadjdjādj; Ibn Kunāsa; Ibn Lankak; Ibn al-Muʿadhdhal; Ibn Munādhir; Ibn al-Muʿtazz; Ibn al-Rūmī; al-Ḳāsim b. ʿĪsā; Khālid b. Yazīd al-Kātib al-Tamīmī; al-Khālidiyyāni; al-Khaṭṭābī; al-Khubza'aruzzī; al-Kisrawī; Kushādjim; al-Ma'mūnī; Muḥammad b. ʿAbd al-Raḥmān al-ʿAṭawī; Muḥammad b. Ḥāzim al-Bāhilī; Muḥammad b. Umayya; Muḥammad b. Yasīr al-Riyāshī; al-Muṣʿabī; Muslim b. al-Walīd; al-Mutanabbī; Naṣr b. Nuṣayr; Sahl b. Hārūn b. Rāhawayh; Saʿīd b. Ḥumayd; al-Ṣanawbarī; al-Sarī al-Raffā'; al-

Shimshāṭī; Ṭāhir b. Muḥammad; Tamīm b. al-Muʿizz li-Dīn Allāh; ʿUlayya; al-ʿUtbī, Abū ʿAbd al-Raḥmān; al-Warrāḳ, Maḥmūd; al-Waʾwāʾ al-Dimashḳī; Yamūt b. al-Muzarraʿ; [in Suppl.] Abu ʾl-ʿAmaythal; Abu ʾl-Asad al-Ḥimmānī; Abu ʾl-Ḥasan al-Maghribī; Abū Hiffān; Abu ʾl-ʿIbar; Abū Riyāsh al-Ḳaysī; Abū Saʿd al-Makhzūmī; Abū Shurāʿa; ʿAlī b. Muḥammad al-Tūnisī al-Iyādī; Faḍl al-Shāʿira; al-Fazārī; al-Ḥamdawī

see also al-Hamadhānī; Ibn Abī Zamanayn; Nasīb.2.d; Shahīd; al-Ṣūlī; al-Ṭufaylī; al-Yazīdī.2

11th-13th-century poets al-Abīwardī; ʿAmīd al-Dīn al-Abzārī; al-Arradjānī; al-Badīʿ al-Asṭurlābī; Bahāʾ al-Dīn Zuhayr; al-Bākharzī; Ḥayṣa Bayṣa; al-Ḥuṣrī.II; Ibn Abi ʾl-Ḥadīd; Ibn Abī Ḥaṣīna; Ibn al-ʿAfīf al-Tilimsānī; Ibn al-Habbāriyya; Ibn Ḥamdīs; Ibn Ḥayyūs; Ibn Hindū; Ibn al-Ḳaṭṭān; Ibn al-Ḳaysarānī.2; Ibn Khamīs; Ibn Maṭrūḥ; Ibn al-Nabīh; Ibn Rashīḳ; Ibn Sanāʾ al-Mulk; Ibn al-Shadjarī al-Baghdādī; Ibn Sharaf al-Ḳayrawānī; Ibn Shibl; Ibn al-Taʿāwīdhī; al-Kammūnī; Ḳurhub; al-Maʿarrī; al-Marwazī; Mihyār; Muḥammad b. ʿAlī b. ʿUmar; al-Rūdhrāwarī; al-Ṣaghānī, ʿAbd al-Muʾmin; Ṣāʿid al-Baghdādī; al-Sharīf al-ʿAḳīlī; al-Sharīf al-Raḍī; Shumaym; al-Tallaʿfarī; Tamīm b. al-Muʿizz; al-Ṭarābulusī al-Raffāʾ; al-Tihāmī; al-Tilimsānī.3; al-Ṭughrāʾī; ʿUmāra al-Yamanī; al-Wāsānī; Ẓāfir al-Ḥaddād; [in Suppl.] Abu ʾl-Ḥasan al-Anṣārī; al-Balaṭī, Abu ʾl-Fatḥ ʿUthmān; al-Būṣīrī; al-Ghazzī; al-Isʿirdī

see also al-Khazradjī; Nasīb.2.d; al-Wāthiḳī; Yāḳūt al-Rūmī

14th-18th-century poets ʿAbd al-ʿAzīz b. Muḥammad; ʿAbd al-Ghanī; al-Bakrī; al-Būrīnī; Farḥāt; Ibn Abī Ḥadjala; Ibn ʿAmmār; Ibn Ḥidjdja; Ibn Nubāta; Ibn al-Ṣāʾigh; Ibn al-Wannān; al-Ṣanʿānī, Ḍiyāʾ al-Dīn; Suʿūdī; al-Warghī; al-Yadālī; al-Yūsī

see also Khiḍr Beg; al-Shirbīnī; al-Wādīʾāshī

19th and 20th-century poets al-Akhras; al-Bārūdī; Fāris al-Shidyāḳ; al-Fārūḳī; Fikrī; Ḥāfiẓ Ibrāhīm; Ibn Idrīs (I); Ismāʿīl Ṣabrī; Ismāʿīl Ṣabrī Pasha; Ḳaddūr al-ʿAlamī; al-Kāẓimī, ʿAbd al-Muḥsin; Khalīl Muṭrān; al-Khūrī; al-Maʿlūf; al-Manfalūṭī; Mardam.2; Maʿrūf al-Ruṣāfī; al-Māzinī; Nādjī; Nadjīb al-Ḥaddād; Nadjīb Muḥammad Surūr; Saʿīd Abū Bakr; Ṣalāḥ ʿAbd al-Ṣabūr; Ṣāyigh, Tawfīḳ; al-Shābbī; al-Sharḳāwī; Shāʾūl; Shawḳī; Shukrī; Ṭāhā, ʿAlī Maḥmūd; Ṭuʿma, Ilyās; al-Tūnisī, Maḥmūd Bayram; al-Turk, Niḳūlā; Yakan, Muḥammad Walī al-Dīn; al-Yāzidjī.1-4; al-Zahāwī, Djamīl Ṣidḳī; [in Suppl.] Abū Māḍī; Abū Shādī; al-ʿAḳḳād; al-Bustānī; Buṭrus Karāma; Ibn ʿAmr al-Ribāṭī; Ibn al-Ḥādjdj; Ḳabbānī

see also Shāʿir.1.C; Shiʿr.1.b

transmission of **Rāwī**

transmitters Ḥammād al-Rāwiya; Ibn Daʾb; Ibn Kunāsa; Khalaf b. Ḥayyān al-Aḥmar; Khālid b. Ṣafwān b. al-Ahtam; al-Kisrawī; al-Mufaḍḍal al-Ḍabbī; Muḥammad b. al-Ḥasan b. Dīnār; al-Sharḳī b. al-Ḳuṭāmī; al-Sukkarī; al-Ṣūlī; [in Suppl.] Abū ʿAmr al-Shaybānī (*and* al-Shaybānī, Abū ʿAmr)

and → LINGUISTICS.GRAMMARIANS.8TH *and* 9TH CENTURY

bacchic → WINE

Indo-Persian Mughals.10; Sabk-i Hindī; Shāʿir.4

see also Pandjābī.2; *and* → LITERATURE.POETRY.MYSTICAL *and* PERSIAN

11th-century poets Masʿūd-i Saʿd-i Salmān; [in Suppl.] Abu ʾl-Faradj b. Masʿūd Rūnī

14th-century poets Amīr Khusraw; Ḥasan Dihlawī; [in Suppl.] Ḥamīd Ḳalandar

16th-century poets Fayḍī; Thanāʾī; [in Suppl.] Kāhī; Ḳāsim Arslān

see also ʿAbd al-Raḥīm Khān

17th-century poets Ghanī; Ghanīmat; Idrākī Bēglārī; Ḳudsī, Muḥammad Djān;

Malik Ḳummi; Munīr Lāhawrī; Nāṣir ʿAlī Sirhindī; Naẓīrī; Salīm, Muḥammad Ḳulī; Shaydā, Mullā; Ṭālib Āmulī; Tughrā, Mullā; [in Suppl.] Ghanīmat Kundjāhī

18th-century poets Ārzū Khān; Ashraf ʿAlī Khān; Bīdil; Dard; Ḥazīn; Ḳāniʿ; Makhfī; Wafā.1

see also Taḥsīn

19th-century poets Aẓfarī; Ghālib; Rangīn; [in Suppl.] Adīb Pīshāwarī

see also Afsūs

love **Ghazal**; **Nasīb**; Raḳīb; Shahrangīz; Turks.III.4; ʿUdhrī

see also al-Marzubānī; Nardjis; Shawḳ.1(a); Shawḳ, Taṣadduḳ Ḥusayn; *and* → LOVE

Arabic poets al-ʿAbbās b. al-Aḥnaf; Abū Dhuʾayb al-Hudhalī; Abū Nuwās; al-Aḥwaṣ; al-ʿArdjī; Bashshār b. Burd; Djamīl al-ʿUdhrī; Ibn Dāwūd; Ibn al-Dumayna; Ibn Mayyāda; Ibn al-Nabīh; Ibn Sahl; Ibn Zaydūn; Imruʾ al-Ḳays; Kuthayyir b. ʿAbd al-Raḥmān; Laylā al-Akhyaliyya; Manṣūr al-Namarī; Muraḳḳish.1; Nādjī; Nuṣayb b. Rabāḥ; al-Ramādī; Saʿīd b. Ḥumayd; Suḥaym; ʿUmar b. Abī Rabīʿa; ʿUrwa b. Ḥizām; ʿUrwa b. Udhayna; al-Walīd.2

see also ʿInān; Madjnūn Laylā.1; *and* → LOVE.EROTIC

Persian poets Ḥāfiẓ; Muḥtasham-i Kāshānī; Saʿdī; Ṣāʾib; Shahriyār; Zulālī-yi Khwānsārī

see also Farhād wa-Shīrīn; Madjnūn Laylā.2; Shahīd; Wāmiḳ wa ʿAdhrāʾ; Wīs u Rāmīn

Turkish poets

see also Farhād wa-Shīrīn; Madjnūn Laylā.3

Urdu poets Dāgh; Mīr Muḥammad Taḳī; Shawḳ

see also Madjnūn Laylā.4; *and* → LOVE.EROTIC

mystical

Arabic ʿAbd al-Ghanī; al-Bakrī, Muḥammad; al-Bakrī, Muṣṭafā; al-Dimyāṭī; al-Ḥallādj; Ibn ʿAdjība; Ibn ʿAlīwa; Ibn al-ʿArabī; al-Madjdhūb; Makhrama.3; al-Shushtarī

see also ʿAbd al-Ḳādir al-Djīlānī; Abū Madyan; al-Ḳādirī al-Ḥasanī; al-Yāfiʿī; [in Suppl.] al-Hilālī

Central Asian Aḥmad Yasawī

Indian Bāḳī bi ʾllāh; Bīdil; Dard; "Djamālī"; Hānsawī; Ḥusaynī Sādāt Amīr; Imdād Allāh; Malik Muḥammad Djāyasī; [in Suppl.] Ḥamīd Ḳalandar; Kabīr

see also Bhitāʾī; Pandjābī.2; Shāʿir.4

Indonesian Ḥamza Fanṣūrī

Persian Aḥmad-i Djām; ʿAṭṭār; Bābā-Ṭāhir; Djalāl al-Dīn Rūmī; Faḍl Allāh Ḥurūfī; Ghudjduwānī; Humām al-Dīn b. ʿAlāʾ Tabrīzī; ʿIrāḳī; Kamāl Khudjandī; Ḳāsim-i Anwār; Kirmānī; Lāhidjī; Maḥmūd Shabistarī; Sanāʾī; Shīrīn Maghribī, Muḥammad; Sulṭān Walad; [in Suppl.] ʿĀrif Čelebī; ʿImād al-Dīn ʿAlī, Faḳīh-i Kirmānī

see also Abū Saʿīd b. Abi ʾl-Khayr; Kharaḳānī; Shawḳ; [in Suppl.] Aḥmad-i Rūmī

Turkish ʿĀshiḳ Pasha; Faṣīḥ Dede; Gulshanī; Gülshehrī; Hüdāʾī; Münedjdjim Bashî; Nefes; Nesīmī; Refīʿī; Ṣarî ʿAbd Allāh Efendī; Sezāʾī, Ḥasan Dede; Sheyyād Ḥamza; Yūnus Emre; [in Suppl.] Eshrefoghlu; Esrār Dede; Rūshanī, Dede ʿUmar; Süleymān Dhātī

see also Ḥusām al-Dīn Čelebi; Ismāʿīl al-Anḳarawī; Ismāʿīl Ḥaḳḳī; Ḳayghusuz Abdāl; Khalīlī; Sulṭān Walad; Yazîdjî-oghlu

nature Ibn Khafādja; Nawriyya; Rabīʿiyyāt; al-Ṣanawbarī; Zahriyyāt

see also al-Walīd.2; [in Suppl.] Ward

Persian Ghazal.ii; Ḥamāsa.ii; Hidjāʾ.ii; Ḳaṣīda.2; Khamsa; Madīḥ.2; Malik al-Shuʿarāʾ;

Marthiya.2; Mathnawī.2; Mukhtārāt.2; Musammaṭ; Mustazād; Rubāʿī.1; Shahrangīz.1; Shāʿir.2; **Shiʿr**.2; Takhalluṣ.2; Tardjīʿ-band; Zahriyyāt.2; [in Suppl.] Ḥabsiyya; Ḳiṭʿa.2

see also Radīf.2; Ṣafawids.III; Sāḳī.2; Shaman; Shaʿr.3; Sharīf; Wā-sēkht; Yaghmā Djandaḳī; [in Suppl.] Miʿrādj.6; Ṣawladjān; *and* → LITERATURE.POETRY.INDO-PERSIAN *and* POETRY.MYSTICAL

anthologies **Mukhtārāt**.2; **Tadhkira**.2

anthologists ʿAwfī; Dawlat-Shāh; Luṭf ʿAlī Beg; Taḳī Awḥadī; Taḳī al-Dīn; [in Suppl.] Djādjarmī.2

biographies Dawlat-Shāh; Sām Mīrzā; **Tadhkira**.2; Taḳī al-Dīn; Wafā.4

stories Barzū-nāma; Farhād wa-Shīrīn; Iskandar Nāma.ii; Kalīla wa-Dimna; Madjnūn Laylā.2; Wāmiḳ wa ʿAdhrāʾ; Wīs u Rāmīn; Yūsuf and Zulaykhā.1

9th-century poets Muḥammad b. Waṣīf

see also Sahl b. Hārūn b. Rāhawayh

10th-century poets Bābā-Ṭāhir; Daḳīḳī; Kisāʾī; al-Muṣʿabī; Rūdakī; Shahīd; [in Suppl.] Abū Shakūr Balkhī; Maʿrūf Balkhī

11th-century poets Asadī; Azraḳī; Farrukhī; Firdawsī; Gurgānī; Ḳaṭrān; Lāmiʿī, Abu ʾl-Ḥasan; Manūčihrī; ʿUnṣurī

12th-century poets ʿAbd al-Wāsiʿ Djabalī; Anwarī; Falakī Shirwānī; ʿImādī (*and* [in Suppl.]); Khāḳānī; Labībī; Mahsatī; Muʿizzī; Mukhtārī; Ṣābir; Sanāʾī; Sayyid Ḥasan Ghaznawī; Shufurwa; Sūzanī; ʿUmar Khayyām; Ẓahīr-i Fāryābī; [in Suppl.] ʿAmʿaḳ; Djamāl al-Dīn Iṣfahānī; Mudjīr al-Dīn Baylaḳānī

13th-century poets ʿAṭṭār; Bābā Afḍal; Djalāl al-Dīn Rūmī; ʿIrāḳī; Kamāl al-Dīn Ismāʿīl; Niẓāmī Gandjawī; Pūr-i Bahāʾ; Saʿdī; [in Suppl.] Djādjarmī.1

see also Shams-i Ḳays; Sūdī

14th-century poets ʿAṣṣār; Awḥadī; Banākitī; Ḥāfiẓ; Humām al-Dīn b. ʿAlāʾ Tabrīzī; Ibn-i Yamīn; ʿIṣāmī; Khʷādjū; Nizārī Ḳuhistānī; Rāmī Tabrīzī; Salmān-i Sāwadjī; ʿUbayd-i Zākānī; [in Suppl.] Badr-i Čāčī; Djādjarmī.2; ʿImād al-Dīn ʿAlī, Faḳīh-i Kirmānī

see also Faḍl Allāh Ḥurūfī; Ḥamd Allāh al-Mustawfī al-Ḳazwīnī; Sūdī

15th-century poets Busḥāḳ; Djāmī; Fattāḥī; Ḥāmidī; Kātibī; Sayfī ʿArūḍī Bukhārī; Sharaf al-Dīn ʿAlī Yazdī; Shīrīn Maghribī, Muḥammad; [in Suppl.] ʿĀrifī

see also Djem

16th-century poets Bannāʾī; Baṣīrī; Fighānī; Hātifī; Hilālī; Muḥtasham-i Kāshānī; Mushfiḳī; Nawʿī; Saḥābī Astarābādī; Sām Mīrzā; ʿUrfī Shīrāzī; Waḥshī Bāfḳī

see also Luḳmān b. Sayyid Ḥusayn

17th-century poets Asīr; al-Dāmād; Ḳadrī; Ḳalīm Abū Ṭālib; Kāshif; Lāhīdjī.2; Nāẓim Farrukh Ḥusayn; Ṣāʾib; Saʿīdā Gīlānī; Shawkat Bukhārī; Shifāʾī Iṣfahānī; Ṭāhir Waḥīd; Taḳī Awḥadī; ʿUnwān, Muḥammad Riḍā; Ẓuhūrī Turshīzī; Zulālī-yi Khʷānsārī

see also al-ʿĀmilī; Ghanīmat; Khushḥāl Khān Khaṭak; [in Suppl.] Findiriskī; *and* → LITERATURE.POETRY.INDO-PERSIAN

18th-century poets Hātif; Ḥazīn; Luṭf ʿAlī Beg; Nadjāt; Shihāb Turshīzī; Wafā.2 *and* 3

see also Āzād Bilgrāmī

19th-century poets Furūgh; Furūghī.1 *and* 2; Ḳāʾānī; Ḳurrat al-ʿAyn; Nashāṭ; Riḍā Ḳulī Khān; Ṣabā; Sabzawārī; Shaybānī; Shihāb Iṣfahānī; Surūsh; Wafā.5-9; Waḳār; Yaghmā Djandaḳī; [in Suppl.] Wiṣāl

see also Iḳbāl; Ḳāʾim-maḳām-i Farāhānī; Sipihr; Wafā.4

20th-century poets Bahār; Furūghī.3; Lāhūtī; Nafīsī, Saʿīd; Nīmā Yūshīdj; Parwīn Iʿtiṣāmī; Pūr-i Dāwūd; Rashīd Yāsimī; Shahriyār; Shūrīda, Muḥammad Taḳī;

Sipihrī; Wuthūḳ al-Dawla; Yaghmā'ī; Yazdī; [in Suppl.] ʿĀrif, Mīrzā; Ashraf al-Dīn Gīlānī; Dehkhudā; ʿIshḳī
see also Iḳbāl

Turkish Ḥamāsa.iii; Hidjā'.iii; Ḳaṣīda.3; Khamsa; Ḳoshma; Madīḥ.3; Māni; Marthiya.3; Mathnawī.3; Mukhtārāt.3; Musammaṭ.1; Rabīʿiyyāt; Rubāʿī.2; Shahrangīz.2; Sharḳi; **Shiʿr**.3; Turks.III (*and* [in Suppl.]); [in Suppl.] Ghazal.iii
see also Alpamïsh; ʿĀshiḳ; Ilāhī; Karadja Oghlan; Ozan; Shāhnāmedji; Shāʿir.3; Tardjīʿ-band; Therwet-i Fünūn; *and* → LITERATURE.POETRY.MYSTICAL
anthologies **Mukhtārāt**.3; **Tadhkira**.3
anthologists Żiyā Pasha
biographies ʿĀshïḳ Čelebi; Laṭīfī; Riḍā; Riyāḍī; Sālim; Sehī Bey; **Tadhkira**.3; [in Suppl.] Meḥmed Ṭāhir, Bursalï
stories Farhād wa-Shirīn; Iskandar Nāma.iii; Madjnūn Laylā.3; Yūsuf and Zulaykhā.2
12th-century poets Aḥmad Yuknakī; Ḥakīm Ata
13th-century poets Dehhānī; Sheyyād Ḥamza
14th-century poets Aḥmadī; ʿĀshïḳ Pasha; Burhān al-Dīn; Gülshehrī; Sheykh-oghlu; Yūnus Emre
15th-century poets Āhī; Aḥmad Pasha Bursalï; Dāʿī; Firdewsī; Gulshanī; Ḥamdī, Ḥamd Allāh; Ḳāsim Pasha; Ḳayghusuz Abdāl; Khalīlī; Khiḍr Beg; Süleymān Čelebï, Dede; Yazïdjï-oghlu
see also Djem; Ḥāmidī
16th-century poets Āgehī; ʿAzīzī; Bāḳī; Baṣīrī; Bihishtī; Dhātī; Djaʿfar Čelebi; Djalāl Ḥusayn Čelebi; Djalālzāde Muṣṭafā Čelebi; Djalālzāde Ṣāliḥ Čelebi; Faḍli; Faḳīrī; Fawrī; Ferdī; Fighānī; Fuḍūlī; Ghazālī; Gulshanī; Ḥadīdī; Ḳarā-čelebi-zāde; Kemāl Pasha-zāde; Khāḳānī; Khayālī; Ḳorḳud b. Bāyazīd; Lāmiʿī, Shaykh Maḥmūd; Laṭīfī; Luḳmān b. Sayyid Ḥusayn; Me'alī; Medjdī; Mesīḥī; Mihrī Khātūn; Naẓmī, Edirneli; Nedjātī Bey; Newʿī; Rewānī; Sehī Bey; Surūrī.1; Sūzī Čelebi; Tashlïdjalï Yaḥyā; Wālihi
see also Ṭashköprüzāde.1
17th-century poets ʿAṭā'ī; ʿAzmī-zāde; Bahā'ī Meḥmed Efendi; Faṣīḥ Dede; Fehīm, Undjuzāde Muṣṭafā; Ḥāletī; Ḳarā-čelebi-zāde; Ḳul Muṣṭafā; Ḳuloghlu; Nā'ilī; Nāẓïm, Muṣṭafā; Naẓmī, Sheykh Meḥmed; Nefʿī; Niyāzī; ʿÖmer ʿĀshïḳ; Riyāḍī; Ṣarï ʿAbd Allāh Efendi; Ṭiflī; Wedjīhī; Weysī; Yaḥyā
see also Ṭashköprüzāde.3; [in Suppl.] Ḳā'imī
18th-century poets Belīgh, Ismāʿīl; Belīgh, Meḥmed Emīn; Čelebi-zāde; Česhmīzāde; Fiṭnat; Gevherī; Ghālib; Ḥāmī-i Āmidī; Ḥashmet; Kānī; Meḥmed Pasha Rāmī (*and* Rāmī Meḥmed Pasha); Nābī; Naḥīfī; Naẓīm; Nedīm; Nesh'et; Newres.1; ʿOthmān-zāde; Rāghib Pasha; Sezā'ī, Ḥasan Dede; Thābit; Wehbī Sayyidī
see also ʿUshshāḳī-zāde, Ibrāhīm
19th-century poets ʿĀrif Hikmet Bey; ʿAynī; Dadaloghlu; Derdli; Dhihnī; Fāḍil Bey; Faṭīn; Fehīm, Süleymān; Ismāʿīl Ṣafā; ʿIzzet Molla; Kemāl, Meḥmed Nāmïḳ; Laylā Khānïm; Menemenli-zāde Meḥmed Ṭāhir; Muʿallim Nādjī; Newres.2; Pertew Pasha.II; Redjā'ī-zāde; Shināsī; Sünbül-zāde Wehbī; Surūrī.2; Wāṣif Enderūnī; Żiyā Pasha
20th-century poets ʿAbd al-Ḥaḳḳ Ḥāmid; Djanāb Shihāb al-Dīn; Djewdet; Ekrem Bey; Hāshim; Kanık; Köprülü (Meḥmed Fuad); Ḳoryürek; Laylā Khānïm; Meḥmed ʿĀkif; Meḥmed Emīn; Muḥibb Aḥmed "Diranas"; Nāẓim Hikmet; Oktay Rifat; Orkhan Seyfī; Ortač, Yūsuf Ḍiyā; Sāhir, Djelāl; Tanpinar, Aḥmed Ḥamdī; Tewfīḳ Fikret; Yaḥyā Kemāl; Yücel, Ḥasan ʿAlī; [in Suppl.] ʿĀshïk Weysel;

Bölükbashî; Čamlîbel; Eshref; Eyyūboghlu; Gövsa; Kisakürek
see also Therwet-i Fünūn; [in Suppl.] Ergun; Fîndîkoghlu
in Eastern Turkish Ādharī.ii; Bābur; Bākîkhānlî; Burhān al-Dīn; Dhākir; Djambul Djabaev; Ghāzī Girāy II; Ḥamāsa.iv; Hidjā'.iii; Iskandar Nāma.iii; Ismā'īl I; Ḳayyūm Nāṣirī; Ḳutadghu Bilig; Luṭfī; Mīr 'Alī Shīr Nawā'ī; Mu'nis; Sakkākī; Shahriyār; Yūsuf Khāṣṣ Ḥādjib; [in Suppl.] Mīrzā Shafī' Wāḍiḥ Tabrīzī
translations from Western langs. Ismā'īl Ḥaḳḳi 'Ālīshān; Kanık; Shināsī; Tewfīḳ Fikret
Urdu Ghazal.iv; Ḥamāsa.v; Hidjā'.iv; Ḳaṣīda.4; Madīḥ.4; Madjnūn Laylā.4; Marthiya.4; Mathnawī.4; Mukhtārāt.4; Musammaṭ.2; Mushā'ara; Shahrangīz.3; **Shi'r**.4; Urdū.2
see also Tardjī'-band; Wā-sōkht
17th-century poets Nuṣratī
18th-century poets Ashraf 'Alī Khān; Dard; Djur'at; Maẓhar; Sawdā; Sūz; Walī; [in Suppl.] Ḥasan, Mīr Ghulām
see also Ārzū Khān; Taḥsīn
19th-century poets Amānat; Anīs; Aẓfarī; Dabīr, Salāmat 'Alī; Dāgh; Dhawḳ; Ghālib; Faḳīr Muḥammad Khān; Ḥālī; Ilāhī Bakhsh "Ma'rūf"; Inshā'; Mīr Muḥammad Taḳī; Muḥsin 'Alī Muḥsin; Mu'min; Muṣḥafī; Nāsikh; Nasīm; Rangīn; Shawḳ, Taṣadduḳ Ḥusayn; [in Suppl.] Ātish
see also [in Suppl.] Āzād
20th-century poets Akbar, Ḥusayn Allāhābādī; Āzād; Djawān; Iḳbāl; Muḥammad 'Alī; Rāshid, N.M.; Ruswā; Shabbīr Ḥasan Khān Djosh; Shiblī Nu'mānī; [in Suppl.] Ḥasrat Mohānī
see also Āzurda
vernacular Ḥawfī; Malḥūn; Mawāliyā; Nabaṭī; Zadjal
see also Būḳalā; al-Shām.3
prose Adab; Ḥikāya; Ḳiṣṣa; Maḳāma; Mawsū'a; Muḳaddima; Naṣīḥat al-Mulūk; Risāla; Sharḥ; Tafsīr; Uḳṣūṣa; [in Suppl.] **Nathr**
and → the sections Etiquette-literature, Historical, and Travel-literature under this entry; PRESS
for authors in fields other than belles-lettres, see the respective entries
Arabic 'Arabiyya.B.V; Ḥikāya.i; Ḳiṣṣa.2; Maḳāla.1; Maḳāma; Mawsū'a.1; Mi'rādj.2; Nahḍa; Naṣīḥat al-Mulūk.1; Risāla.1; Sadj'.3; Sīra Sha'biyya; Uḳṣūṣa; [in Suppl.] **Nathr**
and → LITERATURE.DRAMA; PRESS
works Alf Layla wa-Layla; 'Antar; Baybars; Bilawhar wa-Yūdāsaf; Dhu 'l-Himma; Kalīla wa-Dimna; Luḳmān.3; Sayf Ibn Dhī Yazan; Sindbād al-Ḥakīm; 'Umar al-Nu'mān
see also Sindbād; Tawaddud; [in Suppl.] Madīnat al-Nuḥās
8th-century authors Ibn al-Muḳaffa'
9th-century authors al-Djāḥiẓ; al-Tha'labī, Muḥammad; [in Suppl.] Abu 'l-'Anbas al-Ṣaymarī
10th-century authors al-Hamadhānī
11th-century authors Ibn Nāḳiyā; [in Suppl.] Abu 'l-Muṭahhar al-Azdī
see also al-Tha'ālibī, Abū Manṣūr 'Abd al-Malik
12th-century authors al-Ḥarīrī; al-Ṣaymarī; al-Wahrānī; [in Suppl.] al-Djazarī
13th-century authors
see also al-Sharīshī
14th-century authors Ibn Abī Ḥadjala
15th-century authors
see also al-Ibshīhī
17th-century authors al-Shirbīnī; al-Yūsī
18th-century authors al-Warghī

19th-century authors al-Maʿlūf; al-Yāzidjī.1; [in Suppl.] al-Bustānī.6

20th-century authors Aḥmad Amīn; Faraḥ Anṭūn; Ḥāfiẓ Ibrāhīm; Maḥmūd Taymūr; al-Maʿlūf; al-Manfalūṭī; Mayy Ziyāda; al-Māzinī, Ibrāhīm; Muḥammad Ḥusayn Haykal; al-Muwayliḥī; Nuʿayma, Mīkhāʾīl; al-Rayḥānī; Salāma Mūsā; Sayyid Ḳuṭb; al-Sharḳāwī; Shāʾūl; Ṭāhā Ḥusayn; Tawfīḳ al-Ḥakīm; Ṭuʿma, Ilyās; al-Tūnisī, Maḥmūd Bayram; Yaḥyā Ḥaḳḳī; Zaydān, Djurdjī; [in Suppl.] Abū Shādī; al-ʿAḳḳād; Lāshīn; al-Shartūnī

see also Djamīl al-Mudawwar; al-Khālidī; Kurd ʿAlī; Shumayyil, Shiblī

Persian Ḥikāya.ii; Iran.vii; Ḳiṣṣa.4; Maḳāla.2; Mawsūʿa.2; Naṣīḥat al-Mulūk.2; Risāla.2; [in Suppl.] Miʿrādj.6

see also Ṣafawids.III; *and* → LITERATURE.DRAMA; PRESS

works Bakhtiyār-nāma; Dabistān al-Madhāhib; Ḳahramān-nāma; Kalīla wa-Dimna; Madjnūn Laylā.2; Marzbān-nāma; Wāmiḳ wa ʿAdhrāʾ

see also Niẓām al-Mulk; Niẓāmī ʿArūḍī Samarḳandī

11th-century authors Kay Kāʾūs b. Iskandar; Nāṣir-i Khusraw

12th-century authors Ḥamīdī; al-Ḳāshānī; Naṣr Allāh b. Muḥammad; Niẓāmī ʿArūḍī Samarḳandī; Rashīd al-Dīn (Waṭwāṭ); al-Samʿānī, Abu ʾl-Ḳāsim

13th-century authors Saʿdī

14th-century authors Nakhshabī

15th-century authors Kāshifī

16th-century authors

see also Shemʿī

17th-century authors ʿInāyat Allāh Kańbū

18th-century authors Mumtāz

19th-century authors Shaybānī

see also Furūgh.2

20th-century authors Bahār; Hidāyat, Ṣādiḳ; Nafīsī, Saʿīd; Shaykh Mūsā Nathrī; Ṭālibūf; Zayn al-ʿĀbidīn Marāghaʾī; [in Suppl.] Āl-i Aḥmad; Bihrangī; Dehkhudā

Turkish Ḥikāya.iii; Ḳiṣṣa.3; Maddāḥ; Maḳāla.3; Risāla.3; Turks.III; [in Suppl.] Mawsūʿa.3

see also Bilmedje; Therwet-i Fünūn; *and* → LITERATURE.DRAMA; PRESS

works Alpamîsh; Billur Köshk; Dede Ḳorḳut; Ḳahramān-nāma; Oghuz-nāma; Yūsuf and Zulaykhā.2

see also Merdjümek; Ṣarî Ṣalṭuḳ Dede

14th-century authors Sheykh-oghlu

15th-century authors Sheykh-zāde.3

16th-century authors Wāsiʿ ʿAlīsi

see also Shemʿī

17th-century authors Nergisī; Weysī

18th-century authors ʿAlī ʿAzīz, Giridli; Nābī

19th-century authors Ḳaṣāb, Teodor; Kemāl, Meḥmed Nāmîḳ; Sāmī; Shināsī; Żiyā Pasha; [in Suppl.] Čaylaḳ Tewfīḳ

see also Ḳiṣṣa.3(b); Therwet-i Fünūn

20th-century authors Aḥmad Ḥikmet; Aḥmad Midḥat; Aḥmad Rāsim; Djanāb Shihāb al-Dīn; Ebüzziya Tevfik; Ekrem Bey; Fiṭrat; Hîsar; Ḥusayn Djāhid; Ḥusayn Raḥmī; Karay, Refīḳ Khālid; Kaygîlî, ʿOthmān Djemāl; Kemāl; Kemal Tahir; Khālid Ḍiyāʾ; Khālide Edīb; Laylā Khānîm; Meḥmed Raʾūf; Oktay Rifat; ʿÖmer Seyf ül-Dīn; Orkhan Kemāl; Reshād Nūrī; Sabahattin Ali; Sezāʾī, Sāmī; Tanpinar, Aḥmed Ḥamdī; Yaḥyā Kemāl; Yaʿḳūb Ḳadrī; [in Suppl.] Atač; Atay; Esendal; Halikarnas Balîḳčîsî; Meḥmed Ṭāhir, Bursalî

see also Aḥmad Iḥsān; Ileri, Djelāl Nūrī; İnal; Ismāʿīl Ḥaḳḳi ʿĀlīshān; Ḳiṣṣa.3(b); [in Suppl.] Eyyūboghlu

in Eastern Turkish Bābur; Rabghūzī; [in Suppl.] Āgahī
see also Tīmūrids.2; Turks.III.6
Urdu Ḥikāya.iv; Ḳiṣṣa.5; Urdū.2; [in Suppl.] Mawsūʿa.5
and → LITERATURE.DRAMA; PRESS
18th-century authors Taḥsīn
19th-century authors Amān, Mīr; Djawān; Faḳīr Muḥammad Khān; Surūr
20th-century authors Iḳbāl; Nadhīr Aḥmad Dihlawī; Prēm Čand; Ruswā; Shabbīr Ḥasan Khān Djosh; Shiblī Nuʿmānī; [in Suppl.] Āzād
proverbs in Mathal.4
and → PROVERBS.COLLECTIONS OF
terms ʿArūḍ; ʿAtāba; Badīʿ; Balāgha; Bayān; Dakhīl; Fard.a; Faṣāḥa; Fāṣila; Ibtidāʾ; Idjāza; Iḍmār; Iḳtibās; Intihāʾ; Irtidjāl; Istiʿāra; Ḳabḍ.iii; Ḳāfiya; Ḳaṭʿ; Kināya; Luzūm mā lā yalzam; al-Maʿānī wa ʾl-Bayān; Madjāz; Maʿnā.3; Muʿāraḍa; Muzāwadja; Radīf.2; Radjaz.4; Shawāhid; Ṣila.2; Taʿadjdjub; Tadjnīs; Taḍmīn; Takhalluṣ; Takhmīs; Takhyīl.1; Taʾrīkh.III; Tashbīh; Tawriya; Ṭayf al-Khayāl; Waḥshī; Waṣf.1; [in Suppl.] Sariḳa
and → LITERATURE.GENRES; METRICS; RHETORIC
topoi and imagery Bukhl; Bulbul; Ghurāb; Gul; Ḥamām; Ḥayawān.5; Inṣāf; al-Ḳamar.II; Ḳaṭā; Nardjis; Raḥīl; Sāḳī; Shamʿa; Shaʿr.3; al-Shayb wa ʾl-Shabāb; [in Suppl.] Ward
see also Ghazal.ii; ʿIshḳ; Khamriyya; Rabīʿiyyāt; Zahriyyāt
tradition-literature Athar; **Ḥadīth**; Ḥadīth Ḳudsī; Hind.v.e; Sunan; Sunna; Uṣūl al-Ḥadīth; [in Suppl.] Arbaʿūn Ḥadīth
see also Ahl al-Ḥadīth; Ḥashwiyya; Khabar; Mustamlī; Naskh; Riwāya; Sharḥ.III; ʿUlamāʾ
authoritative collections Abū Dāʾūd al-Sidjistānī; Aḥmad b. Ḥanbal; Anas b. Mālik; al-Bayhaḳī; al-Bukhārī, Muḥammad b. Ismāʿīl; al-Dāraḳuṭnī; al-Dārimī; Ibn Ḥibbān; Ibn Mādja; Muslim b. al-Ḥadjdjādj; al-Nasāʾī; al-Ṭayālisī, Abū Dāwūd; al-Tirmidhī, Abū ʿĪsā
see also al-ʿAynī; Ibn Hubayra
terms al-Djarḥ wa ʾl-Taʿdīl; Fard.d; Gharīb; Ḥikāya.I; Idjāza; Isnād; Khabar al-Wāḥid; Mashhūr; Matn; Muʿanʿan; Munkar; Mursal; Muṣannaf; Musnad.3; Mustamlī; Mutawātir.(a); Rafʿ.2; Ridjāl; Ṣaḥīḥ.1; Ṣāliḥ; Sunan; Tadlīs.2; Tadwīn; Tawātur; Thiḳa; Umma.2
see also Ḥadīth; Taʿlīḳ
traditionists Rāwī; Ridjāl; Ṣāliḥ; Thiḳa
see also al-Rāmahurmuzī
7th century ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb; Abū Bakra; Abū Hurayra; al-Aʿmash; Ibn Abī Laylā.I; Ibn Masʿūd; Kaʿb al-Aḥbār; al-Khawlānī, Abū Idrīs; al-Khawlānī, Abū Muslim; [in Suppl.] Djābir b. ʿAbd Allāh
see also ʿĀʾisha bint Abī Bakr; Umm Salama Hind
8th century Abu ʾl-ʿĀliya al-Riyāḥī; Abū Mikhnaf; al-Ashʿarī, Abū Burda; Djābir b. Zayd; al-Fuḍayl b. ʿIyāḍ; Ghundjār; al-Ḥasan b. Ṣāliḥ b. Ḥayy al-Kūfī; al-Ḥasan al-Baṣrī; Ibn Abī Laylā.II; Ibn Daʾb; Ibn Isḥāḳ; Ibn al-Naṭṭāḥ; Ibn Shubruma; Ibn Sīrīn; ʿIkrima; al-Layth b. Saʿd; Maymūn b. Mihrān; Muḳātil b. Sulaymān; Nāfiʿ; al-Nakhaʿī, Ibrāhīm; Saʿīd b. Abī Arūba; al-Shaʿbī; Shuʿba b. al-Ḥadjdjādj; al-Suddī; ʿUrwa b. al-Zubayr; Warḳāʾ b. ʿUmar; Yazīd b. Zurayʿ; al-Zuhrī, Ibn Shihāb; [in Suppl.] Abū ʿAmr al-Shaybānī (*and* al-Shaybānī, Abū ʿAmr); Ibn Djuraydj
9th century Abū Nuʿaym al-Mulāʾī; Baḳī b. Makhlad; Ibn Abī Khaythama; Ibn Abi ʾl-Shawārib; Ibn Abī Shayba; Ibn ʿĀʾisha.IV; Ibn Rāhwayh; Ibn Saʿd; Ibn Sallām al-Djumaḥī; Ibrāhīm al-Ḥarbī; al-Karābīsī.2; al-Marwazī; Muslim b. al-

Ḥadjdjādj; Nuʿaym b. Ḥammād; al-Ṣanʿānī, ʿAbd al-Razzāḳ; Sufyān b. ʿUyayna; al-Ṭayālisī, Abū Dāwūd; ʿUmar b. Shabba; Wakīʿ b. al-Djarrāḥ; al-Wāḳidī; Yaḥyā b. Maʿīn; al-Ziyādī; Zuhayr b. Ḥarb; [in Suppl.] Abū ʿĀṣim al-Nabīl; Asad b. Mūsā b. Ibrāhīm
see also Ibn Khayyāṭ al-ʿUṣfurī; Ibn Ḳuṭlūbughā; Yamūt b. al-Muzarraʿ
10th century Abū ʿArūba; al-Anbārī, Abū Bakr; al-Anbārī, Abū Muḥammad; Ghulām Thaʿlab; Ibn al-ʿAllāf; Ḳāsim b. Aṣbagh; al-Khaṭṭābī; al-Saraḳusṭī; al-Sidjistānī; al-Ṭabarānī; [in Suppl.] Ibn ʿUḳda; al-Ramlī
11th century al-Ḥākim al-Naysābūrī; Ibn ʿAbd al-Barr; Ibn al-Bannāʾ; Ibn Fūrak; Ibn Mākūlā.3; al-Ḳābisī; al-Khaṭīb al-Baghdādī; al-Sahmī; al-ʿUdhrī
12th century al-Baghawī; Ibn al-ʿArabī; Ibn ʿAsākir; Ibn Ḥubaysh; Ibn al-Ḳaysarānī.1; Ibn al-Nadjdjār; al-Lawātī; Razīn b. Muʿāwiya; al-Rushāṭī; al-Ṣadafī; al-Sarrādj, Abū Muḥammad; Shīrawayh; al-Silafī; [in Suppl.] al-Zamakhsharī.2
see also al-Samʿānī, Abū Saʿd
13th century al-Dimyāṭī al-Shāfiʿī; Ibn al-Athīr.1; Ibn Diḥya; Ibn Faraḥ al-Ishbīlī; al-Ṣaghānī, Raḍiyy al-Dīn; al-Ṭabarī, Aḥmad b. ʿAbd Allāh; [in Suppl.] Ibn Daḳīḳ al-ʿĪd
14th century al-Dhahabī; Ibn Kathīr; al-Mizzī; al-Wādīʾāshī
15th century Ibn Ḥadjar al-ʿAsḳalānī; al-Ibshīhī.2; al-Ḳasṭallānī; Muʿīn al-Miskīn; al-Suyūṭī
see also Ibn Ḳuṭlūbughā
20th century Shākir, Aḥmad Muḥammad
Shiite ʿAbd Allāh b. Maymūn; Dindān; Djaʿfar al-Ṣādiḳ; Ibn Bābawayh(i); al-Kashshī; al-Kāẓimī, ʿAbd al-Nabī; al-Kulaynī, Abū Djaʿfar Muḥammad; Madjlisī; Muḥammad b. Makkī; Shāh ʿAbd al-ʿAẓīm al-Ḥasanī; [in Suppl.] Akhbāriyya; al-Barḳī; Djābir al-Djuʿfī
see also Asmāʾ; al-Ṭihrānī
translation
from Greek and Syriac **Tardjama**.2
and → MEDICINE.PHYSICIANS.GREEK; PHILOSOPHY.PHILOSOPHERS.GREEK
from Middle Persian Ibn al-Muḳaffaʿ; Tansar; **Tardjama**.3
from Western languages
into Arabic Muḥammad Bey ʿUthmān Djalāl (*and* [in Suppl.] Muḥammad ʿUthmān Djalāl); Shāʾūl; Shumayyil, Shiblī; **Tardjama**.4; al-Yāzidjī.5
into Persian Muḥammad Ḥasan Khān; Nafīsī, Saʿīd; Sharīʿatī, ʿAlī; **Tardjama**.5
into Turkish Ismāʿīl Ḥaḳḳi ʿĀlīshān; Kanık; Khālide Edīb; Shināsī; **Tardjama**.6; Żiyā Pasha
travel-literature Djughrāfiyā.(d); **Riḥla**
authors ʿAbd al-Ghanī; al-ʿAbdarī; Abū Dulaf; Abū Ṭālib Khān; Aḥmad Iḥsān; ʿAlī Bey al-ʿAbbāsī; ʿAlī Khān; al-ʿAyyāshī; Ewliyā Čelebi; Fāris al-Shidyāḳ; al-Ghassānī; Ghiyāth al-Dīn Naḳḳāsh; Ibn Baṭṭūṭa; Ibn Djubayr; Ibn Idrīs(II); Kurd ʿAlī; Ma Huan; Meḥmed Yirmisekiz; Nāṣir-i Khusraw; Shiblī Nuʿmānī; Sīdī ʿAlī Reʾīs; al-Tamgrūtī; Tamīm b. Baḥr al-Muṭṭawwiʿ; al-Tidjānī, Abū Muḥammad; al-Tudjībī; al-Tūnisī, Muḥammad; al-Tūnisī, Shaykh Zayn al-ʿĀbidīn; Yāḳūt al-Rūmī; al-Zayyānī; [in Suppl.] al-Ghazzāl; Ibn Nāṣir.3; Iʿtiṣām al-Dīn; Maḥammad b. Aḥmad al-Huḍīgī
see also Hārūn b. Yaḥyā; Ibn Djuzayy; Ibn Rushayd; Ibn Saʿīd al-Maghribī; Ibrāhīm b. Yaʿḳūb; Khayr Allāh Efendi; Leo Africanus; Zayn al-ʿĀbidīn Marāghaʾī; Zayn al-ʿĀbidīn Shīrwānī; [in Suppl.] Sallām al-Tardjumān
narratives [in Suppl.] Akhbār al-Ṣīn wa ʾl-Hind
wisdom-literature al-Aḥnaf b. Ḳays; ʿAlī b. Abī Ṭālib; Buzurgmihr; Hūshang; Luḳmān; Sahl b. Hārūn b. Rāhawayh; [in Suppl.] Djāwīdhān Khirad

see also Aktham b. Ṣayfī; Buhlūl; al-Ibshīhī; [in Suppl.] ʿUḳalāʾ al-Madjānīn
wondrous literature Abū Ḥāmid al-Gharnāṭī; **ʿAdjāʾib**; Buzurg b. Shahriyār; al-Ḳazwīnī
see also Ibn Sarābiyūn; Ḳiṣaṣ al-Anbiyāʾ; Sindbād; [in Suppl.] Madīnat al-Nuḥās

LOVE **ʿIshḳ**
see also Ishāra; Ḳalb.II; *and* → LITERATURE.POETRY.LOVE
erotic Djins; Ghazal; Nasīb; [in Suppl.] Muḳawwiyāt
see also Abū Dahbal al-Djumaḥī; Abū Nuwās; Abū Ṣakhr al-Hudhalī; al-ʿArdjī; Dayr; Dīk al-Djinn al-Ḥimṣī; Djurʿat; Fāḍil Bey; Ḥammād ʿAdjrad; Ibn ʿAbd Rabbih; Ibn Faradj al-Djayyānī; Ibn Ḳays al-Ruḳayyāt; Ibn Maṭrūḥ; Khamriyya; Wāliba b. al-Ḥubāb
mystical ʿĀshiḳ; ʿIshḳ; Shawḳ
and → LITERATURE.POETRY.MYSTICAL; MYSTICISM
platonic Ghazal.i.3; **ʿUdhrī**
see also Djamīl al-ʿUdhrī; Ibn Dāwūd; Kuthayyir b. ʿAbd al-Raḥmān; Laylā al-Akhyaliyya; Muraḳḳish.1; Nuṣayb b. Rabāḥ; al-Ramādī; ʿUmar b. Abī Rabīʿa; ʿUrwa b. Ḥizām; al-Walīd.2
poetry → LITERATURE.POETRY.LOVE
treatises on al-Antāḳī, Dāʾūd; Ibn Ḥazm, Abū Muḥammad; Rafīʿ al-Dīn; al-Tidjānī, Abū Muḥammad
see also Bukhtīshūʿ

M

MACEDONIA → (former) YUGOSLAVIA

MADAGASCAR **Madagascar**; Massalajem
and → AFRICA.EAST AFRICA

MAGIC ʿAzīma.2; Djadwal; Istinzāl; Khāṣṣa; Nīrandj; Ruḳya; **Siḥr**; Sīmiyāʾ; Wafḳ; Yada Tash; [in Suppl.] Budūḥ
see also Djinn.III; Ḥadjar; Ḥurūf; Istikhāra; Istiḳsām; Istisḳāʾ; Kabid.4; al-Ḳamar.II; Ḳatl.ii.2; Khawāṣṣ al-Ḳurʾān; Kihāna; Kitābāt.5; Rūḥāniyya; Sidr; Zār; *and* → CHARMS; DIVINATION
magicians ʿAbd Allāh b. Hilāl; Shaʿbadha
see also Antemuru
treatises on al-Maḳḳarī; al-Zarḳālī; [in Suppl.] Ibn ʿAzzūz; al-Būnī

MALAWI Kota Kota; [in Suppl.] **Malawi**
and → AFRICA.EAST AFRICA

MALAYSIA Malacca; **Malay Peninsula**; Malays; **Malaysia**
see also Baladiyya.6; Djāmiʿa; Indonesia; Kandūrī; Kitābāt.8; Partai Islam se Malaysia (Pas); Rembau; [in Suppl.] Maḥkama.7.ii; al-Marʾa
architecture → ARCHITECTURE.REGIONS
literature ʿAbd Allāh b. ʿAbd al-Ḳādir; Dāwūd al-Faṭānī; Ḥikāya.v; Ḳiṣṣa.6; Malays; Shāʿir.7; Taʾrīkh.II.7; [in Suppl.] Shiʿr.5
see also Indonesia.vi
states Penang; Perak; Sabah; Sarawak; Terengganu; [in Suppl.] Kelantan
see also [in Suppl.] Kalimantan

MALI Adrar.2; Aḥmad al-Shaykh; Aḥmadu Lobbo; Ḥamāliyya; Kaʿti; **Mali**; Mansa Mūsā
see also Mande; Sūdān (Bilād al-).2

historians of al-Saʿdī
toponyms
  ancient Tādmakkat
  present-day
    regions Kaarta
    towns Bamako; Dienné; Gao; Segu; Timbuktu

MAMLUKS **Mamlūks** (*and* [in Suppl.])
  see also Ḥarfūsh; Manshūr; Mihmindār; Rank; Yāsā.2; *and* → DYNASTIES.EGYPT AND THE FERTILE CRESCENT; MILITARY.MAMLUK

MARONITES → CHRISTIANITY.DENOMINATIONS; LEBANON

MARRIAGE Djilwa; Khiṭba; Mutʿa; **Nikāḥ**; ʿUrs; [in Suppl.] Djabr
  see also ʿAbd.3.e; ʿĀda.iii *and* iv.4; ʿArūs Resmi; Fāsid wa Bāṭil.III; Ghāʾib; Ḥaḍāna; Kafāʾa; Kurds.iv.A.1; al-Marʾa.2; Mawākib.4.3 *and* 5; Raḍāʿ; Shawwāl; Suknā; Sukūt; Wilāya.1; [in Suppl.] Nafaḳa; *and* → DIVORCE
dower **Mahr**; Ṣadāḳ

MARTYRDOM Fidāʾī; Maẓlūm; **Shahīd**
  see also Ḥabīb al-Nadjdjār; (al-)Ḥusayn b. ʿAlī b. Abī Ṭālib; Khubayb; Madjlis.3; Mashhad; Masʿūd; Ziyāra.5; [in Suppl.] ʿAbd Allāh b. Abī Bakr al-Miyānadjī

MATHEMATICS Algorithmus; al-Djabr wa ʾl-Muḳābala; Ḥisāb al-ʿAḳd; Ḥisāb al-Ghubār; **ʿIlm al-Ḥisāb**; Misāḥa; **al-Riyāḍiyyāt**; [in Suppl.] ʿIlm al-Handasa
  and → NUMBER
algebra **al-Djabr wa ʾl-Muḳābala**
geometry **Misāḥa**; [in Suppl.] **ʿIlm al-Handasa**
mathematicians
  Greek Uḳlīdis
    see also Balīnūs
  Islamic Abū Kāmil Shudjāʿ; Abu ʾl-Wafāʾ al-Būzadjānī; ʿAlī al-Ḳūshdjī; al-Bīrūnī; Ibn al-Bannāʾ al-Marrākushī; Ibn al-Haytham; Ibn ʿIrāḳ; Isḥāḳ Efendi; al-Ḳalaṣādī; al-Karābīsī.1; al-Karadjī; al-Kāshī; al-Khwārazmī; al-Khāzin; al-Khudjandī; Kushiyār b. Labān; al-Madjrīṭī; al-Mārdīnī; Muḥammad b. ʿĪsā al-Māhānī; Muḥammad b. ʿUmar; al-Shīrāzī, Abu ʾl-Ḥusayn; Thābit b. Ḳurra; al-Ṭūsī, Naṣīr al-Dīn; ʿUmar Khayyām; ʿUṭārid b. Muḥammad; [in Suppl.] Ḳāḍī-zāde Rūmī; al-Kūhī; Samawʾal b. Yaḥyā al-Maghribī, Abū Naṣr
    see also Ḳusṭā b. Lūḳā
terms Fard.f; Kasr; Ḳaṭʿ; Ḳuṭr; Māl; Manshūr; Muḳaddam; Muṣādara.1; Muthallath; al-Sahm.1.a; al-Taʿdīl bayn al-Saṭrayn
  see also al-Mīzān; [in Suppl.] Halīladj

MAURITANIA Adrar.3; Atar; Ḥawḍ; Māʾ al-ʿAynayn al-Ḳalḳamī; Madjlis.4.A.xxii; **Mūrītāniyā**; Ṣiḥāfa.2.(iii)
  see also Dustūr.xv; Lamtūna; al-Māmī; Sūdān (Bilād al-).2
historians of al-Shinḳīṭī; al-Yadālī
toponyms
  ancient Awdaghost; Ghāna; Ḳunbi Ṣāliḥ; Shinḳīṭ
  present-day Nouakchott; Walāta

MECHANICS Ḥiyal.2; al-Ḳarasṭūn; [in Suppl.] al-Djazarī; **Ḥiyal**
see also Ibn al-Sāʿātī; ʿUmar Khayyām; Urghan; *and* → HYDROLOGY

MEDICINE **Ṭibb**
and → ANATOMY; DRUGS; ILLNESS; PHARMACOLOGY
centres of Bīmāristān; Gondēshāpūr; Ḳalāwūn; [in Suppl.] Abū Zaʿbal
see also Baghdād; Dimashḳ; al-Madīna; [in Suppl.] Ṭibbiyye-i ʿAdliyye-i Shāhāne
dentistry
dental care Miswāk
see also ʿAḳīḳ; Mardjān
treatises on Hāmōn
see also Ibn Abi ʾl-Bayān
diseases → ILLNESS; PLAGUE
medical handbooks/encyclopaedias ʿAlī b. al-ʿAbbās; al-Djurdjānī, Ismāʿīl b. al-Ḥusayn; Ibn al-Nafīs; Ibn Sīnā; al-Masīḥī; Shānī-zāde; al-Ṭabarī, ʿAlī b. Rabban; Yūḥannā b. Sarābiyūn; al-Zahrāwī, Abu ʾl-Ḳāsim
medicines Almās; ʿAnbar; al-Dahnadj; Dhahab; al-Durr; Fiḍḍa; Kāfūr; Ḳaṭrān; al-Ḳily; al-Kuḥl; Lubān; Maghnāṭīs.1; Mardjān; Milḥ.2; Misk; Mūmiyāʾ; Ṣābūn; Ṣamgh; Ṭabāshīr; Zaʿfarān.2; [in Suppl.] Bawraḳ; Halīladj
see also Bāzahr; al-Iksīr; Kabid.3; Ziʾbaḳ; [in Suppl.] Afāwīh; Dam; *for medicinal use of animal parts, food and plants or flowers, see specific articles under* ANIMALS, CUISINE *and* FLORA, *respectively*
obstetrics ʿArīb b. Saʿd al-Kātib al-Ḳurṭubī
and → LIFE STAGES.CHILDBIRTH
ophthalmology ʿAyn; Ramad; Ṭibb
see also [in Suppl.] Māʾ al-Ward; *and* → ANATOMY.EYE; OPTICS
ophthalmologists ʿAlī b. ʿĪsā; ʿAmmār al-Mawṣilī; al-Ghāfiḳī; Ibn Dāniyāl; Khalīfa b. Abi ʾl-Maḥāsin
see also Ḥunayn b. Isḥāḳ al-ʿIbādī; Ibn al-Nafīs; Ibn Zuhr.V
physicians Djarrāḥ; Ḥāwī; [in Suppl.] Faṣṣād
see also ʿAyn; Constantinus Africanus; Ḥikma; Kabid.3; Masāʾil wa-Adjwiba; *and* → MEDICINE.OPHTHALMOLOGY.OPHTHALMOLOGISTS; PHARMACOLOGY
biographies of Ibn Abī Uṣaybiʿa; Ibn Djuldjul; Ibn al-Ḳāḍī; Isḥāḳ b. Ḥunayn
see also Ibn al-Ḳifṭī
7th century [in Suppl.] Ahrun; al-Ḥārith b. Kalada
and → *the section Physicians.Greek below*
9th century Bukhtīshūʿ; Ḥunayn b. Isḥāḳ al-ʿIbādī; Ibn Māsawayh; Sābūr b. Sahl; Yūḥannā b. Sarābiyūn
see also Māsardjawayh; al-Ṭabarī, ʿAlī
10th century ʿAlī b. al-ʿAbbās; ʿArīb b. Saʿd al-Kātib al-Ḳurṭubī; Ibn Djuldjul; Isḥāḳ b. Ḥunayn; Isḥāḳ b. Sulaymān al-Isrāʾīlī; Ḳusṭā b. Lūḳā; al-Rāzī, Abū Bakr; Ṣābiʾ.(3); Saʿīd al-Dimashḳī; [in Suppl.] Ibn Abi ʾl-Ashʿath
11th century al-Anṭākī, Abu ʾl-Faradj; Ibn Buṭlān; Ibn Djanāḥ; Ibn Djazla; Ibn al-Djazzār; Ibn Riḍwān; Ibn Sīnā; Ibn al-Ṭayyib; Ibn Wāfid; Ibn Zuhr.II; al-Masīḥī; al-Zahrāwī, Abu ʾl-Ḳāsim
12th century Abu ʾl-Barakāt; al-Djurdjānī, Ismāʿīl b. al-Ḥusayn; Ibn Djāmiʿ; Ibn al-Tilmīdh; Ibn Zuhr.III *and* IV; al-Marwazī, Sharaf al-Zamān; Umayya, Abu ʾl-Ṣalt; [in Suppl.] Ibn Biklārish; Samawʾal b. Yaḥyā al-Maghribī, Abū Naṣr
see also Ibn Rushd
13th century Ibn Abi ʾl-Bayān; Ibn Abī Uṣaybiʿa; Ibn Hubal; Ibn al-Nafīs; Ibn Ṭumlūs; Saʿd al-Dawla; al-Suwaydī; [in Suppl.] Ibn al-Ḳuff

14th century Ḥādjdjī Pasha; Ibn al-Khaṭīb; Isḥāḳ b. Murād; Ḳuṭb al-Dīn Shīrāzī
15th century Bashīr Čelebi; Yaʿḳūb Pasha
16th century al-Anṭākī, Dāʾūd; Hāmōn; Yūsufī
17th century Ḥayātī-zāde
18th century al-Ṣanʿānī, Ḍiyāʾ al-Dīn; [in Suppl.] Ādarrāḳ; Ibn Shaḳrūn al-Miknāsī
19th century and on Bahdjat Muṣṭafā Efendi; Muḥammad b. Aḥmad al-Iskandarānī; Shānī-zāde; Shumayyil, Shiblī; [in Suppl.] ʿAbd al-Salām b. Muḥammad
Christian Bukhtīshūʿ; Ḥunayn b. Isḥāḳ al-ʿIbādī; Ibn Buṭlān; Ibn Māsawayh; Ibn al-Ṭayyib; Isḥāḳ b. Ḥunayn; Ḳusṭā b. Lūḳā; Ṣābiʾ.(3); Sābūr b. Sahl; al-Ṭabarī, ʿAlī; Yūḥannā b. Sarābiyūn; [in Suppl.] Ahrun; Ḥubaysh b. al-Ḥasan al-Dimashḳī; Ibn al-Ḳuff
Greek Diyusḳuridīs; Djālīnūs; Rūfus al-Afsīsī; [in Suppl.] Ahrun; Buḳrāṭ
see also Ḥunayn b. Isḥāḳ al-ʿIbādī; Ibn Riḍwān; Ibn al-Ṭayyib; Isḥāḳ b. Ḥunayn; Iṣṭifān b. Basīl; Usṭāth; Yaḥyā b. al-Biṭrīḳ; Yūnān; [in Suppl.] Ḥubaysh b. al-Ḥasan al-Dimashḳī; Ibn Abi 'l-Ashʿath
Jewish Hāmōn; Ibn Abi 'l-Bayān; Ibn Djāmiʿ; Ibn Djanāḥ; Isḥāḳ b. Sulaymān al-Isrāʾīlī; Māsardjawayh; Saʿd al-Dawla; Yaʿḳūb Pasha; [in Suppl.] Ibn Biklārish
see also Abu 'l-Barakāt; Ḥayātī-zāde.1; Ibn Maymūn
Ottoman Bahdjat Muṣṭafā Efendi; Bashīr Čelebi; Ḥādjdjī Pasha; Hāmōn; Ḥayātī-zāde; Isḥāḳ b. Murād; Shānī-zāde; Yaʿḳūb Pasha
see also Ḥekīm-bashi̊; [in Suppl.] Ṭibbiyye-i ʿAdliyye-i Shāhāne
surgery al-Zahrāwī, Abu 'l-Ḳāsim
terms Bīmāristān; Djarrāḥ; Ḥidjāb; Ḳuwwa.5; Sabab.1; [in Suppl.] Mizādj; Muḳawwiyāt
see also Ḥāl
veterinary Bayṭār; Ibn Hudhayl; Ibn al-Mundhir

MELKITES → CHRISTIANITY.DENOMINATIONS

MESOPOTAMIA → IRAQ

METALLURGY Ḳalʿī; Khārṣīnī; **Maʿdin**
see also Kalah; al-Mīzān.1; *and* → MINERALOGY.MINES
metals Dhahab; Fiḍḍa; al-Ḥadīd; Nuḥās; Ziʾbaḳ
and → MINERALOGY.MINERALS; PROFESSIONS.CRAFTSMEN AND TRADESMEN.ARTISANS

METAPHYSICS **Mā baʿd al-Ṭabīʿa**
see also ʿAbd al-Laṭīf al-Baghdādī; Māhiyya; Muṭlaḳ

METEOROLOGY al-Āthār al-ʿUlwiyya
see also Anwāʾ; Sadjʿ.2; [in Suppl.] Ibn al-Adjdābī
weather magic Yada Tash
winds **Rīḥ**; Samūm

METRICS **ʿArūḍ**, Wazn.2
and → LITERATURE.POETRY
metres Mudjtathth; Mutadārik; Mutaḳārib; Mutawātir.(b); Radjaz; Ramal.1; Sarīʿ; Ṭawīl; Wāfir
terms Dakhīl; Fard.a; Ḳaṭʿ; Sabab.3; Ṣadr.(a); Sālim.3; Watid; Ziḥāf
treatises on Bābur; al-Djawharī; al-Khalīl b. Aḥmad; al-Khazradjī, Ḍiyāʾ al-Dīn; Mīr ʿAlī Shīr Nawāʾī; Shams-i Ḳays; al-Tibrīzī

MILITARY Baḥriyya; Djaysh; **Ḥarb**; [in Suppl.] Niẓām ʿAskarī
see also Dār al-Ḥarb; Djihād; Fatḥnāme; Ghazw

architecture Ribāṭ
see also Ṭabaḳa; *and* → ARCHITECTURE.MONUMENTS.STRONGHOLDS
army **Djaysh**; Istiʿrāḍ (ʿArḍ); **Lashkar**; Radīf.3
see also Djāsūs; Ṣaff.2; *and* → MILITARY.MAMLUK *and* OTTOMAN
contingents Bāzinkir; Djāndār; Djaysh.iii.2; Djund; Ghulām; Gūm; Ḳūrčī; Maḥalla; Mamlūk; Mutaṭawwiʿa; Sipāhī.2; Ṭabūr; Ṭalīʿa; Ṭulb; Tūmān.1; [in Suppl.] Shālīsh.1
see also Almogávares; Fāris; *and* → MILITARY.OTTOMAN.ARMY CONTINGENTS
band Naḳḳāra-khāna; Ṭabl-khāna
see also Mehter
battles
see also Shiʿār.1; Tugh; *and* → MILITARY.EXPEDITIONS; TREATIES
before 622 Buʿāth; Dhū Ḳār; Djabala; Fidjār; Ḥalīma; Shiʿb Djabala; Ubāgh; [in Suppl.] Dāḥis
see also Ayyām al-ʿArab; Ḥanẓala b. Mālik; [in Suppl.] Silāḥ.1
622-632 Badr; Biʾr Maʿūna; Buzākha; Ḥunayn; Khandaḳ; Khaybar; Muʾta; Uḥud
see also Mālik b. ʿAwf; [in Suppl.] al-Ridda; Salmān al-Fārisī
633-660 Adjnādayn; ʿAḳrabāʾ; al-Djamal; Djisr; Faḥl; Ḥarūrāʾ; al-Ḳādisiyya.2; Mardj al-Ṣuffar; Ṣiffīn; Yarmūk.2; [in Suppl.] Dhāt al-Ṣawārī
see also ʿAbd Allāh b. Saʿd; ʿĀʾisha bint Abī Bakr; ʿAlī b. Abī Ṭālib; al-Hurmuzān; Musaylima; al-Nahrawān; Rustam b. Farrukh Hurmuzd; Taḥkīm; [in Suppl.] al-Ridda
661-750 ʿAyn al-Warda; Balāṭ al-Shuhadāʾ; Baldj b. Bishr; al-Bishr; Dayr al-Djamādjim; Dayr al-Djāthalīḳ; al-Ḥarra; al-Khāzir; Mardj Rāhiṭ; [in Suppl.] Wādī Lakku
see also (al-)Ḥusayn b. ʿAlī b. Abī Ṭālib; Kulthūm b. ʿIyāḍ al-Ḳushayrī; (al-)Ḳusṭanṭīniyya
751-1258 al-Arak; Bākhamrā; Dayr al-ʿĀḳūl; Fakhkh; Ḥaydarān; Hazārasp; Ḥiṭṭīn; al-ʿIḳāb; Köse Dāgh; Malāzgird.2; Shant Mānkash; Ṭarāz; Ubbadha; al-Zallāḳa; [in Suppl.] Dandānḳān
see also Ḥadjar al-Nasr; al-Madjūs; al-Manṣūr bi ʾllāh, Ismāʿīl; Mardj Dābiḳ
1258-18th century ʿAyn Djālūt; Čāldirān; Dābiḳ; Djarba; Ḥimṣ; Ḳoṣowa; Mardj Dābiḳ; Mardj Rāhiṭ; Mardj al-Ṣuffar; Mezőkeresztes; Mohács.a *and* b; Nīkbūlī; Pānīpat; Tālīkōṭā; Tukarōʾī; Wādī ʾl-Khaznadār; Zenta; [in Suppl.] Köszeg
see also Aynabakhtī; Baḥriyya.iii; Fatḥnāme; Ḥarb; Nahr Abī Fuṭrus; ʿOthmān Pasha; Wenedik.2; Zsitvatorok
after 18th century Abuklea; Atjèh; Česhme; Farwān; Gök Tepe; Isly; Kūt al-ʿAmāra; Maysalūn; Nizīb; Rīf.II; al-Tall al-Kabīr; [in Suppl.] al-Ḳabḳ.3.f *and* j
see also al-ʿAḳaba; Gulistān
bodies ʿAyyār; Dawāʾir; Djaysh.iii.1; Futuwwa; Ghāzī; al-Shākiriyya
see also ʿAlī b. Muḥammad al-Zandjī; al-Ikhwān; Khashabiyya; Sarhang; *and* → MILITARY.ARMY.CONTINGENTS
booty Fayʾ; **Ghanīma**; [in Suppl.] Khums
see also Baranta; Ghazw; Khāliṣa; Pendjik; *and* → MILITARY.PRISONERS
Byzantine → BYZANTINE EMPIRE; *for battles fought between the Arabs and Byzantines* → BYZANTINE EMPIRE.MILITARY
decorations **Nishān**; **Wisām**
expeditions Ghāzī; **Ṣāʾifa**
see also Ghazw
Indo-Muslim Bārūd.vi; Ghulām.iii; Ḥarb.vi; Ḥiṣār.vi; Lashkar; Sipāhī.3; Suwār
see also Istiʿrāḍ (Arḍ)
Mamluk al-Baḥriyya; Baḥriyya.II; Bārūd.iii; Burdjiyya; Ḥalḳa; Ḥarb.iii; Ḥiṣār.iv; **Mamlūk**; Ṭabaḳa; Wāfidiyya; [in Suppl.] Shālīsh
see also Amīr Ākhūr; al-Amīr al-Kabīr; Atābak al-ʿAsākir; Čerkes.ii; ʿĪsā b. Muhannā;

Khāṣṣakiyya; Ḳumāsh; Rikābdār; Silāḥdār; Ṭulb
battles ʿAyn Djālūt; Dābiḳ; Ḥimṣ; Mardj Rāhiṭ; Wādī ʾl-Khaznadār
navy **Baḥriyya**; Dār al-Ṣināʿa; Daryā-begi; Ḳapudan Pasha; Lewend.1; Nassads; Raʾīs.3; Riyāla; Usṭūl
see also ʿAzab; Gelibolu; Kātib Çelebi; [in Suppl.] Dhāt al-Ṣawārī; *and* → NAVIGATION.SHIPS; PIRACY; *for Ottoman maritime topics* → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS.HIGH ADMIRALS; MILITARY.OTTOMAN
offices Amīr; ʿArīf; Atābak al-ʿAsākir; Fawdjdār; Ispahbadh; Ispahsālār; Istiʿrāḍ (ʿArḍ); Ḳāʾid; Manṣab; Sālār; Sardār; Sarhang; Shiḥna; Silāḥdār
see also Amīr al-Umarāʾ; Dārūgha; Ḳāḍī ʿAskar; Ḳūrčī; *and* → MILITARY.OTTOMAN
Ottoman Bāb-i Serʿaskeri; Baḥriyya.iii; Balyemez; Bārūd.iv; Devshirme; Djebeli; Ghulām.iv; Ḥarb.iv; Ḥarbiye; Ḥiṣār.v; Müsellem; Radīf.3; Sandjaḳ; Sipāhī.1; Tersāne; Tugh.2; ʿUlūfe; Yeñi Čeri; [in Suppl.] Djebedji; Muʿīnsiz; Niẓām ʿAskarī.3
see also ʿAskarī; Ḍabṭiyya; Gelibolu; Gūm; Ḥareket Ordusu; Istiʿrāḍ (Arḍ); Ḳapidji; Karakol; Martolos; Mensūkhāt; Mondros; Nefīr; Ordu; Pendjik; Tīmār; Ziʿāmet; *and* → MILITARY.NAVY
army contingents al-Abnāʾ.V; ʿAdjamī Oghlān; Akindji; Alay; ʿAzab; Bashi-bozuḳ; Bölük; Deli; Devedji; Djānbāzān; Eshkindji; Ghurabāʾ; Gönüllü; Khāṣṣekī; Khumbaradji; Lewend; Niẓām-i Djedīd; Odjaḳ; Orta; Woynuḳ; Yaya; Yeñi Čeri; Yerliyya; Zeybek; [in Suppl.] Djebedji; Segbān
see also Akhī; Eflāḳ; Martolos; Nefīr; Sipāhī.1
battles Čaldirān; Dābiḳ; Ḳoṣowa; Mezőkeresztes; Mohács.a *and* b; Nīkbūlī; [in Suppl.] al-Ḳabḳ.3.f *and* j
see also Wenedik
officers Bayraḳdār; Biñbashi; Bölük-bashi; Čāʾūsh; Čorbadji.1; Ḍābiṭ; Daryā-begi; Ḳapudan Pasha; Mushīr; Rikābdār; Riyāla; Zaghardji Bashi; [in Suppl.] Yüzbashi
see also Sandjaḳ; Silāḥdār
pay ʿAṭāʾ; Inʿām; Māl al-Bayʿa; Rizḳ.3; ʿUlūfe
police Aḥdāth; ʿAsas; Ḍabṭiyya; Karakol; **Shurṭa**
see also Dawāʾir; Futuwwa; Kōtwāl; Martolos; Naḳīb.2
prisoners Lamas-ṣū; Mübādele.ii; [in Suppl.] Fidāʾ
see also Sidjn; *and* → MILITARY.BOOTY
reform → REFORM.MILITARY
tactics Ḥarb; Ḥiṣār; Ḥiyal.1
see also al-ʿAwāṣim; Fīl; al-Thughūr; *and* → ARCHITECTURE.MONUMENTS.STRONGHOLDS
terms Tadjmīr; Zaʿīm
treatises on Ibn Hudhayl; al-Ṭarsūsī; [in Suppl.] Fakhr-i Mudabbir
see also Ḥarb.ii; Ḥiyal.1
weapons ʿAnaza; ʿArrāda; Balyemez; Bārūd; Dūrbāsh; Ḳaws; Mandjanīḳ; Naft.2; Ṭop; [in Suppl.] **Silāḥ**
see also ʿAlam; Asad Allāh Iṣfahānī; Hilāl.ii; Ḥiṣār; Ḳalʿī; Lamṭ; Marātib

MINERALOGY **Maʿdin**
see also al-Mīzān.1
minerals Abū Ḳalamūn; ʿAḳīḳ; Almās; Bārūd; Billawr; al-Dahnadj; Fīrūzadj; al-Kibrīt; al-Kuḥl; Maghnāṭīs.1; Milḥ; Mūmiyāʾ; Naṭrūn; Yāḳūt; Yashm; [in Suppl.] Bawraḳ
see also al-Andalus.v; Damāwand; Golkondā; Ḥadjar; Kirmān; Maʿdin; Malindi; *and* → JEWELRY; METALLURGY
mines al-ʿAllāḳī; Anadolu.iii.6; al-Andalus.v.2; ʿAraba; Armīniya.III; Badakhshān; Billiton; Bilma; Čankiri; al-Djabbūl; Djayzān; al-Durūʿ; Farghānā; Firrīsh; Gümüsh-khāne; Kalah; Ḳarā Ḥiṣār.2 *and* 3; Ḳayṣariyya; al-Ḳily; Ḳishm; Maʿdin.2; al-Maʿdin; Sofāla; Zonguldak

see also Fāzūghlī; Filasṭīn; Milḥ
treatises on al-Suwaydī; al-Tīfāshī
see also ʿUṭārid b. Muḥammad

MIRACLES **Karāma**; **Muʿdjiza**
see also Āya; Dawsa; Māʾ al-ʿAynayn al-Ḳalḳamī; Miʿrādj (*and* [in Suppl.]); *and* → SAINTHOOD

MONARCHY Malik; Mamlaka
see also Darshan; Naṣīḥat al-Mulūk; Shāh; Tigin; *and* → COURT CEREMONY
royal insignia Miẓalla; Sandjaḳ; Sarāparda; Shamsa; Tādj; Takht-i Ṭāwūs; Tughra
see also Shams.3; Tamgha; Tugh

MONASTICISM **Rahbāniyya**
and → CHRISTIANITY.MONASTERIES

MONGOLIA Ḳaraḳorum; Khalkha; **Mongolia**; Mongols
Mongols Batuʾids; Čaghatay Khānate; Čūbānids; Djalāyir; Djānids; Giray; Hayāṭila; Ilkhāns; Kalmuk; Ḳarā Khiṭāy; Ḳūrīltāy; Mangît; **Mongols**
see also Dūghlāt; Ergenekon; Khānbalîḳ; Ḳîshlaḳ; Ḳūbčūr; Ḳungrāt; Libās.iii; Ötüken; Tīmūrids; Tūmān.1; Ulus; Yaylaḳ; *and* → DYNASTIES.MONGOLS; LAW.MONGOL; TRIBES.CENTRAL ASIA, MONGOLIA AND POINTS FURTHER NORTH
administration Soyūrghāl; Yām; Yarlîgh; [in Suppl.] Dīwān-begi; Yurtčî
and → LAW.MONGOL
battles ʿAyn Djālūt; Ḥimṣ; Mardj Rāhiṭ; Wādī ʾl-Khaznadār
historians of Djuwaynī, ʿAlāʾ al-Dīn; Ḥamd Allāh al-Mustawfī al-Ḳazwīnī; Ḥaydar Mīrzā; Rashīd al-Dīn Ṭabīb; Waṣṣāf
see also Tamīm b. Baḥr al-Muṭṭawwiʿ; *and* → DYNASTIES.MONGOLS; *and the section Historians Of under individual dynasties*
physical geography
waters Orkhon

MONOPHYSITES → CHRISTIANITY.DENOMINATIONS

MOROCCO **al-Maghrib**
see also ʿArabiyya.A.iii.3; Ḥimāya.ii; Mallāḥ; Rīf.II; Sulṭān al-Ṭalaba (*and* Ṭalaba)
architecture → ARCHITECTURE.REGIONS.NORTH AFRICA
dynasties ʿAlawīs; Idrīsids; Marīnids; Saʿdids; Waṭṭāsids
see also Bū Ḥmāra; Ḥasanī; Shurafāʾ.1.III; Ẓahīr; [in Suppl.] Aḥmad al-Hība; *and* → DYNASTIES.SPAIN AND NORTH AFRICA
historians of Aḥmad al-Nāṣirī al-Salāwī (*and* al-Nāṣir al-Salāwī); Akanṣūs; Ibn Abī Zarʿ; Ibn al-Ḳāḍī; al-Zayyānī
see also Ibn al-Raḳīḳ; al-Kattānī; [in Suppl.] ʿAllāl al-Fāsī; Maḥammad b. Aḥmad al-Huḍīgī; *and* → DYNASTIES.SPAIN AND NORTH AFRICA
modern period Baladiyya.3; Djarīda.i.B; Djaysh.iii.2; Dustūr.xvii; Ḥizb.i; Ḥukūma.iv; Madjlis.4.A.xxi; Maḥkama.4.x; Makhzan; Ṣiḥāfa.2.(ii); [in Suppl.] Sība
belletrists
poets Ibn Idrīs (I); Ḳaddūr al-ʿAlamī; [in Suppl.] Ibn ʿAmr al-Ribāṭī; Ibn al-Ḥādjdj
education Djāmiʿa; Maʿārif.2.C; Madjmaʿ ʿIlmī.i.2.d; [in Suppl.] Institut des hautes études marocaines
reform Salafiyya.1(c); Tartīb

see also [in Suppl.] Muḥammad b. ʿAbd al-Karīm
scholars al-Tādilī
statesmen [in Suppl.] ʿAllāl al-Fāsī
for sultans → DYNASTIES.SPAIN AND NORTH AFRICA.ʿALAWIDS
physical geography al-Maghrib.I
deserts al-Ṣaḥrāʾ
see also Reg
mountains Atlas; Rīf.I.2
plateaux Ḥammāda
population Dukkāla; Glāwā; Ḥarṭānī; Khulṭ; Shāwiya.1; [in Suppl.] Awraba
see also al-Fāsiyyūn; al-Maʿḳil; *and* → BERBERS
religion al-Maghrib.VI
mystical orders Darḳāwa; Hansaliyya; Hazmīriyyūn; ʿIsāwā; al-Nāṣiriyya; Shādhiliyya; Wazzāniyya; [in Suppl.] Ḥamādisha
for Djazūliyya, *see* al-Djazūlī, Abū ʿAbd Allāh
see also Sharḳāwa; Ziyāniyya; [in Suppl.] ʿĀʾisha Ḳandīsha; *and* → MYSTICISM; SAINTHOOD
toponyms
ancient Anfā; Bādis; al-Baṣra; Fāzāz; al-Ḳaṣr al-Ṣaghīr; Nakūr; Shalla; Sidjilmāsa; Tāmasna; Tinmal; Tīṭ; Walīlī
present-day
districts Tafīlālt; Tāzarwālt
islands [in Suppl.] al-Ḥusayma
regions Darʿa; Figuig; Gharb; Ḥawz; Ifni; Rīf.I.2; Spartel; al-Sūs al-Aḳṣā; Tādlā; Wādī Nūn; [in Suppl.] al-Sāḳiya al-Ḥamraʾ
towns Agadir-ighir; Āghmāt; al-ʿArāʾish; Aṣfī; Aṣīla; Azammūr; Damnāt; (al-)Dār al-Bayḍāʾ; al-Djadīda; Dubdū; Faḍāla; Fās; Garsīf; al-Ḳaṣr al-Kabīr; al-Mahdiyya; Marrākush; Mawlāy Idrīs; Melilla; Miknās; Ribāṭ al-Fatḥ; Sabta; Salā; Shafshāwan; Ṣufrūy; al-Suwayra; Tamgrūt; Ṭandja; Tārūdānt; Tāzā; Tiṭṭāwīn; Tīznīt; Wadjda; Wazzān; [in Suppl.] Azrū; Benī Mellāl
see also al-Ḥamrāʾ; Tīṭ

MOUNTAINS Adjaʾ and Salmā; Adrar.2; Aghrî Dagh; Aïr; Ala Dagh; Aladja Dagh; Alburz; Altai; Alwand Kūh; ʿAmūr; Atlas; Awrās; Balkhān; Beshparmaḳ; Bībān; Bingöl Dagh; Bīsutūn; Čopan-ata; Damāwand; Deve Boynu; Djabala; al-Djibāl; Djūdī; Djurdjura; Elma Daghî; Erdjiyas Daghî; Fūta Djallon; Gāwur Daghlarî; Ḥaḍūr; Ḥamrīn; Ḥarāz; Hawrāmān; Hindū Kush; Ḥirāʾ; Ḥiṣn al-Ghurāb; Ḥufāsh; al-Ḳabḳ; Kabylia; Ḳaraḳorum; Ḳāsiyūn; Khumayr; Kūh-i Bābā; al-Lukkām; Nafūsa; Pamirs; Safīd Kūh; al-Sarāt; al-Sharāt; Sindjār; Sulaymān; Tibesti; Toros Dağları; al-Ṭūr; Ulu Dāgh; Wansharīs; Zagros; [in Suppl.] Shāh Dagh; al-Sharaf
see also Hind.i.i; Ḳarā Bāgh; Tasili; Thabīr; *and* → *the section Physical Geography under individual countries*

MOZAMBIQUE Kerimba; Makua; **Mozambique** (*and* [in Suppl.]); Pemba; Sofāla

MUḤAMMAD, THE PROPHET Hidjra; Ḥirāʾ; al-Ḥudaybiya; Khaybar; Khuzāʿa; Ḳudāʿa; Ḳuraysh; al-Madīna.i.2; Mawlid; Miʿrādj (*and* [in Suppl.]); **Muḥammad**; Ṣaḥāba; Sunna; Tābiʿūn; Ṭulaḳāʾ; Ummī.2; Wufūd
see also al-Ḳurʾān; Muʾākhāt; al-Muʾallafa Ḳulūbuhum; Nubuwwa; Nūr Muḥammadī; Sayyid; Sharaf; Sharīf; Taḥannuth; Taṣliya; Waḥy; [in Suppl.] Bayʿat al-Riḍwān; Mawlid.3; Shatm; *and* → MILITARY.BATTLES.622-632

belongings of Athar; al-Burāḳ; Burda.1; Dhu 'l-Faḳār; Duldul; Emānet-i Muḳaddese; Ḳadam Sharīf; Khirḳa-yi Sherīf; Liḥya-yi Sherīf; [in Suppl.] al-Naʿl al-Sharīf
biographies of **al-Maghāzī; Sīra**
biographers Abd al-Ḥaḳḳ b. Sayf al-Dīn; al-Bakrī, Abu 'l-Ḥasan; Daḥlān; al-Diyārbakrī; al-Djawwānī; al-Ḥalabī, Nūr al-Dīn; Ibn Hishām; Ibn Isḥāḳ; Ibn Sayyid al-Nās; ʿIyāḍ b. Mūsā; Ḳarā-čelebi-zāde.4; al-Ḳasṭallānī; Liu Chih; Mughulṭāy; Muḥammad Ḥusayn Haykal; Muʿīn al-Miskīn; al-Ṭabrisī, Amīn al-Dīn; al-Tanūkhī, Djamāl al-Dīn; Wahb b. Munabbih; Weysī; [in Suppl.] Dinet
see also Hind.v.e; Ibn Saʿd; al-Khargūshī; [in Suppl.] al-Suhaylī
companions of **Ṣaḥāba**
see also Ahl al-Ṣuffa; al-Salaf wa 'l-Khalaf; Tābiʿūn; [in Suppl.] Shatm
individual companions Abū Ayyūb al-Anṣārī; Abū Bakra; Abu 'l-Dardāʾ; Abū Dharr; Abū Hurayra; ʿAdī b. Ḥātim; ʿAmmār b. Yāsir; Anas b. Mālik; al-Arḳam; al-Ashʿarī, Abū Mūsā; ʿAttāb; al-Barāʾ (b. ʿĀzib); al-Barāʾ (b. Maʿrūr); Bashīr b. Saʿd; Bilāl b. Rabāḥ; Bishr b. al-Barāʾ; Burayda b. al-Ḥuṣayb; Diḥya; Djāriya b. Ḳudāma; Ghasīl al-Malāʾika; Hāshim b. ʿUtba; Ḥurḳūṣ b. Zuhayr al-Saʿdī; Ibn Masʿūd; Kaʿb b. Mālik; Khabbāb b. al-Aratt; Khālid b. Saʿīd; Ḳutham b. al-ʿAbbās; Maslama b. Mukhallad; al-Miḳdād b. ʿAmr; Muʿāwiya b. Ḥudaydj; al-Mughīra b. Shuʿba; Muḥammad b. Abī Ḥudhayfa; Muṣʿab b. ʿUmayr; al-Nābigha al-Djaʿdī; al-Nuʿmān b. Bashīr; Saʿd b. Abī Waḳḳāṣ; Ṣafwān b. al-Muʿaṭṭal; Saʿīd b. Zayd; Shaddād b. ʿAmr; Shuraḥbīl b. Ḥasana; Ṭalḥa; Tamīm al-Dārī; ʿUbayd Allāh b. al-ʿAbbās; ʿUbayd Allāh b. ʿUmar; ʿUḳba b. Nāfiʿ; ʿUrwa b. Masʿūd; ʿUtba b. Ghazwān; ʿUthmān b. Maẓʿūn; al-Walīd b. ʿUḳba; Zayd b. Thābit; al-Zibriḳān b. Badr; al-Zubayr b. al-ʿAwwām; Zuhayr b. Ḳays; [in Suppl.] Djābir b. ʿAbd Allāh; Ibn Mītham
see also al-Ḳaʿḳāʿ; Khawlān.2; Ḳuss b. Sāʿida; Rawḥ b. Zinbāʿ; Ubayy b. Kaʿb; Usāma b. Zayd; Uways al-Ḳaranī; ʿUyayna b. Ḥiṣn; Waraḳa b. Nawfal; Zayd b. ʿAmr; [in Suppl.] Khawla bt. Ḥakīm
family of al-ʿAbbās b. ʿAbd al-Muṭṭalib; ʿAbd Allāh b. ʿAbd al-Muṭṭalib; ʿAbd al-Muṭṭalib b. Hāshim; Abū Lahab; Abū Ṭālib; ʿAḳīl b. Abī Ṭālib; ʿAlī b. Abī Ṭālib; Āmina; Djaʿfar b. Abī Ṭālib; Fāṭima; Ḥalīma bint Abī Dhuʾayb; Ḥamza b. ʿAbd al-Muṭṭalib; (al-)Ḥasan b. ʿAlī b. Abī Ṭālib; al-Ḥasan b. Zayd b. al-Ḥasan; Hāshim b. ʿAbd Manāf; (al-)Ḥusayn b. ʿAlī b. Abī Ṭālib; Ruḳayya; ʿUbayd Allāh b. al-ʿAbbās; Umm Kulthūm; Zayd b. Ḥāritha
see also Ahl al-Bayt; Sharīf; Shurafāʾ; *and* → *the section Wives below*
daughters Fāṭima; Ruḳayya; Umm Kulthūm; Zaynab bt. Muḥammad
wives ʿĀʾisha bint Abī Bakr; Ḥafṣa; Khadīdja; Māriya; Maymūna bint al-Ḥārith; Ṣafiyya; Sawda bt. Zamʿa; Umm Salama Hind; Zaynab bt. Djaḥsh; Zaynab bt. Khuzayma
opponents of Abū Djahl; Kaʿb b. al-Ashraf; Umayya b. Khalaf; ʿUtba b. Rabīʿa; al-Walīd b. al-Mughīra
see also Zuhra; [in Suppl.] Malaʾ.2

MUSIC Ghināʾ; Ḳayna; Maḳām; Malāhī; **Mūsīḳī**; Ramal.2; Shashmaḳom; [in Suppl.] Īḳāʿ; Laḥn
see also Lamak; al-Rashīdiyya; Samāʿ.1
composers → *the section Musicians below*
instruments Būḳ; Darabukka; Duff; Ghayṭa; Imzad; Ḳithāra; Miʿzaf; Mizmār; Nefīr; Rabāb; Ṣandj; Sanṭūr; Saz; Ṭabl; Ṭunbūr; ʿŪd.II; Urghan; Zurna; [in Suppl.] Nāy
see also Mehter; Mūrisṭus; Naḳḳāra-khāna; Ṭabbāl
military → MILITARY.BAND
musicians
composers
first centuries Ibn Muḥriz; Ibrāhīm al-Mawṣilī; Isḥāḳ b. Ibrāhīm al-Mawṣilī; Maʿbad

b. Wahb; Yaḥyā al-Makkī; Yūnus al-Kātib al-Mughannī; Ziryāb; [in Suppl.] ʿAllawayh al-Aʿsar; al-Dalāl; Faḍl al-Shāʿira
see also al-Ḳāsim b. ʿĪsā
13th to 16th centuries Ṣafī al-Dīn al-Urmawī; Tānsin; [in Suppl.] Ḥabba Khātūn
17th and 18th centuries Ismāʿīl Ḥaḳḳi; Ṣolak-zāde
19th and 20th centuries al-Ḳusanṭīnī; Lāhūtī; Laylā Khānim; Shewḳī Beg; Zekāʾī Dede
flautists [in Suppl.] Barṣawmā al-Zāmir
lute players ʿAzza al-Maylāʾ; Djaḥẓa; Ṣafī al-Dīn al-Urmawī; Sāʾib Khāthir; Zalzal; Ziryāb; [in Suppl.] ʿAllawayh al-Aʿsar
regional
Andalusian al-Ḥāʾik; Umayya, Abu ʾl-Ṣalt
Egyptian Ṭaḳṭūḳa
Indian **Hind**.viii; Khayāl
see also Bāyazīd Anṣārī; Tānsin; [in Suppl.] Ḥabba Khātūn
Kurdish Kurds.iv.C.4
Persian Mihragān.iv.3
see also Lāhūtī; Naḳḳāra-khāna
Turkish Ilāhī; Ḳoshma; Mehter; Sharḳi; Taḳsīm; Turks.IV; Türkü
see also Laylā Khānim; Māni; Nefīr; Shewḳī Beg; Zekāʾī Dede; [in Suppl.] Ḳantimīr, Demetrius
song **Ghināʾ**; Khayāl; Nashīd; Nawba; Shashmaḳom; Türkü
see also Abu ʾl-Faradj al-Iṣbahānī; Ḥawfī; Ilāhī; Mawāliyā.3; Shāʿir.1.E
singers ʿĀlima; Ḳayna
see also ʿĀshiḳ; al-Barāmika.5
legendary [in Suppl.] al-Djarādatān[i]
see also [in Suppl.] Ḥabba Khātūn
early Islamic period ʿAzza al-Maylāʾ; Djamīla; al-Gharīḍ; Ḥabāba; Ibn ʿĀʾisha.I; Ibn Misdjaḥ; Ibn Muḥriz; Ibn Suraydj; Maʿbad b. Wahb; Mālik b. Abi ʾl-Samḥ; Nashīṭ; Rāʾiḳa; Sāʾib Khāthir; Ṭuways; [in Suppl.] al-Dalāl
during the ʿAbbāsid caliphate Ibn Bāna; Ibn Djāmiʿ; Ibrāhīm al-Mawṣilī; Isḥāḳ b. Ibrāhīm al-Mawṣilī; Mukhāriḳ; Sallāma al-Zarḳāʾ; Shāriya; ʿUlayya; Yaḥyā al-Makkī; Yūnus al-Kātib al-Mughannī; [in Suppl.] Badhl al-Kubrā
mid-13th to 19th centuries [in Suppl.] Ḥabba Khātūn
20th century Siti Binti Saad; Umm Kulthūm
songwriters → MUSIC.MUSICIANS.COMPOSERS
terms Ṭarab; Taḳsīm; Tik wa-tum; [in Suppl.] Īḳāʿ; Laḥn
see also Ustādh.1; Wadjd
treatises on ʿAbd al-Ḳādir b. Ghaybī; Abu ʾl-Faradj al-Iṣbahānī; al-Ḥāʾik; Ibn Bāna; Ibn Khurradādhbih; Mashāḳa; (Banu ʾl-) Munadjdjim.4; Mūristus; Mushāḳa; Ṣafī al-Dīn al-Urmawī; al-Ṣaydāwī; al-Tādilī; ʿUmar Khayyām; Yūnus al-Kātib al-Mughannī; [in Suppl.] al-Mufaḍḍal b. Salama
see also Abu ʾl-Maḥāsin b. Taghrībirdī; İnal; Malāhī; [in Suppl.] Ḳantimīr, Demetrius

MYSTICISM Allāh.III.4; Darwīsh; Dhikr; Ibāḥa.II; Karāma; Murīd; Murshid; Pīr; Samāʿ.1; Shaykh; Ṭarīḳa; **Taṣawwuf**; Zuhd
see also Sadjdjāda.3; Saʿīd al-Suʿadāʾ; Ṭāʾifa; *and* → DYNASTIES.PERSIA.ṢAFAWIDS
architecture → *the section Monasteries below*
concepts Baḳāʾ wa-Fanāʾ; al-Insān al-Kāmil; Ishrāḳ; Lāhūt and Nāsūt; Tawakkul; Zāʾirdja.2
see also Allāh.III.4; al-Ḥallādj.IV; Ibn al-ʿArabī; al-Niffarī; Uwaysiyya
dervishes **Darwīsh**; Raḳṣ

see also Tādj; [in Suppl.] Buḳʿa; *and* → MYSTICISM.ORDERS

dress Khirḳa; Pālāhang; Shadd.1

early ascetics ʿĀmir b. ʿAbd al-Ḳays al-ʿAnbarī; al-Ḥasan al-Baṣrī; al-Fuḍayl b. ʿIyāḍ; Ibrāhīm b. Adham; Maʿrūf al-Karkhī; Sarī al-Saḳaṭī

see also Bakkāʾ

literature [in Suppl.] Maktūbāt; Malfūẓāt; *and* → LITERATURE.POETRY.MYSTICAL

see also Zuhdiyya

monasteries Khānḳāh; Ribāṭ.1.b; Tekke; Zāwiya

mystics Darwīsh; Murīd; Murshid; Pīr; Shaykh

see also Pist; Walī; *and* → HAGIOGRAPHY

African (excluding North Africa and Egypt) ʿUmar b. Saʿīd al-Fūtī; [in Suppl.] al-Duwayḥī

see also Ṣāliḥiyya; Sūdān (Bilād al-).2; Ṭarīḳa.II.3; Taṣawwuf.9; Walī.9 *and* 10; Zāwiya.3; Ziyāra.9 *and* 10; [in Suppl.] al-Madjādhīb; Mozambique

Andalusian Abū Madyan; Ibn al-ʿArabī; Ibn al-ʿArīf, Abu ʾl-ʿAbbās; Ibn ʿĀshir; Ibn Barradjān; Ibn Ḳasī; Ibn Masarra; al-Shushtarī

see also al-Ṭalamankī

Arabic (excluding Andalusian and North African) ʿAbd al-Ghanī; ʿAbd al-Ḳādir al-Djīlānī; ʿAbd al-Karīm al-Djīlī; ʿAdī b. Musāfir; Aḥmad al-Badawī; ʿAydarūs; al-Bakrī, Muḥammad; al-Bakrī, Muṣṭafā; Bishr al-Ḥāfī; al-Bisṭāmī, ʿAbd al-Raḥmān; al-Damīrī; al-Dasūḳī, Ibrāhīm b. ʿAbd al-ʿAzīz; al-Dasūḳī, Ibrāhīm b. Muḥammad; Dhu ʾl-Nūn, Abu ʾl-Fayḍ; al-Dimyāṭī, al-Bannāʾ; al-Dimyāṭī, Nūr al-Dīn; al-Djunayd; al-Ghazālī, Abū Ḥāmid; al-Ghazālī, Aḥmad; al-Ḥallādj; al-Harawī al-Mawṣilī; Ibn ʿAṭāʾ Allāh; al-Ḳazwīnī, Nadjm al-Dīn; al-Kharrāz; al-Kurdī; al-Ḳushashī; Makhrama; al-Manūfī; al-Muḥāsibī; al-Munāwī; al-Murādī.1 *and* 2; al-Niffarī; al-Nūrī; Rābiʿa al-ʿAdawiyya al-Ḳaysiyya; al-Rifāʿī; Sahl al-Tustarī; al-Sarrādj, Abū Naṣr; al-Shaʿrānī; al-Shiblī, Abū Bakr; Sumnūn; ʿUthmān b. Marzūḳ; al-Yāfiʿī; Yūsuf b. ʿĀbid al-Idrīsī; Zakariyyāʾ al-Anṣārī; [in Suppl.] Abu ʾl-ʿAzāʾim; al-ʿAdawī; al-ʿAfīfī; al-Ḥiṣāfī

see also Abū Nuʿaym al-Iṣfahānī; Abū Ṭālib al-Makkī; Bā ʿAlawī; Baḥraḳ; Bakriyya; Bayyūmiyya; Faḍl, Bā; Faḳīh, Bā; Faḳīh, Bal; Hurmuz, Bā; Ḳādiriyya; Marwāniyya; Saʿdiyya; Shādhiliyya; al-Ṣiddīḳī; Yashruṭiyya; [in Suppl.] al-Bakrī; Demirdāshiyya; Shaʿrāniyya; *and* → MYSTICISM.EARLY ASCETICS

Central Asian Aḥmad Yasawī; Ḥakīm Ata; Naḳshband; al-Tirmidhī, Abū ʿAbd Allāh; Tirmidhī; Zangī Ātā; [in Suppl.] Aḥrār

see also Ḳalandariyya; Pārsāʾiyya; Ṭarīḳa.II.5; Uwaysiyya; Walī.5; Yasawiyya; [in Suppl.] Khʷādjagān

Chinese → CHINA

Indian Abū ʿAlī Ḳalandar; Aḥmad Sirhindī; Ashraf ʿAlī; Bahāʾ al-Dīn Zakariyyā; Bāḳī bi ʾllāh (*and* [in Suppl.]); al-Banūrī; Budhan; Burhān al-Dīn Gharīb; Burhān al-Dīn Ḳuṭb-i ʿĀlam; Čirāgh-i Dihlī; Čishtī; Djahānārā Bēgam; Djalāl al-Dīn Ḥusayn al-Bukhārī; "Djamālī"; Farīd al-Dīn Masʿūd "Gandj-i-Shakar"; Gīsū Darāz; Hānsawī; Ḥusaynī Sādāt Amīr; Imdād Allāh; Kalīm Allāh al-Djahānābādī; Ḳuṭb al-Dīn Bakhtiyār Kākī; Malik Muḥammad Djāyasī; Miyān Mīr, Miyādjī; Mubārak Ghāzī; Muḥammad Ghawth Gwāliyārī; al-Muttaḳī al-Hindī; Muẓaffar Shams Balkhī; Niẓām al-Dīn Awliyāʾ; Niẓām al-Dīn, Mullā Muḥammad; Nūr Ḳuṭb al-ʿĀlam; Shāh Muḥammad b. ʿAbd Aḥmad; Thānesarī; [in Suppl.] ʿAbd al-Bārī; ʿAbd al-Wahhāb Bukhārī; Bulbul Shāh; Farangī Maḥall; Gadāʾī Kambō; Ḥamīd Ḳalandar; Ḥamīd al-Dīn Ḳāḍī Nāgawrī; Ḥamīd al-Dīn Ṣūfī Nāgawrī Siwālī; Ḥamza Makhdūm; Kabīr; Kanbō

see also ʿAydarūs; Čishtiyya; Dārā Shukōh; Dard; Djīwan; Hind.v; Khalīl Allāh (*and* Khalīl Allāh But-shikan); Malang; Mughals.6; Naḳshbandiyya.3; Shaṭṭāriyya;

Suhrawardiyya.2; Ṭarīḳa.II.7; Taṣawwuf.7; Walī.6; Ziyāra.7; [in Suppl.] Maktūbāt; Malfūẓāt; Tabrīzī, Djalāl al-Dīn

Indonesian ʿAbd al-Raʾūf al-Sinkilī; ʿAbd al-Ṣamad al-Palimbānī; Ḥamza Fanṣūrī; Shams al-Dīn al-Samaṭrānī
see also Ṭarīḳa.II.8; Walī.7; Ziyāra.8

North African ʿAbd al-Ḳādir al-Fāsī; ʿAbd al-Salām b. Mashīsh; Abu ʾl-Maḥāsin al-Fāsī; Abū Muḥammad Ṣāliḥ; Aḥmad b. Idrīs; ʿAlī b. Maymūn; al-ʿAyyāshī; al-Daḳḳāḳ; al-Djazūlī; al-Hāshimī; Ḥmād u-Mūsā; Ibn ʿAbbād; Ibn ʿAdjība; Ibn ʿAlīwa; Ibn ʿArūs; Ibn Ḥirzihim; al-Ḳādirī al-Ḥasanī; al-Kūhin; al-Lamaṭī; Māʾ al-ʿAynayn al-Ḳalḳamī; al-Madjdhūb; al-Sanūsī, Abū ʿAbd Allāh; al-Sanūsī, Muḥammad b. ʿAlī; al-Sanūsī, Shaykh Sayyid Aḥmad; al-Shādhilī; al-Tidjānī, Aḥmad; [in Suppl.] al-Asmar; al-Dilāʾ; al-Fāsī; Ibn ʿAzzūz; Maḥammad b. Aḥmad al-Huḍīgī
see also ʿAmmāriyya; ʿArūsiyya; Darḳāwa; Hansaliyya; Hazmīriyyūn; al-Ifrānī; ʿĪsāwā; Madaniyya; al-Nāṣiriyya; Raḥmāniyya; Shādhiliyya; Tidjāniyya; Walī.2; Wazzāniyya; Zāwiya.2; Ziyāniyya; [in Suppl.] Ḥamādisha; Ṭayyibiyya

Persian ʿAbd al-Razzāḳ al-Ḳāshānī; Abū Saʿīd b. Abi ʾl-Khayr; Abū Yazīd al-Bisṭāmī; Aḥmad-i Djām; ʿAlāʾ al-Dawla al-Simnānī; ʿAlī al-Hamadānī; al-Anṣārī al-Harawī; Ashraf Djahāngīr; Bābā-Ṭāhir; Djalāl al-Dīn Rūmī; Faḍl Allāh Ḥurūfī; Ghudjduwānī; Ḥamdūn al-Ḳaṣṣār; Hudjwīrī; Ibn Khafīf; ʿIrāḳī; al-Kalābādhī; Kamāl Khudjandī; Ḳāsim-i Anwār; Kāzarūnī; Khalīl Allāh (*and* Khalīl Allāh But-shikan); Kharaḳānī; al-Khargūshī; Kirmānī; Kubrā; al-Ḳushayrī.1; Lāhīdjī.1; Maḥmūd Shabistarī; Nadjm al-Dīn Rāzī Dāya; Naḳshband; Rūzbihān; Saʿd al-Dīn al-Ḥammūʾī; Saʿd al-Dīn Kāshgharī; Ṣadr al-Dīn Ardabīlī; Ṣadr al-Dīn Mūsā; Ṣafī; Saʿīd al-Dīn Farghānī; Sayf al-Dīn Bākharzī; Shams-i Tabrīz(ī); al-Suhrawardī, Abu ʾl-Nadjīb; al-Suhrawardī, Shihāb al-Dīn Abū Ḥafṣ; Sulṭān Walad; Tirmidhī; Zayn al-ʿĀbidīn Shīrwānī; [in Suppl.] ʿAbd Allāh b. Abī Bakr al-Miyānadjī; Abū ʿAlī; Aḥmad-i Rūmī; ʿAyn al-Ḳuḍāt al-Hamadhānī; Ibn al-Bazzāz al-Ardabīlī; al-Sindī; Tabrīzī, Djalāl al-Dīn
see also Djāmī; Madjlisī-yi Awwal; Naḳshbandiyya.1; Niʿmat-Allāhiyya; Ṣafawids.I.ii; Taṣawwuf.5

Turkish Aḳ Shams al-Dīn; Altî Parmak; ʿĀshîḳ Pasha; Badr al-Dīn b. Ḳāḍī Samāwnā; Baraḳ Baba; Bīdjān; Emīr Sulṭān; Faṣīḥ Dede; Fehmī; Gulshanī; Gülshehrī; Ḥādjdjī Bayrām Walī; Hüdāʾī; Ḥusām al-Dīn Čelebi; Ismāʿīl al-Anḳarawī; Ismāʿīl Ḥaḳḳi; Ḳayghusuz Abdāl; Khalīlī; Ḳuṭb al-Dīn-zāde; Merkez; Niyāzī; Sezāʾī, Ḥasan Dede; ʿUshshāḳī-zāde.1; [in Suppl.] ʿĀrif Čelebī; Eshrefoghlu; Esrār Dede; Rūshanī, Dede ʿUmar; Süleymān Dhātī
see also Ashrafiyya; Bakriyya; Bayrāmiyya; Bektāshiyya; Djilwatiyya; Gülbaba; Ilāhī; Khalwatiyya; Mawlawiyya; Naḳshbandiyya.2; Shaʿbāniyya; Shamsiyya; Sunbuliyya; Ṭarīḳa.II.5; Taṣawwuf.6; ʿUshshāḳiyya; Walī.4

orders **Ṭarīḳa**.II

individual orders ʿAmmāriyya; ʿArūsiyya; Ashrafiyya; Bakriyya; Bayrāmiyya; Bayyūmiyya; Bektāshiyya; Čishtiyya; Darḳāwa; Djilwatiyya; Hansaliyya; Hazmīriyyūn; ʿĪsāwā; Ḳādiriyya; Ḳalandariyya; Khalwatiyya; Madaniyya; Marwāniyya; Mawlawiyya; Mīrghaniyya; Murīdiyya; Naḳshbandiyya; al-Nāṣiriyya; Niʿmat-Allāhiyya; Pārsāʾiyya; Raḥmāniyya; Rifāʿiyya; Saʿdiyya; Ṣāliḥiyya; Sanūsiyya; Shaʿbāniyya; Shādhiliyya; Shamsiyya; Shaṭṭāriyya; Suhrawardiyya; Sunbuliyya; Tidjāniyya; ʿUshshāḳiyya; Wazzāniyya; Yasawiyya; Yashruṭiyya; Ziyāniyya; [in Suppl.] Demirdāshiyya; Ḥamādisha; Khʷādjagān; Shaʿrāniyya
for ʿAdawiyya, *see* ʿAdī b. Musāfir; *for* ʿAfīfiyya, *see* [in Suppl.] al-ʿAfīfī; *for* Aḥmadiyya (Badawiyya), *see* Aḥmad al-Badawī; *for* Dasūḳiyya (Burhāmiyya), *see* al-Dasūḳī, Ibrāhīm b. ʿAbd al-ʿAzīz; *for* al-Djazūliyya, *see* al-Djazūlī; *for*

Gulshaniyya, *see* Gulshanī; for Idrīsiyya, *see* Aḥmad b. Idrīs; *for* Kāzarūniyya (Murshidiyya, Isḥāḳiyya), *see* Kāzarūnī; *for* Kubrawiyya, *see* Kubrā; *for* Yāfiʿiyya, *see* al-Yāfiʿī
see also Nūrbakhshiyya; Ṣafawids.I.ii; Uwaysiyya; [in Suppl.] al-Madjādhīb; Ṭayyibiyya

terms Abdāl; ʿĀshiḳ; Awtād; Baḳāʾ wa-Fanāʾ; Basṭ; Bīsharʿ; Čāʾūsh; Darwīsh; Dawsa; Dede; Dhawḳ; Dhikr; Djilwa; Faḳīr; Fikr; al-Ghayb; Ghayba; Ghufrān; Ḥaḍra; Ḥaḳīḳa.3; Ḥaḳḳ; Ḥāl; Ḥidjāb.III; Ḥuḳūḳ; Ḥulūl; Ḥurriyya; Huwa huwa; Ikhlāṣ; Ilhām; ʿInāya; al-Insān al-Kāmil; Ishān; Ishāra; ʿIshḳ; Ishrāḳ; Ithbāt; Ittiḥād; Ḳabḍ.ii; Kāfir; Ḳalb.I; Kalima; Karāma; Kashf; Khalīfa.iii; Khalwa; Khānḳāh; Khirḳa; al-Ḳuṭb; Lāhūt and Nāsūt; Madjdhūb; Manzil; Maʿrifa; Muḥāsaba.1; Munādjāt; Murīd; Murshid; Nafs; Odjaḳ; Pālāhang; Pīr; Pūst; Pūst-neshīn; Rābiṭa; Ramz.3; Rātib; Ribāṭ; Riḍā.1; Rind; Rūḥāniyya; Rukhṣa.2; Ṣabr; Ṣadr; Shaṭḥ; Shawḳ; Shaykh; Shukr.1; Ṣidḳ; Silsila; Sulṭān.4; Sulūk.2; Tadjallī; Ṭāʾifa; Ṭarīḳa.I; Tekke; Terdjümān; Wadjd; Waḥdat al-Shuhūd; Waraʿ; Waẓīfa.2; Wird; Wudjūd.2; [in Suppl.] Buḳʿa; Ghawth; Mawḳif; Sirr; Taḳwā.4 *and* 5; Wahm.2
see also Čelebī; Futuwwa; Gülbaba; Gulbāng; Lawḥ; Lawn; Waṭan

N

NATIONALISM Istiḳlāl; **Ḳawmiyya; Waṭaniyya**; [in Suppl.] Taʿrīb.2
see also Djangalī; Khilāfa; Pāshtūnistān; al-Shuʿūbiyya; ʿUrūba; Waṭan; *and* → PANARABISM; PANISLAMISM; PANTURKISM; POLITICS.MOVEMENTS

NATURAL SCIENCE **al-Āthār al-ʿUlwiyya**; **Ḥikma**; Masāʾil wa-Adjwiba; Ṭabīʿa; [in Suppl.] **Ṭabīʿiyyāt**
see also Nūr.1

natural scientists al-Bīrūnī; al-Dimashḳī; Ibn Bādjdja; Ibn al-Haytham; Ibn Rushd; Ibn Sīnā; Ikhwān al-Ṣafāʾ; al-Ḳazwīnī; al-Marwazī, Sharaf al-Zamān
and → ALCHEMY; ASTRONOMY; BOTANY; METAPHYSICS; ZOOLOGY

NATURE → AGRICULTURE; BOTANY; FLORA; LITERATURE.POETRY.NATURE

NAVIGATION Djughrāfiyā; Iṣbaʿ; Kharīṭa; Maghnāṭīs.2; Manār; **Milāḥa**; Mīnāʾ
see also al-Khashabāt; Rīḥ; al-Ṭāsa

ships Milāḥa (esp. 4); Nassads; **Safīna**; Shīnī; Usṭūl
see also Baḥriyya.2; Kelek; *and* → MILITARY.NAVY

shipyards Dār al-Ṣināʿa; Tersāne

treatises on Ibn Mādjid; Sīdī ʿAlī Reʾīs; Sulaymān al-Mahrī; al-Tādilī
see also Djughrāfiyā.IV.d; Milāḥa.1 *and* 3

NEPAL **Nepal**

NESTORIANS → CHRISTIANITY.DENOMINATIONS

NEW WORLD Djāliya; Djarīda.i.C.; **al-Mahdjar**

immigrants Djabrān Khalīl Djabrān; al-Maʿlūf; Nuʿayma, Mīkhāʾīl; al-Rayḥānī; [in Suppl.] Abū Māḍī; Abū Shādī
see also Pārsīs; Ṭuʿma, Ilyās

NIGER **Niger**
see also Sūdān (Bilād al-).2
physical geography Niger.1
toponyms Bilma; Djādū; Kawār

NIGERIA Hausa; **Nigeria**; Yoruba
see also Djarīda.vi; Fulbe; al-Kānemī; Kanuri; Nikāḥ.II.6; Sūdān (Bilād al-).2; *and* → AFRICA.CENTRAL AFRICA *and* WEST AFRICA
leaders Muḥammad Bello; ʿUthmān b. Fūdī
see also Gwandu; [in Suppl.] Mai Tatsine
toponyms
provinces Adamawa; Bornū
towns Ibadan; Kano; Katsina; Kūkawa; Sokoto

NOMADISM **Badw**; Horde; Īlāt; Khāwa; Khayma; Marʿā; Yörük
see also Baḳḳāra; Baranta; Dakhīl; Dawār; Ḥayy; Ḳayn; *and* → BEDOUINS; GYPSIES; TRIBES
nomadic ideology **Taʿarrub**
nomadic possessions Khayma; Mifrash
see also Khayl; Zmāla.2
residences Ḳishlaḳ; Yaylaḳ

NUBIA ʿAlwa; Barābra; Dongola; al-Marīs; **Nūba**
see also Baḳṭ; Dār al-Ṣulḥ; Ibn Sulaym al-Aswānī; al-Muḳurra; Sōba; *and* → EGYPT.TOPONYMS; SUDAN.TOPONYMS
languages Nūba.3
peoples Nūba.4

NUMBER Abdjad; Ḥisāb al-ʿAḳd; Ḥisāb al-Djummal; Ḥurūf; ʿIlm al-Ḥisāb
and → MATHEMATICS
numbers Khamsa; Sabʿ
see also al-Ṣifr

NUMISMATICS Dār al-Ḍarb; Sikka; Tazyīf; Wazn.1
see also ʿAlī Pasha Mubārak; Ismāʿīl Ghālib; Makāyil; Nithār
coinage Aḳče; Bālish; Čao; Čeyrek; Dīnār; Dirham.2; Fals; Ḥasanī; Larin; Mohur; Pāʾī; Pāra; Pawlā; Paysā; Riyāl; Rūpiyya; Ṣadīḳī; Ṣāḥib Ḳirān; Shāhī; Tanga; Ṭarī; Wariḳ
see also Dhahab; Fidda; Filori; Hilāl.ii; Sanadjāt; Tamgha; Wadaʿ.1; Yādgār; *and* → DYNASTIES; WEIGHTS AND MEASUREMENTS
for coinage in the name of rulers, see al-Afḍal (Kutayfāt); ʿAlī Bey; Ghāzi ʾl-Dīn Ḥaydar; Ḳaṭarī b. al-Fudjāʾa; Khurshīd; al-Manṣūr, al-Malik Muḥammad; Muṣṭafā.1; [in Suppl.] Farrukhān.2; *for coinage under dynasties, see in particular* Artuḳids; Barīd Shāhīs; Khʷārazm-shāhs; Lōdīs.5; Mughals.10; al-Muwaḥḥidūn; ʿOthmānlî.IX; Rasūlids.2; Ṣafawids.VI; Saldjūḳids.VIII; Ṣiḳilliya.3; Ṣulayḥids.2; Tīmūrids.4; Yādgār; [in Suppl.] Mamlūks.iv
shell currency Wadaʿ.1
special issues Yādgār
mint localities Abarshahr; al-Abbāsiyya; Andarāb.1; Ānī; Bāghče Sarāy; Islāmābād; Iṣṭakhr; al-Kurdj; Māh al-Baṣra; Mawlāy Idrīs; Māzandarān.7; Wāsiṭ.4; [in Suppl.] Biyār; Firrīm
reform ʿAbd al-Malik b. Marwān; [in Suppl.] al-Ghiṭrīf b. ʿAṭāʾ
see also Tūmān.2
terms ʿAdl.2; Salām (*and* Sālim.1); Tūmān.2; Wazn.1

O

OBSCENITY **Mudjūn**; **Sukhf**

OCEANS AND SEAS **Baḥr**; al-Madd wa 'l-Djazr
see also Kharīṭa; *and* → CARTOGRAPHY; NAVIGATION
waters Aral; Baḥr Adriyās; Baḥr Bunṭus; Baḥr Fāris; Baḥr al-Hind; Baḥr al-Khazar; Baḥr al-Ḳulzum; Baḥr Lūṭ; Baḥr Māyuṭis; al-Baḥr al-Muḥīṭ; Baḥr al-Rūm; Baḥr al-Zandj; Marmara Deñizi

OIL **Nafṭ**.3
see also Ta'mīm
for cooking oil → CUISINE.FOOD
oilfields ʿAbbādān; Abḳayḳ; Altîn Köprü; al-Baḥrayn; al-Dahnā'; al-Ghawār; al-Ḥasā; al-Ḳaṭīf; Khārag; Khūzistān; Kirkūk; Kirmānshāh; al-Kuwayt; Lībiyā; Nadjd.3; Rām-hurmuz; Ra's (al-)Tannūra; (al-)Ẓahrān; [in Suppl.] Aḥmadī
see also Djannāba; Fārs; al-Khubar; Yanbuʿ

OMAN al-Ibāḍiyya.g; Madjlis.4.A.xiii; Maḥkama.4.ix; Nabhān; Ṣiḥāfa.1.(xiii); **ʿUmān**
see also [in Suppl.] al-Ḥārithī
dynasties Bū Saʿīd; Yaʿrubids
physical geography ʿUmān.1
salt flats Umm al-Samīm
population ʿAwāmir; al-Baṭāḥira; al-Djanaba; al-Durūʿ; Hinā; al-Ḥubūs; al-ʿIfār; (Banū) Kharūṣ; Mahra; Mazrūʿī; Nabhān; Wahība; [in Suppl.] **ʿUmān**.iii
and → TRIBES.ARABIAN PENINSULA
toponyms
islands Khūryān-mūryān; Maṣīra
regions al-Bāṭina; Ra's Musandam; al-Rustāḳ; al-Sharḳiyya; Ẓafār; al-Ẓāhira
towns al-Buraymī; Ḥāsik; ʿIbrī; Ḳalhāt; Masḳaṭ; Maṭraḥ; al-Mirbāṭ; Nizwa; al-Rustāḳ; Ṣalāla; Ṣuḥār
see also (Djazīrat) al-ʿArab; Wabār.2; [in Suppl.] Gwādar

ONOMASTICS Bā; Ibn; **Ism**; Kisrā; Kunya; Laḳab; Nisba.2
see also al-Asmā' al-Ḥusnā; Oghul; Ṣiḳilliya.2
epithets Ata; Baba; Ghufrān; Humāyūn; al-Ṣiddīḳ; Tādj
in form of address Agha; Ākhūnd; Beg; Begum; Čelebī; Efendi; Khʷādja; Khātūn; Khudāwand; Shaykh; Ustādh
see also Akhī; Sharīf.(3)
proper names Aḥmad; Dhu 'l-Faḳār; Humā; Marzpān; Meḥemmed; Mihragān. iv.2; Sonḳor; Thaʿlaba; Ṭoghrîl
see also al-Asad; Payghū; Yaylaḳ
titles
African Diglal; Sulṭān.3; [in Suppl.] Mai
Arabic ʿAmīd; Amīr al-Mu'minīn; Amīr al-Muslimīn; Asad al-Dawla; ʿAzīz Miṣr; ʿIzz al-Dawla; ʿIzz al-Dīn; Khādim al-Ḥaramayn; Khidīw; Malik; Mihmindār; Mushīr; Sardār; Sayyid; Shaykh al-Balad; Shaykh al-Islām.1; Sulṭān.1; Tubbaʿ
see also Dawla.2
Central Asian Afshīn; Ikhshīd; Ḳosh-begi; Shār; [in Suppl.] Atalîḳ; Dīwān-begi; İnaḳ
Indo-Muslim Āṣāf-Djāh; Khʷādja-i Djahān; Khān Khānān; Nawwāb; Niẓām; Pēshwā; Ṣāḥib Ḳirān; Sardār; Shār; Ulugh Khān

Mongolian Noyan; Ṣāḥib Ḳirān; Ṭarkhān
Persian Agha Khān; Ispahbadh; Ispahsālār; Iʿtimād al-Dawla; Khʷādja; Marzpān; Mīr; Mīrzā; Mollā; Pādishāh; Ṣadr; Sālār; Sardār; Sarkār Āḳā; Shāh; Tekfur; Ustāndār
Southeast Asian Penghulu; Sulṭān.2
Turkish Alp; Beglerbegi; Dāmād; Daryā-begi; Dayi̊; Gülbaba; Khʷādjegān-i Dīwān-i Humāyūn; Khāḳān; Khān; Khudāwendigār; Mīr-i Mīrān; Mushīr; Pasha; Payghū; Ṣadr-i Aʿẓam; Shaykh al-Islām.2; Ṣu Bashi̊; Tekfur; Tigin; Yabghu
see also Čorbadji̊; Terken Khātūn; Tughra

OPTICS Ḳaws Ḳuzaḥ; **Manāẓir**
see also Mirʾāt; Sarāb
works on Ibn al-Haytham; Kamāl al-Dīn al-Fārisī; Uḳlīdis
see also Ḳuṭb al-Dīn Shīrāzī

OTTOMAN EMPIRE Anadolu.iii.2 *and* 3; Ertoghrul.1; Istanbul; Lāle Devri; **ʿOthmānli̊**; Tanẓīmāt
see also Bāb-i ʿĀlī; Ḥidjāz Railway; Pasha Ḳapusu; Shenlik; Ṭursun Faḳīh; [in Suppl.] Sürgün; *and* → DYNASTIES.ANATOLIA AND THE TURKS; EUROPE.EASTERN; LAW.OTTOMAN; MILITARY.OTTOMAN; *and the section Ottoman Period under individual countries*
administration Berātli̊; Ḍabṭiyya; Dīwān-i Humāyūn; Eyālet; Imtiyāzāt.ii; Khāṣṣ; Khazīne; Mashwara; Millet.3; Mukhtār; Mülāzemet; Mulāzim; Mulkiyya; Nāḥiye; Nishāndji̊; Reʾīs ül-Küttāb; Sandjaḳ; Tīmār; Ulaḳ; Ziʿāmet; [in Suppl.] Dāʾira Saniyya
see also Ḳaḍāʾ; Maʾmūr; Odjaḳ; Waḳf.IV (*and* [in Suppl.] Waḳf.II.2); [in Suppl.] Niẓām ʿAskarī.3; *and* → DOCUMENTS.OTTOMAN; LAW.OTTOMAN; MILITARY.OTTOMAN
archives and registers Başvekalet Arşivi; Daftar-i Khāḳānī; Ḳānūn.iii; Maṣraf Defteri; Mühimme Defterleri; Sāl-nāme; **Sidjill**.3; Taḥrīr
see also Daftar.III; Ferīdūn Beg; Maḥlūl
financial Arpali̊ḳ; Ashām; Bayt al-Māl.II; Daftardār; Dār al-Ḍarb; Dirlik; Djayb-i Humāyūn; Duyūn-i ʿUmūmiyye; Irsāliyye; Ḳāʾime; Khazīne; Māliyye; Muḥāsaba.2; Mukhallefāt; Muṣādara.3; Rūznāmedji; Sāliyāne; Siyāḳat; ʿUlūfe; [in Suppl.] Sanad
see also Bakhshīsh; Ṣurra
fiscal Ḍarība.3; Djizya.ii; Ḥisba.ii; Kharādj.III; Muḥaṣṣil; Mültezim; ʿOthmānli̊.II; Resm; Taḥrīr; Ṭapu; Tekālīf; Tīmār; Ziʿāmet
see also Mutaṣarrif; Shehir Ketkhüdāsi̊
agriculture Filāḥa.iv; Māʾ.8; Raʿiyya.2
and → AGRICULTURE
architecture → ARCHITECTURE.REGIONS.TURKEY
court ceremony Čāʾūsh; Khirḳa-yi Sherīf; Marāsim.4; Mawākib.4; Mehter; Selāmli̊ḳ
cuisine Maṭbakh.2
diplomacy Bālyōs; Consul; Elči; Hiba.v; Penče
see also Berātli̊; Imtiyāzāt.ii; Ḳawwās; *and* → DIPLOMACY
education Ghalaṭa-sarāyi̊; Külliyye; Maʿārif.I.i; Makhredj; Mulkiyya; Ṣaḥn-i Thamān; Ṣofta; [in Suppl.] Ṭibbiyye-i ʿAdliyye-i Shāhāne
see also Ḥarbiye; *and* → EDUCATION; REFORM.EDUCATIONAL
functionaries Āmeddji; Aʿyān; Bazi̊rgan; Bostāndji̊; Bostāndji̊-bashi̊; Čaki̊rdji̊-bashi̊; Čāshnagīr-bashi̊; Ḍābiṭ; Ḍabṭiyya; Daftardār; Dilsiz; Doghandji̊; Elči; Emīn; Ghulām.iv; Ḥekīm-bashi̊; Ič-oghlani̊; ʿIlmiyye; Ḳāʾim-maḳām; Ḳapu Aghasi̊; Ḳawwās; Ketkhudā.1; Khaznadār; Khʷādjegān-i Dīwān-i Humāyūn; Maʾmūr; Mewḳūfātči̊; Mīr-Ākhūr; Mushīr; Mustashār; Mutaṣarrif; Nishāndji̊; Reʾīs ül-Küttāb; Rūznāmedji; Ṣadr-ı Aʿẓam; Shāhnāmedji; Shehir Emāneti; Shehir Ketkhüdāsi̊; Tardjumān.2; Telkhīṣdji; Ṭulumbadji̊; ʿUlamāʾ.3; Waḳaʿ-nüwīs; Wālī; Wazīr.III; Yazi̊dji̊; [in Suppl.] Segbān

see also ʿAdjamī Oghlān; ʿAsas; Bālā; Baltadjī; Bālyōs; Bīrūn; Enderūn; al-Ḥaramayn; Khāṣī.III; Khāṣṣ Oda; Khāṣṣekī; Mābeyn; *and* → LAW.OTTOMAN; MILITARY.OTTOMAN

history ʿOthmānlī.I; [in Suppl.] Taʾrīkh.II.1
and → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS; LITERATURE.HISTORICAL.TURKISH; TURKEY.OTTOMAN PERIOD; *and the section Toponyms in the countries once falling within the Ottoman Empire*

industry and trade Ḥarīr.ii; Kārwān; Ḳuṭn.2; Milḥ.3; ʿOthmānlī.II; Sūḳ.7
see also Maʿdin.3; [in Suppl.] Ṣarrāf

law → LAW.OTTOMAN

literature → LITERATURE

military → MILITARY.OTTOMAN

modernisation of Baladiyya.1; Ḥukūma.i; Ḥurriyya.ii; Iṣlāḥ.iii; Ittiḥād we Teraḳḳī Djemʿiyyeti; Madjlis.4.A.i; Madjlis al-Shūrā; Tanẓīmāt
and → TURKEY.OTTOMAN PERIOD

mysticism → MYSTICISM.MYSTICS.TURKISH

reform of **Tanẓīmāt**; Yeñi ʿOthmānlīlar

P

PAKISTAN Djināḥ; Dustūr.xiv; Ḥizb.vi; Ḥukūma.v; Madjlis.4.C; al-Marʾa.5; **Pākistān**; Urdū.1; Ziyāʾ al-Ḥaḳḳ; [in Suppl.] Djarīda.vii; Maḥkama.5; Niẓām ʿAskarī.4
see also Ahl-i Ḥadīth; Dār al-ʿUlūm.c; Djamʿiyya.v; Djūnāgaṛh; Hind.ii *and* iv; Kashmīr.ii; Ḳawmiyya.vi; Khaybar; Muhādjir.3; Pashtūnistān; Sind.2; *and* → INDIA

architecture → ARCHITECTURE.REGIONS

education Djāmiʿa

language Urdū.1
see also Pākistān; *and* → LANGUAGE.INDO-EUROPEAN.INDO-IRANIAN.INDIAN

literature Urdū.2
and → *the subsection Urdu under* LITERATURE.POETRY *and* PROSE

physical geography
see also Pākistān
mountains Sulaymān
waters Kurram; Mihrān; Zhōb

population Afrīdī; Dāwūdpōtrās; Mahsūd; Mohmand; Mullagorī; Wazīrīs; Yūsufzay; [in Suppl.] Demography.VII; Gurčānī
see also Djirga

statesmen Djināḥ; Liyāḳat ʿAlī Khān; Ziyāʾ al-Ḥaḳḳ
see also Mawdūdī

toponyms
ancient Čīnīōt; Daybul; Ḳandābīl; Khayrābād.ii; Ṭūrān
present-day
districts Chitral; Ḥāfiẓābād; Hazāra; Khārān; Khayrpūr; Kilāt.2; Kōhāt; Kwaṭṭa; Mastūdj; Sībī
regions Balūčistān; Dardistān; Dēradjāt; Dīr; Djahlāwān; Kaččhī; Las Bēla; Makrān; Pandjāb; Sind; Swāt; Wazīrīs
towns Amarkot; Bādjawr; Bahāwalpūr; Bakkār; Bannū; Bhakkar; Gūdjrāṅwāla; Gudjrāt; Ḥasan Abdāl; Ḥaydarābād; Islāmābād; Karāčī; Kilāt.1; Ḳuṣdār; Kwaṭṭa; Lāhawr; Mastūdj; Peshāwar; Rāwalpindi; Shikārpūr.1; Sībī; Siyālkūt; Uččh; Zhōb; [in Suppl.] Gilgit; Gwādar

Palestine/Israel Djarīda.i.A; **Filasṭīn**; Ḥizb.i; Madjlis.4.A.xxiii; Maḥkama.4.v; Mandates; Ṣiḥāfa.1.(v)
see also Djarrāḥids; Ḳays ʿAylān; al-Khālidī; al-Sāmira; Shāhīn, Āl; Yashruṭiyya; [in Suppl.] Demography.III; Waḳf.II.2; *and* → Crusade(r)s
architecture Ḳubbat al-Ṣakhra; al-Ḳuds; al-Masdjid al-Aḳṣā
see also Kawkab al-Hawāʾ
belletrists Ṣāyigh, Tawfīḳ
historians of Mudjīr al-Dīn al-ʿUlaymī
Ottoman period Ẓāhir al-ʿUmar al-Zaydānī
physical geography
deserts al-Naḳb; Sīnāʾ
see also al-Tīh
mountains/hills al-Ṭūr.2, 3 *and* 4
waters Baḥr Lūṭ; al-Ḥūla; Nahr Abī Fuṭrus; al-Urdunn.1; Yarmūk.1
toponyms
ancient Arsūf; ʿAthlīth; ʿAyn Djālūt; Bayt Djibrīn; al-Dārūm; Irbid.II; Sabasṭiyya.1; Subayta
present-day
regions al-Ghawr.1; Mardj Banī ʿĀmir; al-Naḳb
towns ʿAkkā; ʿAmwās; ʿĀsḳalān; Baysān; Bayt Laḥm; Bīr al-Sabʿ; Ghazza; Ḥayfā; Ḥiṭṭīn; al-Khalīl; al-Ḳuds; Ladjdjūn; Ludd; Nābulus; al-Nāṣira; Rafaḥ; al-Ramla; Rīḥā.1; Ṣafad; Ṭabariyya; Ṭulkarm; Yāfā
see also Ḳayṣariyya; Ṣihyawn
under British mandate Filasṭīn.2; Muḥammad ʿIzzat Darwaza; [in Suppl.] Amīn al-Ḥusaynī
see also Mandates

Panarabism Ḳawmiyya; **Pan-Arabism**; **ʿUrūba**; [in Suppl.] al-Djāmiʿa al-ʿArabiyya; Taʿrīb.2
see also Waṭaniyya
partisans of al-Kawākibī; Nūrī al-Saʿīd; Rashīd Riḍā; al-Zahrāwī, ʿAbd al-Ḥamīd; [in Suppl.] ʿAbd al-Nāṣir; Muḥibb al-Dīn al-Khaṭīb; Sāṭiʿ al-Ḥuṣrī
see also al-Kāẓimī, ʿAbd al-Muḥsin

Panislamism Ḳawmiyya; **Pan-Islamism**; **al-Rābiṭa al-Islāmiyya**
see also Dustūr.xviii; Iṣlāḥ.ii; Khilāfa; Muʾtamar; Taḳrīb
partisans of ʿAbd al-Ḥamīd II; Djamāl al-Dīn al-Afghānī; Fiṭrat; Gasprali (Gasprinski), Ismāʿīl; Ḥālī; Kūčak Khān Djangalī; Māʾ al-ʿAynayn al-Ḳalḳamī; Meḥmed ʿĀkif; Rashīd Riḍā; Ṣafar; [in Suppl.] Andjuman-i Khuddām-i Kaʿba; al-Bakrī
see also Djadīd

Panturkism Ḳawmiyya.iv; **Pan-Turkism**
partisans of Gasprali (Gasprinski), Ismāʿīl; Gökalp, Ziya; Riḍā Nūr; Suʿāwī, ʿAlī; Yūsuf Aḳčura
see also Türk Odjaghi̊

Papyrology Ḳirṭās; Papyrus
see also Diplomatic.i.15; *and* → Documents

Paradise al-ʿAshara al-Mubashshara; Dār al-Salām; **Djanna**; Ḥūr; Kawthar; Riḍwān; Salsabīl; Tasnīm.1
see also al-Aʿrāf

Payments Adjr.2; ʿAṭāʾ; Djāmakiyya; Ḥawāla; Inʿām; Māl al-Bayʿa; Maʿūna; Rizḳ.3; Ṣila.3;

Soyūrghāl; Ṣurra; ʿUlūfe
see also Waẓīfa.1; [in Suppl.] Ṣakk; *and* → TREATIES.TRIBUTES
bribery Marāfiḳ; **Rashwa**

PERFUME Bān; Ḥinnāʾ; Kāfūr; Misk
see also al-ʿAṭṭār; Maʿdin.4; ʿŪd.I.1; [in Suppl.] Ṭughdj

PERSIA → IRAN

PHARMACOLOGY Adwiya; Aḳrābādhīn; **al-Ṣaydana**; Ṭibb
see also Diyusḳuridīs; Djālīnūs; Nabāt; *and* → BOTANY; DRUGS; MEDICINE
pharmacologists Ibn al-Bayṭār; Ibn Samadjūn; Ibn al-Tilmīdh; Ibn Wāfid; al-Kōhēn al-ʿAṭṭār; Sābūr b. Sahl; [in Suppl.] al-Ghāfiḳī; Ibn Biklārish; Ibn al-Rūmiyya
see also al-ʿAshshāb; al-ʿAṭṭār; al-Bīrūnī; al-Suwaydī; Yaḥyā b. al-Biṭrīḳ

PHILATELY **Posta**
and → TRANSPORT.POSTAL SERVICE

PHILIPPINES **Philippines**
see also [in Suppl.] al-Marʾa; *and* → ASIA.EAST

PHILOSOPHY Falāsifa; **Falsafa**; Ḥikma; Mā baʿd al-Ṭabīʿa; Manṭiḳ; Naẓar
see also ʿĀlam.1; Allāh.iii.2; al-Maḳūlāt; Mukhtaṣar; Sharḥ.IV
logic **Manṭiḳ**
terms Āla.iii; ʿAraḍ; Dalīl; Faṣl; Fiʿl; Ḥadd; Ḥaḳīḳa.2; Ḥudjdja; Ḥukm.I; Huwa huwa.A; Muḳaddam; Natīdja; Sharṭ.2; Taʿrīf.1
see also Ḳaṭʿ; al-Sūfisṭāʾiyyūn
philosophers **Falāsifa**; [in Suppl.] Mashshāʾiyya
Christian Ibn al-Ṭayyib; Ibn Zurʿa; Mattā b. Yūnus; Yaḥyā b. ʿAdī; Yaḥyā al-Naḥwī
Greek Aflāṭūn; Anbaduḳlīs; Arisṭūṭālīs; Balīnūs; Baṭlamiyūs; Buruḳlus; Djālīnūs; Fīthāghūras; Furfūriyūs; al-Iskandar al-Afrūdīsī; al-Sūfisṭāʾiyyūn; Suḳrāṭ; Thamisṭiyus
see also Ḥunayn b. Isḥāḳ al-ʿIbādī; Īsāghūdjī; Isḥāḳ b. Ḥunayn; Lawn; al-Maḳūlāt; Mattā b. Yūnus; Nīḳūlāʾūs; al-Shaykh al-Yūnānī; Usṭāth; Uthūlūdjiyā; Yaḥyā b. al-Biṭrīḳ; Yaḥyā al-Naḥwī; Yūnān; [in Suppl.] Mashshāʾiyya
Islamic
biographers of al-Shahrazūrī, Shams al-Dīn
9th century Abu ʾl-Hudhayl al-ʿAllāf; al-Kindī, Abū Yūsuf; al-Sarakhsī, Abu ʾl-ʿAbbās
see also Dahriyya; Falāsifa; Lawn
10th century Abū Sulaymān al-Manṭiḳī; al-Fārābī; Ibn Masarrā; al-Mawṣilī; al-Rāzī, Abū Bakr; [in Suppl.] al-ʿĀmirī
11th century Abū Ḥayyān al-Tawḥīdī; Bahmanyār; Ibn Ḥazm; Ibn Sīnā; Miskawayh
12th century Abu ʾl-Barakāt; al-Baṭalyawsī; Ibn Bādjdja; Ibn Rushd; Ibn Ṭufayl; al-Suhrawardī, Shihāb al-Dīn Yaḥyā; ʿUmar Khayyām
see also al-Ghazālī; Ḥayy b. Yaḳẓān; Ishrāḳiyyūn; al-Shahrastānī, Abu ʾl-Fatḥ
13th century al-Abharī; Ibn Sabʿīn; al-Kātibī; Ṣadr al-Dīn al-Ḳūnawī; al-Shahrazūrī, Shams al-Dīn; al-Ṭūsī, Naṣīr al-Dīn
see also Fakhr al-Dīn al-Rāzī
14th century Djamāl al-Dīn Aḳsarayī
16th century al-Maybudī.2

17th century al-Dāmād; al-Fārūḳī, Mullā; Lāhīdjī.2; [in Suppl.] Findiriskī
19th century Sabzawārī; [in Suppl.] Abu 'l-Ḥasan Djilwa
Jewish Ibn Gabirol; Ibn Kammūna; Isḥāḳ b. Sulaymān al-Isrā'īlī; Judaeo-Arabic.iii; Sa'adyā Ben Yōsēf
see also Abu 'l-Barakāt
terms Abad; 'Adam; 'Aḳl; 'Amal.1 *and* 2; Anniyya; Awwal; Basīṭ wa-Murakkab; Dhāt; Dhawḳ; Ḍidd; Djawhar; Djins; Djism; Djuz'; Fard.g; Ḥadd; Ḥaraka wa-Sukūn.I.1; Hay'a; Ḥayāt; Hayūlā; Ḥiss; Ḥudūth al-'Ālam; Ḥulūl; Huwiyya; Ibdā'; Idrāk; Iḥdāth; Ikhtiyār; 'Illa.ii; 'Ināya; Inṣāf; 'Ishḳ; Ishrāḳ; al-Ḳaḍā' wa 'l-Ḳadar.A.3; Kawn wa-Fasād; Ḳidam; Ḳuwwa.4, 6 *and* 7; Ma'ād; Māhiyya; Maḥsūsāt; Malaka; Ma'nā.2; Nafs; Nihāya; Nūr.2; Sa'āda; Sabab.1; Shakhṣ; Shakk.2; Shay'; Shubha; Ṭafra; Takhyīl.2; Tawallud; Ṭīna; 'Unṣur; Waḥda.2; Wahm; Wudjūd.1; al-Ẓāhir wa 'l-Bāṭin; Zamān.1; [in Suppl.] Mashshā'iyya
see also Athar.3; 'Ayn; Dahriyya; Insān; Ḳaṭ'; Ḳiyāma; Siyāsa.2; Takwīn; *and* → PHILOSOPHY.LOGIC.TERMS

PHYSIOGNOMY **Firāsa**; Ḳiyāfa; Shāma; [in Suppl.] Aflīmūn
and → ANATOMY; DIVINATION

PILGRIMAGE 'Arafa; al-Djamra; **Ḥadjdj**; Hady; Iḥrām; Ka'ba; Minā; Muṭawwif; al-Muzdalifa; Radjm; al-Ṣafā.1; Sa'y; Shi'ār.1; Talbiya; Tarwiya; Tashrīḳ; Ṭawāf; **'Umra**; al-Wuḳūf; Zamzam; **Ziyāra**
see also Amīr al-Ḥādjdj; Ḥidjāz Railway; Kārwān; Kāẓimayn; Makka; Thabīr; al-Tha'labiyya; [in Suppl.] 'Atabāt; Darb Zubayda; Fayd; *and* → ISLAM; SACRED PLACES
pilgrimage literature Ziyāra.1.d *and* e

PIRACY **Ḳurṣān**
see also al-'Annāba; Djarba; Ḥusayn Pasha (Küčük); Lewend; [in Suppl.] Küčük 'Alī Oghullarï
corsairs 'Arūdj; Ḥasan Baba; Ḥusayn Pasha, Mezzomorto; Kemāl Re'īs; Khayr al-Dīn Pasha; Selmān Re'īs; Ṭorghud Re'īs; 'Ulūdj 'Alī; Umur Pasha

PLAGUE 'Amwās; **Wabā'**
see also Ibn Khaldūn, Walī al-Dīn; *and* → DEATH; ILLNESS
treatises on Ibn Khātima; Ibn Riḍwān; al-Masīḥī

POLAND **Leh**
see also Islām Girāy; Ḳamāniča; Köprülü; Lipḳa; Muslimūn.1.A.1; *and* → OTTOMAN EMPIRE

POLITICS Baladiyya; Dawla; Djumhūriyya; Dustūr; Ḥimāya.2; Ḥizb; Ḥukūma; Ḥurriyya.ii; Istiḳlāl; Ḳawmiyya; Madjlis; Makhzan; Mandates; Mashyakha; Medeniyyet; Musāwāt; Muwāṭin; Nā'ib.2; Shūrā.3; Siyāsa; Takhṭīṭ al-Ḥudūd; Tawāzun al-Sulutāt; Thawra; Waṭaniyya; Ẓulm.2; [in Suppl.] Āzādī; al-Djāmi'a al-'Arabiyya; Niẓām 'Askarī; Ta'rīb.2
see also Ahl al-Ḥall wa 'l-'Aḳd; Imtiyāzāt; Mashwara; Salṭana; *and* → ADMINISTRATION; DIPLOMACY; OTTOMAN EMPIRE
doctrines Ḥizb.i; Ishtirākiyya; Mārk(i)siyya; Shuyū'iyya; Ta'mīm; [in Suppl.] Hidjra; Ta'rīb.2
see also Musāwāt; Muslimūn.4; Radj'iyya; Tawāzun al-Sulutāt; *and* → PANARABISM; PANISLAMISM; PANTURKISM
movements Djadīd; Djangalī; Istiḳlāl; Ittiḥād we Teraḳḳī Djem'iyyeti; Khāksār; Khilāfa; al-Rābiṭa al-Islāmiyya

see also Fiṭrat; Ḥamza Beg; Ḥizb; Ḥurriyya.ii; Kūčak Khān Djangalī; Taṭarruf; Thawra; ʿUrābī Pasha; [in Suppl.] ʿAbd al-Bārī; *and* → PANARABISM; PANISLAMISM; PANTURKISM; REFORM.POLITICO-RELIGIOUS

parties Demokrat Parti; **Ḥizb**; Ḥürriyet we Iʾtilāf Firkasi; Partai Islam se Malaysia (Pas); Shuyūʿiyya.1.2; Terakkī-perver Djumhūriyyet Firkasi; Wafd
see also Andjuman; Djamʿiyya; (Tunali) Ḥilmī; Ḥizb.i; Ishtirākiyya; Khīyābānī, Shaykh Muḥammad; Leff; Luṭfī al-Sayyid; Mārk(i)siyya; Muṣṭafā Kāmil Pasha; Sarekat Islam; [in Suppl.] ʿAbd al-Nāṣir; *and* → COMMUNISM; REFORM

reform → REFORM

terms Shaʿb.2; Taṭarruf; Thawra; Zaʿīm; Ẓulm.2; [in Suppl.] Khalʿ

PORTUGAL **Burtuḳāl**; Gharb al-Andalus
see also Ḥabesh; *and* → ANDALUSIA; SPAIN

toponyms Bādja; Ḳulumriya; al-Maʿdin; Mīrtula; Shantamariyyat al-Gharb; Shantarīn; Shilb; Shintara; Ukshūnuba; (al-)Ushbūna; Yābura; [in Suppl.] Ḳaṣr Abī Dānis

PRAYER Adhān; Dhikr; Djumʿa; **Duʿāʾ**; Fātiḥa; Iḳāma; Khaṭīb; Khuṭba; Ḳibla; Ḳunūt; Ḳuʿūd; Maḥyā; Masdjid; Miḥrāb; Mīḳāt; Muṣallā; Rakʿa; Rātib; **Ṣalāt**; Ṣalāt al-Khawf; Subḥa; Sutra; Tahadjdjud; Tarāwīḥ; Waẓīfa.2; Wird; Witr
see also Amīn; Dikka; Ghāʾib; Gulbāng; Istiʾnāf; Maḳām Ibrāhīm; al-Masḥ ʿalā ʾl-Khuffayn; Namāzgāh; Takbīr; Tashahhud; *and* → ABLUTION; ARCHITECTURE.MOSQUES; ISLAM

bowing Sadjda

carpet Sadjdjāda

collections of
shiite Zayn al-ʿĀbidīn

of petition Istisḳāʾ; Munāshada

PRE-ISLAM al-ʿArab.i; (Djazīrat) al-ʿArab.vii; Armīniya.II.1; Badw.III; Djāhiliyya; Ghassān; Kinda.1 *and* Appendix; Lakhmids; Liḥyān; Maʿīn; Makka.1; Nabaṭ; Rūm
see also Ḥayawān.2; Ilāh; al-Kalbī.II; Lībiyā.2; *and* → ASSYRIA; BYZANTINE EMPIRE; IDOLATRY; MILITARY.BATTLES; ZOROASTRIANS

customs/institutions ʿAtīra; Baliyya; Ghidhāʾ.i *and* ii; Ḥadjdj.i; Ḥilf; Ḥimā; Ḥimāya; Istisḳāʾ; Kāhin; Khafāra; Mawlā; Nuṣub; Raḍāʿ.2; Sādin; Ṭawāf; ʿUkāẓ; ʿUmra; ʿUrs; Waʾd al-Banāt; [in Suppl.] al-Washm.1
see also Fayʾ; Ghanīma; Īlāf; Karkūr; Nār; Ṣadā; Shayba; Taḥannuth; Thabīr

gods Dhu ʾl-Khalaṣa; Dhu ʾl-Sharā; Hubal; Isāf wa-Nāʾila; Ḳaws Ḳuzaḥ; al-Lāt; Manāf; Manāt; Nasr; Shams.1; Shayʿ al-Ḳawm; Suʿayr; al-Sudjdja; Suwāʿ; Ṭāghūt.1; Tañri; al-Uḳayṣir; al-ʿUzzā; [in Suppl.] Wadd; Yaghūth; Yaʿūḳ
see also Aghāthūdhīmūn; ʿAmr b. Luḥayy; Djāhiliyya; Hirmis; Hurmuz; Ilāh; Kaʿba.V; al-Ḳamar.II; Mawḳif.3; Rabb; Ṣanam; Shayṭān; Zūn

in Arabian peninsula Abraha; (Djazīrat) al-ʿArab.i *and* vi; Bakr b. Wāʾil; Djadhīma al-Abrash; Ghumdān; Ḥabashat; Ḥādjib b. Zurāra; Ḥaḍramawt; Hāshim b. ʿAbd Manāf; Hind bint al-Khuss; Ḥums; Ḳatabān; Ḳayl; Ḳuṣayy; Ḳuss b. Sāʿida; Mārib; Nuṣub; Sabaʾ; Sadjʿ.1; Salḥīn; Taʾrīkh.I.1.iv; Thādj; Tubbaʿ; ʿUkāẓ Yahūd.1; [in Suppl.] Ḥaḍramawt.i
see also Badw.III; Dār al-Nadwa; Ḥanīf.4; Kinda.Appendix; Thabīr; Zabūr; *and* → IDOLATRY; LITERATURE.POETRY.ARABIC; MILITARY.BATTLES; OMAN.TOPONYMS; SAUDIA ARABIA.TOPONYMS; TRIBES.ARABIAN PENINSULA; UNITED ARAB EMIRATES.TOPONYMS; YEMEN.TOPONYMS

in Egypt → EGYPT.BEFORE ISLAM

in Fertile Crescent Khursābād; Manbidj; Maysān; Nabaṭ; al-Zabbāʾ; [in Suppl.] Athūr
see also Biṭrīḳ.I; Ḥarrān; Shahāridja; Shahrazūr; Tadmur; [in Suppl.] Iyās b. Ḳabīṣa;

and → MILITARY.BATTLES
Ghassānids Djabala b. al-Ayham; Djillik; **Ghassān**; al-Hārith b. Djabala; [in Suppl.] Djabala b. al-Hārith
Lakhmids ʿAmr b. ʿAdī; ʿAmr b. Hind; al-Hīra; **Lakhmids**; al-Mundhir IV; al-Nuʿmān (III) b. al-Mundhir
in Iran → IRAN.BEFORE ISLAM
in Southeast Asia [in Suppl.] Mataram.1
in Turkey Tañri; Turks.I.1

PREDESTINATION Adjal; Allāh.II.B; Idtirār; Ikhtiyār; Istitāʿa; **al-Kadāʾ wa ʾl-Kadar**; Kadariyya; Kasb; Kisma
see also ʿAbd al-Razzāk al-Kāshānī; Badāʾ; Dahr; Duʿāʾ.II.b; Kadāʾ; Shakāwa
advocates of Djabriyya; Djahmiyya; al-Karābīsī.2; Sulaymān b. Djarīr al-Rakkī; Zayd b. ʿAlī b. al-Husayn
opponents of Ghaylān b. Muslim; **Kadariyya**; Katāda b. Diʿāma; Maʿbad al-Djuhanī

PRESS **Djarīda**; Makāla; **Matbaʿa** (*and* [in Suppl.]); **Sihāfa**
Arabic ʿArabiyya.B.V.a; Baghdād (906b); Būlāk; **Djarīda**.i; Kissa.2; Makāla.1; al-Manār; **Matbaʿa**.1; al-Rāʾid al-Tūnusī; **Sihāfa**
see also Nahda; Zākhir
journalism Abū Naddāra; al-Bārūnī; Djabrān Khalīl Djabrān; Djamāl al-Dīn al-Afghānī; Djamīl; Fāris al-Shidyāk; Ibn Bādīs; Ishāk, Adīb; al-Kawākibī; al-Khadir; Khalīl Ghānim; Khalīl Mutrān; Kurd ʿAlī; Lutfī al-Sayyid; al-Maʿlūf; Mandūr; al-Manūfī.7; al-Māzinī; Mustafā ʿAbd al-Rāzik; al-Muwaylihī; al-Nadīm, ʿAbd Allāh; Nadjīb al-Haddād; Nimr; Rashīd Ridā; Safar; Saʿīd Abū Bakr; Salāma Mūsā; Salīm al-Nakkāsh; Sarrūf; Shāʾūl; Shaykhū, Luwīs; Shīnā; Shumayyil, Shiblī; Tāhā Husayn; Yahyā Hakkī; al-Yāzidjī.2 *and* 3; Yūsuf, ʿAlī; al-Zahrāwī, ʿAbd al-Hamīd; Zaydān, Djurdjī; [in Suppl.] Abū Shādī; al-Bustānī; Muhibb al-Dīn al-Khatīb
see also al-Mahdjar
Indian **Matbaʿa**.4; [in Suppl.] **Djarīda**.vii
journalism Muhammad ʿAlī; Ruswā; Shabbīr Hasan Khān Djosh; [in Suppl.] Āzād; Hasrat Mohānī
see also Nadwat al-ʿUlamāʾ
Persian **Djarīda**.ii; Makāla; **Matbaʿa**.3; [in Suppl.] **Sihāfa**.4
journalism Furūghī.3; Lāhūtī; Malkom Khān; Rashīd Yāsimī; Yaghmāʾī; Yazdī; [in Suppl.] Amīrī
Turkish **Djarīda**.iii; Djemʿiyyet-i ʿIlmiyye-i ʿOthmāniyye; Ibrāhīm Müteferrika; Makāla; **Matbaʿa**.2; Meshʿale; Mīzān; [in Suppl.] **Sihāfa**.5
see also Ādharī.ii
journalism Ahmad Ihsān; Ahmad Midhat; Djewdet; Ebüzziya Tevfik; Gasprali (Gasprinski), Ismāʿīl; Hasan Fehmī; (Ahmed) Hilmī; Hisar; Husayn Djāhid; Ileri, Djelāl Nūrī; İnal; Kasāb, Teodor; al-Kāzimī, Mehmed Sālim; Kemāl; Kemāl, Mehmed Nāmik; Khālid Diyāʾ; Köprülü (Mehmed Fuad); Manāstirli Mehmed Rifʿat; Mehmed ʿĀkif; Mīzāndji Mehmed Murād; Örik, Nahīd Sirrī; Orkhan Seyfī; Ortač, Yūsuf Diyā; Ridā Nūr; Sāhir, Djelāl; Sāmī; Shināsī; Suʿāwī, ʿAlī; Tewfīk Fikret; Yūsuf Akčura; Żiyā Pasha; [in Suppl.] Aghaoghlu; Atay; Čaylak Tewfīk; Eshref; Tāhir Beg
see also Badrkhānī; Fedjr-i Ātī; Khalīl Ghānim; Saʿīd Efendi

PROFESSIONS al-ʿAttār; Bakkāl; Baytār; Dallāl; Djānbāz; Djarrāh; Hammāl; Kannās; Kātib; Kayn; Kayna; Khayyāt; Mukārī; Munādī; Munadjdjim; al-Nassādj; Sabbāgh; Sāʾigh; Sakkāʾ; Sāsān; Shaʿbadha; Shāʿir; Shammāʿ; Tabbākh; Tabbāl; Tādjir; Tahhān; Tardjumān; Tarrār;

Thallādj; Ṭulumbadjī; ʿUlamāʾ; Warrāḳ; [in Suppl.] Dabbāgh; Djammāl; Djazzār; Faṣṣād; Ghassāl; Ḥāʾik; Ḥallāḳ; Iskāf; Ṣarrāf
see also Asad Allāh Iṣfahānī; Aywaz.1; Khādim; Shāwiya; Ṣinf; Ustādh; *and* → LAW.OFFICES; MILITARY.OFFICES
craftsmanship **Ṣināʿa**
craftsmen and tradesmen
artisans Ṣabbāgh; Ṣāʾigh; Warrāḳ; [in Suppl.] Ḥāʾik; Iskāf
labourers Ḥammāl; Kannās; Ḳayn; Khayyāṭ; Shammāʿ; Ṭaḥḥān; [in Suppl.] Dabbāgh; Djazzār; Ghassāl; Ḥallāḳ
merchants al-ʿAṭṭār; Baḳḳāl; Mukārī; **Tādjir**; Tammām; Thallādj; [in Suppl.] Djammāl
see also Tidjāra; *and* → FINANCE.COMMERCE.FUNCTIONS
performers Djānbāz; Ḳayna; Shāʿir.1.E; Ṭabbāl
see also al-Sīm

PROPERTY **Māl**; Milk; Taʿāwun; Waḳf; Zamīndār; [in Suppl.] ʿAḳār
see also Munāṣafa; Shufʿa; Soyūrghāl; Tiyūl; *and* → TAXATION.TAXES *and* TITHE-LANDS

PROPHETHOOD **Nubuwwa**; Rasūl; Waḥy
and → MUḤAMMAD, THE PROPHET
prophets Ādam; Alīsaʿ; Ayyūb; Hārūn b. ʿImrān; Ḥizḳīl; Hūd; Ibrāhīm; Idrīs; Ilyās; Irmiyā; ʿĪsā; Isḥāḳ; Ismāʿīl; Lūṭ; Muḥammad; Mūsā; Nūḥ; Ṣāliḥ; Shamwīl; Shaʿyā; Shīth; Shuʿayb; Yaḥyā b. Zakariyyāʾ; Yaʿḳūb; Yūnus; Yūshaʿ b. Nūn; Yūsuf; Zakariyyāʾ
see also Fatra; Ḥanẓala b. Ṣafwān; ʿIṣma; Khālid b. Sinān; Luḳmān; Mubtadaʾ.2; Zayd b. ʿAmr; *and* → MUḤAMMAD, THE PROPHET
false prophets Ḥā-Mīm; Musaylima; Sadjāḥ; Ṭulayḥa
lives of al-Kisāʾī; **Ḳiṣaṣ al-Anbiyāʾ**; al-Thaʿlabī, Aḥmad b. Muḥammad; ʿUmāra b. Wathīma; Wahb b. Munabbih; Wathīma b. Mūsā

PROVERBS **Mathal**; Tamthīl.2
see also Iyās b. Muʿāwiya; Nār; *and* → ANIMALS.AND PROVERBS; LITERATURE.PROVERBS IN
collections of Abū ʿUbayd al-Ḳāsim b. Sallām; al-ʿAskarī.ii; Ḥamza al-Iṣfahānī; al-Maydānī; Rashīd al-Dīn (Waṭwāṭ); Shināsī; al-Thaʿālibī, Abū Manṣūr ʿAbd al-Malik; al-Yūsī; al-Zamakhsharī; [in Suppl.] al-Mufaḍḍal b. Salama

PUNISHMENT **ʿAdhāb**; **ʿUḳūba**
in law Diya; Djazāʾ.ii; Ḥadd; Ḳatl.ii; Ḳiṣāṣ; Ṣalb; Taʿzīr; **ʿUḳūba**
see also ʿAbd.3.i; Kaffāra; Siyāsa.1; *and* → LAW.PENAL LAW
in theology ʿAdhāb; ʿAdhāb al-Ḳabr; Djazāʾ; Munkar wa-Nakīr
see also Ḳiyāma; Maskh
physical Falaḳa; Ṣalb
see also Radjm

Q

QATAR **Ḳaṭar**; Madjlis.4.A.xi; Maḥkama.4.ix; Ṣiḥāfa.1.(xi)
toponyms al-Dawḥa; Hādjir; al-Zubāra
see also al-ʿUdayd

QUR'AN Allāh.i; Āya; Fāṣila; Iʿdjāz; Ḳirāʾa; **al-Ḳurʾān**; Muḳaṭṭaʿāt; Muṣḥaf; Naskh; Sūra; Tafsīr; Umm al-Kitāb; [in Suppl.] Naẓm.2
see also ʿArabiyya.A.ii; Basmala; Faḍīla; Hamza; Indjīl; Iṣlāḥ.i.B.1; Khalḳ.II; Khawāṣṣ al-

Ḳur'ān; ʿUmūm wa-Khuṣūṣ; Zayd b. Thābit

commentaries Mukhtaṣar; Sharḥ.III; **Tafsīr**; Ta'wīl

see also al-Ẓāhir wa 'l-Bāṭin

in Arabic ʿAbd al-Razzāḳ al-Ḳāshānī; Abu 'l-Faḍl ʿAllāmī; Abū Ḥayyān al-Gharnāṭī; Abu 'l-Layth al-Samarḳandī; Abu 'l-Suʿūd; Abū ʿUbayda; al-ʿAskarī.ii; al-Baghawī; Baḳī b. Makhlad; al-Bayḍāwī; al-Bulḳīnī.4; al-Dāmād; al-Dārimī; Djīwan; Fakhr al-Dīn al-Rāzī; Fayḍī; Ghulām Ḥusayn Khān Ṭabāṭabā'ī; Gīsū Darāz; Gūrānī; Ibn Abi 'l-Ridjāl; Ibn ʿAdjība; Ibn Barradjān; Ibn Kathīr, ʿImād al-Dīn; Ismāʿīl Ḥaḳḳi; al-Kalbī.I; Kalīm Allāh al-Djahānābādī; Kemāl Pasha-zāde; al-Ḳurṭubī, Abū ʿAbd Allāh; al-Ḳushayrī.1; al-Maḥallī; al-Māturīdī; Mudjāhid b. Djabr al-Makkī; Mudjīr al-Dīn al-ʿUlaymī; Muḥsin-i Fayḍ-i Kāshānī; Muḳātil b. Sulaymān; al-Nīsābūrī; al-Rāghib al-Iṣfahānī; al-Rummānī; Sahl al-Tustarī; al-Shaḥḥām; al-Shahrastānī, Abu 'l-Fatḥ; al-Sharīf al-Raḍī; al-Suhrawardī, Shihāb al-Dīn Abū Ḥafṣ; al-Sulamī, Abū ʿAbd al-Raḥmān; al-Suyūṭī; al-Ṭabarī, Abū Djaʿfar; al-Ṭabrisī, Amīn al-Dīn; al-Thaʿālibī, ʿAbd al-Raḥmān; al-Thaʿlabī, Aḥmad b. Muḥammad; al-Wāḥidī; al-Yadālī; [in Suppl.] ʿAbd al-Wahhāb Bukhārī; Abu 'l-Fatḥ al-Daylamī; al-Aṣamm; al-Zamakhsharī.2; al-Zarkashī

see also ʿAbd Allāh b. al-ʿAbbās; Abū Nuʿaym al-Mulā'ī; Aḥmadiyya; al-ʿAlamī; al-Dihlawī, Shāh Walī Allāh; Djafr; Djilwatiyya; Ḥādjdjī Pasha; Hind.v.e; Ibn Masʿūd; Ḳuṭb al-Dīn Shīrāzī; al-Manār; al-Suddī; Sufyān b. ʿUyayna; al-Sulamī, ʿIzz al-Dīn; Thānesarī.3; al-Ṭūfī; Warḳā' b. ʿUmar; [in Suppl.] Saʿīd b. Djubayr

late 19th and 20th centuries al-Ālūsī.2; Aṭfiyash; Mawdūdī; Muḥammad b. Aḥmad al-Iskandarānī; Muḥammad Abū Zayd; Muḥammad Farīd Wadjdī; Sayyid Ḳuṭb; Shaltūt, Maḥmūd; [in Suppl.] Djawharī, Ṭanṭāwī

in Persian Abu 'l-Futūḥ al-Rāzī; al-Dawlatābādī; Djāmī; Kāshifī; al-Maybudī.1; Muṣannifak; al-Taftāzānī

in Turkish Aḳ Ḥiṣārī.b

in Urdu Ashraf ʿAlī

createdness of Miḥna

see also Djahmiyya; al-Zuhrī, Hārūn

readers ʿAbd Allāh b. Abī Isḥāḳ; Abū ʿAmr b. al-ʿAlā'; al-Aʿmash; ʿĀṣim; al-Dānī; Ḥamza b. Ḥabīb; Ibn ʿĀmir; Ibn Kathīr; ʿĪsā b. ʿUmar; al-Kisā'ī; Nāfiʿ al-Laythī; al-Sadjāwandī, Abū ʿAbd Allāh

see also Abu 'l-ʿĀliya al-Riyāḥī; al-Dāraḳuṭnī; Ḥafṣ b. Sulaymān; Ibn al-Djazarī; Ibn al-Faḥḥām; Ibn Mudjāhid; Ibn Shanabūdh; al-Ḳasṭallānī; Makkī; al-Malaṭī; Mudjāhid b. Djabr al-Makkī; [in Suppl.] Ibn Miḳsam

transmitters al-Yazīdī.1

reading Adā'; Ḥarf; Ḳaṭʿ; Khatma; **Ḳirā'a**; **Tadjwīd**

see also al-Shāṭibī, Abu 'l-Ḳāsim; al-Sidjistānī; Taʿawwudh; Tahadjdjud; Waṣl; Yaḥyā b. Ādam; [in Suppl.] Lafẓ.2

recitation competition [in Suppl.] Musābaḳa

recensions ʿAbd Allāh b. al-Zubayr; ʿAbd al-Malik b. Marwān; Abu 'l-Dardā'; ʿĀ'isha bint Abī Bakr; al-Ashʿarī, Abū Mūsā; ʿĀṣim; al-Dimyāṭī; al-Ḥadjdjādj b. Yūsuf; Ibn Masʿūd; Nāfiʿ al-Laythī; Ubayy b. Kaʿb

see also Abu 'l-Aswad al-Du'alī; ʿArabiyya.ii.1 *and* 2; al-Ḥuṣrī.II; Warsh; Zayd b. Thābit

stories ʿĀd; Ādam; Aṣḥāb al-Kahf; Ayyūb; Bilḳīs; Dāwūd; Djālūt; Firʿawn; Hābīl wa Ḳābīl; Ḥawwā'; Ibrāhīm; ʿĪsā; al-Iskandar; al-Khaḍir; Lūṭ; Maryam; Mūsā; Nūḥ; Sulaymān b. Dāwūd; Yūnus; Yūsuf; Zakariyyā'

see also Ḳiṣaṣ al-Anbiyā'; Shayṭān.2; al-Thaʿlabī, Aḥmad b. Muḥammad; Yāfith; *and* → BIBLE.BIBLICAL PERSONAGES

suras al-Aḥḳāf; Aṣḥāb al-Kahf; Fātiḥa; al-Fīl; Ghāshiya; Kawthar; Luḳmān; al-Muʿaw-

widhatān[i]; al-Muddaththir and al-Muzzammil; al-Musabbiḥāt; Sadjda; al-Ṣāffāt; Ṭā-Hā
see also Ḥayawān.3; **Sūra**
terms Adjr.1; Aḥkām; ʿĀlam; Amr; al-Aʿrāf; ʿAṣā; Aṣḥāb al-Kahf; Aṣḥāb al-Rass; Aṣḥāb al-Ukhdūd; Āya; Baḥīra; al-Baḥrayn; Baʿl; Barāʾa; Baraka; Barzakh; Birr; Dābba; Daʿwa; Dharra; Dīn; Djahannam; Djāhiliyya; Djanna; Djinn; Dunyā; Faḳīr; Farāʾiḍ; Fitna; Fiṭra; Furḳān; al-Ghayb; Ḥadd; Ḥaḳḳ; Ḥanīf; Hātif; Ḥawārī; Ḥayāt; Ḥidjāb; Ḥisāb; Ḥizb; Ḥudjdja; Ḥūr; Iblīs; Īlāf; Ilhām; ʿIlliyyūn; Kaffāra; Kāfir; Kalima; Ḳarīn; Ḳarya; Ḳawm; Ḳayyim; Khalḳ; Khaṭīʾa; Ḳiyāma; Kursī; Ḳuwwa.2; Lawḥ; Madjnūn; Maḳām Ibrāhīm; Milla; Millet; Miskīn; Mīthāḳ; al-Munāfiḳūn.1; Nadhīr; Nafs.I; Nār; Raḥma; Rizḳ; Rudjūʿ; Rukn; Ṣabr; Ṣadr; al-Ṣāffāt; Ṣaḥīfa; Sakīna; Salām; al-Ṣāliḥūn; Shaḳāwa; Shakk.1; Shirk; al-Ṣiddīḳ; Sidjdjīl; Sidjdjīn; Sidrat al-Muntahā; Sirādj; Ṣirāṭ; Subḥān; Sulṭān; Takhyīl.3; Umm al-Kitāb; Umm al-Ḳurā; Umma.1; Ummī.1; Waḥy; Yatīm.1; al-Zabāniyya; Zabūr; Ẓulm; [in Suppl.] Asāṭīr al-Awwalīn; Lafẓ.2; Malaʾ.1
see also Ḥikāya.I; Sabab.1; Samāʾ.1
translations Ḳurʾān.9
see also Aljamía
into English Aḥmadiyya; Pickthall
into Malay ʿAbd al-Raʾūf al-Sinkilī
into Persian al-Dihlawī, Shāh Walī Allāh
see also Khaṭṭ.ii
into Swahili Kenya (891a)
into Urdu ʿAbd al-Ḳādir Dihlawī; Djawān; Rafīʿ al-Dīn

R

RAIDS Baranta; Ghanīma; **Ghazw**
and → BEDOUINS; MILITARY.EXPEDITIONS

REBELLION **Fitna**; **Thawra**; [in Suppl.] Mārid

RECREATION Cinema; Ḳaragöz; Khayāl al-Ẓill; Masraḥ; Orta Oyunu
games Djerīd; Kharbga; Ḳimār; **Laʿib**; al-Maysir; Mukhāradja; Nard; Shaṭrandj
see also Ishāra; Kurds.iv.C.5; Maydān; *and* → ANIMALS.SPORT
sports Čawgān; Pahlawān; Zūrkhāna

REFORM Djamʿiyya; **Iṣlāḥ**
see also Baladiyya; Ḥukūma; al-Manār; *and* → WOMEN.EMANCIPATION
educational Aḥmad Djewdet Pasha; Aḥmad Khān; al-Azhar.IV; Ḥabīb Allāh Khān; Maʿārif; Münīf Pasha; Nadwat al-ʿUlamāʾ; Yücel, Ḥasan ʿAlī; [in Suppl.] al-ʿAdawī; Muḥammad ʿAbd Allāh; Sāṭiʿ al-Ḥuṣrī
see also al-Marṣafī
financial Muḥaṣṣil
land Taʿāwun
legal Medjelle; Mīrāth.2; Nikāḥ.II; Ṭalāḳ.II; Talfīḳ; Tashrīʿ; Waḳf.II.5
see also Djazāʾ.ii; Imtiyāzāt.iv; Maḥkama; [in Suppl.] Maḳāṣid al-Sharīʿa
reformers Abu 'l-Suʿūd; Aḥmad Djewdet Pasha; Küčük Saʿīd Pasha; al-Sanhūrī, ʿAbd al-Razzāḳ
see also Ileri, Djelāl Nūrī; Khayr al-Dīn Pasha
military Niẓām-ı Djedīd

numismatic → NUMISMATICS
Ottoman Tanẓīmāt
politico-religious Atatürk; Djamāl al-Dīn al-Afghānī; Ileri, Djelāl Nūrī; Ibn Bādīs; (al-)Ibrāhīmī; Ismāʿīl Ṣidķī; Ķāsim Amīn; Khayr al-Dīn Pasha; Midḥat Pasha; Muḥammad ʿAbduh; Muḥammad Bayram al-Khāmis; Nurculuk; Padri; Rashīd Riḍā; Shaltūt, Maḥmūd; al-Subkiyyūn; Ṭāhā, Maḥmūd Muḥammad; Taķī al-Dīn al-Nabhānī; [in Suppl.] ʿAbd al-Nāṣir
see also Baladiyya; Bast; Djamʿiyya; Dustūr; Ḥarbiye; Ibrāhīm Müteferriķa; al-Ikhwān al-Muslimūn; Iṣlāḥ; Mappila.5.ii; Salafiyya; Shaʿb; al-Shawkānī; Tadjdīd; Taķrīb; [in Suppl.] Abu ʾl-ʿAzāʾim; *and* → POLITICS
militant al-Bannāʾ; Fidāʾiyyān-i Islām; Ḥamāliyya; Ibn Bādīs; al-Ikhwān al-Muslimūn; Mawdūdī; Sayyid Ķuṭb; al-Takfīr wa ʾl-Hidjra; Taṭarruf; **Uṣūliyya**.2; ʿUthmān b. Fūdī
see also Ibn al-Muwaķķit; Mudjāhid; [in Suppl.] al-Djanbīhī

RELIGION ʿAķīda; **Dīn**; al-Milal waʾl-Niḥal; Milla; Millet.1
see also Ḥanīf; Tawḥīd; Umma; *and* → BAHAIS; BUDDHISM; CHRISTIANITY; DRUZES; ISLAM; JUDAISM; ZOROASTRIANS
dualism Dayṣāniyya; Mānī; Mazdak; **Thanawiyya**; Zindīķ
see also Īrān.vi; Kumūn; al-Naẓẓām
pantheism ʿAmr b. Luḥayy; Djāhiliyya; Hindū; Kaʿba.V
see also Ḥarīriyya; Ḥadjdj.i; Ibn al-ʿArabī; Ibn al-ʿArīf; Kāfiristān; Kamāl Khudjandī; *and* → IDOLATRY; PRE-ISLAM.GODS
popular → ISLAM.POPULAR BELIEFS
religious communities Bābīs; Bahāʾīs; Djayn; Durūz; Hindū; Islām; Madjūs; Naṣārā; Ṣābiʾ; Ṣābiʾa; al-Sāmira; Sikhs; Sumaniyya; Yahūd; Yazīdī; Zindīķ
see also al-Barāmika.1; Ibāḥatiya; Kitāb al-Djilwa; al-Milal waʾl-Niḥal; Millet; Nānak; al-Shahrastānī, Abu ʾl-Fatḥ; *and* → BAHAIS; BUDDHISM; CHRISTIANITY; DRUZES; INDIA.RELIGION; ISLAM; JUDAISM; SECTS; ZOROASTRIANS

RHETORIC Badīʿ; **Balāgha**; **Bayān**; Faṣāḥa; Ḥaķīķa.1; Ibtidāʾ; Idjāza; Iķtibās; Intihāʾ; Istiʿāra; Kināya; al-Maʿānī wa ʾl-Bayān; Madjāz; Mubālagha; Muķābala.3; Muwāraba; Muzāwadja; Muzdawidj; Ramz.1; Taʿadjdjub; Tadjnīs; Taḍmīn; Takhyīl.4; Tamthīl.2; Tarṣīʿ; Tashbīh; Tawriya; Ṭibāķ
see also Ishāra
treatises on al-ʿAskarī.ii; Ḥāzim; Ibn al-Muʿtazz; al-Ķazwīnī (Khaṭīb Dimashķ); al-Rādūyānī; Rashīd al-Dīn Waṭwāṭ; al-Sakkākī; al-Sidjilmāsī; Yaḥyā b. Ḥamza al-ʿAlawī; [in Suppl.] al-Djurdjānī; Ibn Wahb; al-Zandjānī

RHYME **Ķāfiya**; Luzūm mā lā yalzam
and → LITERATURE.POETRY; METRICS

RITUALS ʿAķīķa; ʿAnṣāra; ʿĀshūrāʾ; Khitān; Rawḍa-khʷānī; [in Suppl.] Ramy al-Djimār
see also Bakkāʾ; Ḥammām; al-Maghrib.VI; Zār; [in Suppl.] Dam; *and* → CUSTOMS; ISLAM.FIVE PILLARS OF ISLAM *and* POPULAR BELIEFS

RIVERS **Nahr**
see also Maʾṣir; *and* → NAVIGATION
waters al-ʿAḍaym; ʿAfrīn; Alindjaķ; al-ʿAlķamī; Amū Daryā; al-ʿĀṣī; Atbara; Atrek; Baḥr al-Ghazāl.1; Baradā; Čaghān-rūd; Congo; Čoruh; Ču; Darʿa; Dawʿan; Dehās; Didjla; Diyālā; Djamnā; Djayḥān; al-Furāt; Gangā; Gediz Čayi̊; Göksu; al-Ḥamma; Harī Rūd;

Ibruh; Ili; Isly; Itil; Kābul.1; Karkha; Kārūn; Khābūr; Khalkha; al-Khāzir; Ḳîzîl-irmāḳ; Ḳîzîl-üzen; Ḳuban; Ḳunduz; Kur; Kurram; Lamas-ṣū; Mānd; Menderes; Merič; Mihrān; al-Mudawwar; Nahr Abī Fuṭrus; Niger; al-Nīl; Ob; Orkhon; Özi; al-Rass; Safīd Rūd; Sakarya; Sandja; Sayḥān; Shaṭṭ al-ʿArab; Shebelle; Sîr Daryā; Tādjuh; Ṭarāz; Tarim; Terek; Ṭuna; Turgay; al-Urdunn.1; (al-)Wādī al-Kabīr; Wādī Yāna; Wakhsh; Wardar; Yarmūk.1; Yayîḳ; Yeshil Irmak; al-Zāb; Zarafshān; Zāyanda-Rūd; Zhōb; [in Suppl.] Gūmāl; Irtish

see also Hind.i.j; ʿĪsā, Nahr; Urmiya.2; Zabadānī; *and* → *the section Physical Geography under individual countries*

ROMANIA Boghdān; Dobrudja; Eflāḳ; Erdel; Isakča
see also Budjāḳ; Muslimūn.1.B.2; [in Suppl.] Ḳantimīr, Demetrius
toponyms
districts Deli-Orman
islands Ada Ḳalʿe
towns Babadaghî; Bender; Bükresh; Ibrail; Köstendje; Medjīdiyye; Nagyvárad; Temeshwār; [in Suppl.] Yash

RUSSIA → EUROPE.EASTERN EUROPE

S

SACRED PLACES Abū Ḳubays; al-Ḥaram al-Sharīf; Ḥudjra; Kaʿba; Karbalāʾ; Kāẓimayn; al-Khalīl; al-Ḳuds.II; al-Madīna; Makka; al-Muḳaṭṭam; al-Nadjaf; Ṭūbā; Zamzam; [in Suppl.] Ḳadamgāh
see also Ḥawṭa; Ḥimā; Ḳāsiyūn; Mawlāy Idrīs; Mudjāwir; Shāh ʿAbd al-ʿAẓīm al-Ḥasanī; Shayba; Walī; *and* → ARCHITECTURE.MONUMENTS; SAINTHOOD
for Hindus, see Allāhābād; Buxar; Djūnāgaṛh; Dwārkā; Ganga; Ḥasan Abdāl; Sūrat; Udjdjayn
pilgrimage to **Ziyāra**

SACRIFICES ʿAḳīḳa; ʿAtīra; Baliyya; Dhabīḥa; Fidya; Hady; Ḳurbān; Shiʿār.2 *and* 3
see also Ibil; ʿĪd al-Aḍḥā; Kaffāra; Nadhr; [in Suppl.] Dam

SAINTHOOD Mawlid
see also ʿAbābda; Mawlā.I; Ziyāra; *and* → CHRISTIANITY; HAGIOGRAPHY; MYSTICISM
saints **Walī**
see also Karāma; Ziyāra; *and* → SACRED PLACES
African Shaykh Ḥusayn
see also Ziyāra.9
Arabic Aḥmad b. ʿĪsā; Aḥmad al-Badawī; Nafīsa
see also Ḳunā; Ziyāra.1 *and* 2; *and* → MYSTICISM.MYSTICS
North African Abū Muḥammad Ṣāliḥ; Abū Yaʿazzā; ʿĀʾisha al-Mannūbiyya; al-Bādisī.1; al-Daḳḳāḳ; al-Djazūlī, Abū ʿAbd Allāh; Ḥmād u-Mūsā; Ibn ʿArūs; al-Ḳabbāb; Ḳaddūr al-ʿAlamī; al-Khaṣāṣī; Muḥriz b. Khalaf; al-Sabtī; al-Shāwī; [in Suppl.] Ḥamādisha
see also al-Maghrib.VI; Sabʿatu Ridjāl; Walī.2; Ziyāra.4; *and* → MYSTICISM.MYSTICS
Central Asian Aḥmad Yasawī; Uways al-Ḳaranī; Zangī Āta
see also Walī.5; Ziyāra.6; *and* → MYSTICISM.MYSTICS
Indian Abū ʿAlī Ḳalandar; Ashraf Djahāngīr; Badīʿ al-Dīn; Badr; Bahāʾ al-Dīn Zakariyyā;

Čishtī; Farīd al-Dīn Masʿūd "Gandj-i Shakar"; Ghāzī Miyān; Gīsū Darāz; Imām Shāh; Khʷādja Khiḍr; Maghribī; Makhdūm al-Mulk Manīrī; Masʿūd; Niẓām al-Dīn Awliyāʾ; Nūr Ḳuṭb al-ʿĀlam; Ratan; Shāh Muḥammad b. ʿAbd Aḥmad; [in Suppl.] Bābā Nūr al-Dīn Rishī; Gadāʾī Kambō; Gangōhī; Ḥamīd al-Dīn Ḳāḍī Nāgawrī; Ḥamīd al-Dīn Ṣūfī Nāgawrī Siwālī; Kanbō

see also Ḥasan Abdāl; Pāk Pātan; Walī.6; Ziyāra.7; *and* → MYSTICISM.MYSTICS

Indonesian Ziyāra.8

and → MYSTICISM.MYSTICS

Persian ʿAlī al-Hamadānī; Bābā-Ṭāhir

see also Ziyāra.5; *and* → MYSTICISM.MYSTICS

Southeast Asian and Chinese Walī.7 *and* 8

Turkish Akhī Ewrān; Emīr Sulṭān; Ḥādjdjī Bayrām Walī; Ḥakīm Ata; Ḳoyun Baba; Merkez; Ṣarï Ṣalṭūḳ Dede

see also Walī.4; Ziyāra.6; *and* → MYSTICISM.MYSTICS

terms Abdāl; Ilhām

SAUDI ARABIA (Djazīrat) al-ʿArab; Djarīda.i.A; Djāmiʿa; Dustūr.vii; al-Hidjar; al-Ikhwān; Madjlis.4.A.viii; Maḥkama.4.vii; Ṣiḥāfa.1.(viii); **al-Suʿūdiyya, al-Mamlaka al-ʿArabiyya**; Wahhābiyya

see also Bā ʿAlawī; Badw; Baladiyya.2; Barakāt; Makka; [in Suppl.] Demography.III; *and* → PRE-ISLAM.IN ARABIAN PENINSULA; TRIBES.ARABIAN PENINSULA

before Islam → PRE-ISLAM.IN ARABIAN PENINSULA

dynasties Hāshimids (2x); Rashīd, Āl; Suʿūd, Āl

and → DYNASTIES.ARABIAN PENINSULA

historians of al-Azraḳī; Daḥlān; al-Fāḳihī; al-Fāsī; Ibn Fahd; Ibn Manda; Ibn al-Mudjāwir; Ibn al-Nadjdjār; al-Samhūdī

see also al-Diyārbakrī

physical geography Nadjd.1

deserts al-Aḥḳāf; al-Dahnāʾ; Nafūd; al-Rubʿ al-Khālī

see also Badw.II; Ḥarra

mountains Djabala; Ḥirāʾ; Ḥufāsh; Raḍwā; al-Sarāt; Thabīr; al-Ṭuwayḳ

see also Adjaʾ and Salmā

plains ʿArafa; al-Dibdiba; al-Ṣammān

wadis al-ʿAtk; al-Bāṭin; Bayḥān; Bayḥān al-Ḳaṣāb; Djayzān; Fāʾw; Ḥamḍ, Wādī al-; al-Rumma; al-Sahbāʾ; Sirḥān; Tabāla; Turaba.1; Wādī Ḥanīfa

waters Dawʿan

population → TRIBES.ARABIAN PENINSULA

toponyms

and → *the section Physical Geography above*

ancient Badr; al-Djār; Fadak; al-Ḥidjr; al-Ḥudaybiya; Ḳurḥ; Madyan Shuʿayb; al-Rabadha; al-Thaʿlabiyya; Wādī 'l-Ḳurā

see also Fāʾw

present-day

districts al-Aflādj; al-Djawf; al-Ḳaṣīm; al-Khardj

islands Farasān

oases al-Dirʿiyya; Dūmat al-Djandal; al-Ḥasā; al-Khurma; al-ʿUyayna

regions ʿAsīr; Bayḥān; al-Ḥādina; Ḥaly; al-Ḥawṭa; al-Ḥidjāz; Ḳurayyāt al-Milḥ; Nadjd; Nafūd; Raʾs (al-)Tannūra; al-Rubʿ al-Khālī; Tihāma

towns Abhā; Abḳayḳ; Abū ʿArīsh; Burayda; al-Dammām; al-Djawf; Djayzān; al-Djubayl; al-Djubayla; Djudda; Fakhkh; Ghāmid; Ḥāyil; al-Hufūf; Ḥuraymilā; Ḳarya al-Suflā; Ḳarya al-ʿUlyā; al-Ḳaṣāb; al-Ḳaṭīf; Khamīs Mushayṭ; Khaybar;

al-Khubar; al-Ḳunfudha; al-Madīna; Makka; Minā; al-Mubarraz; Nadjrān; Rābigh; al-Riyāḍ; Tabāla; Tabūk; al-Ṭā'if; Taymā'; Turaba.2 *and* 3; al-ʿUlā; ʿUnayza; al-Yamāma; Yanbuʿ; (al-)Ẓahrān; [in Suppl.] Fayd; Ṣabyā
see also (Djazīrat) al-ʿArab; al-ʿĀriḍ; Bīsha; Ḍariyya

SCIENCE **ʿIlm**; Mawsūʿa
see also Ibn Abī Uṣaybīʿa; Shumayyil, Shiblī; [in Suppl.] al-Bustānī; Ibn al-Akfānī.3; Ibn Farīghūn; *and* → ALCHEMY; ASTROLOGY; ASTRONOMY; BOTANY; MATHEMATICS; MECHANICS; MEDICINE; OPTICS; PHARMACOLOGY; ZOOLOGY

SECTS ʿAdjārida; Ahl-i Ḥadīth; Ahl-i Ḥaḳḳ; Aḥmadiyya; ʿAlids; Azāriḳa; al-Badjalī; Baḳliyya; Bih'āfrīd b. Farwardīn; Bohorās; Burghūthiyya; Djabriyya; Djahmiyya; al-Djanāḥiyya; al-Djārūdiyya; Durūz; Farā'iḍiyya; Ghurābiyya; Ḥarīriyya; Ḥashīshiyya; Ḥulmāniyya; Ḥurūfiyya; al-Ibāḍiyya; Ḳarmaṭī; Karrāmiyya; Kaysāniyya; al-Khalafiyya; Khāridjites; Khashabiyya; Khaṭṭābiyya; Khōdja; Khūbmesīḥīs; Khurramiyya; Kuraybiyya; Mahdawīs; Manṣūriyya; al-Mughīriyya; Muḥammadiyya; Mukhammisa; Muṭarrifiyya; al-Muʿtazila; Nadjadāt; Nāwūsiyya; al-Nukkār; Nuḳṭawiyya; Nūrbakhshiyya; Nuṣayriyya; al-Rāwandiyya; Rawshaniyya; Salmāniyya; Ṣārliyya; Satpanthīs; Shabak; Shābāshiyya; Shaykhiyya; Shumayṭiyya; Ṣufriyya; Tablīghī Djamāʿat; ʿUlyā'iyya; ʿUthmāniyya; Yazīdī; [in Suppl.] Dhikrīs; Pīrpanthī
see also Abu 'l-Maʿālī; ʿAlī Ilāhī; Bābā'ī; Bābīs; Bāyazīd Anṣārī; Bīsharʿ; Dahriyya; al-Dhammiyya; Dīn-i Ilāhī; Ghassāniyya; Ghulāt; Ḥā-Mīm; Imām Shāh; ʿIrāḳ.vi; Kasrawī Tabrīzī; al-Kayyāl; Kāẓim Rashtī; Ḳizil-bāsh; al-Malaṭī; Mazdak; Mudjtahid.III; Sālimiyya; Sulṭān Sehāk; *and* → MYSTICISM.ORDERS

Alids ʿAbd Allāh b. Muʿāwiya; Abū ʿAbd Allāh Yaʿḳūb; Abu 'l-Aswad al-Du'alī; Abū Hāshim; Abū Nuʿaym al-Mulā'ī; Abū Salāma al-Khallāl; Abu 'l-Sarāyā al-Shaybānī; ʿAlī b. Muḥammad al-Zandjī; **ʿAlids**; al-Djawwānī; Hāni' b. ʿUrwa al-Murādī; al-Ḥasan b. Zayd b. Muḥammad; Ḥasan al-Uṭrūsh; Ḥudjr; al-Ḥusayn b. ʿAlī, Ṣāḥib Fakhkh; Ibrāhīm b. al-Ashtar; Khidāsh; Muḥammad b. ʿAbd Allāh (al-Nafs al-Zakiyya); al-Mukhtār b. Abī ʿUbayd; Muslim b. ʿAḳīl b. Abī Ṭālib; Sulaym b. Ḳays; Sulaymān b. Ṣurad; al-Ukhayḍir, Banū; Yaḥyā b. ʿAbd Allāh; Yaḥyā b. Zayd; Zayd b. ʿAlī b. al-Ḥusayn
see also Dhu 'l-Faḳār; al-Djanāḥiyya; al-Djārūdiyya; Ghadīr Khumm; al-Ma'mūn; Sharīf; Zaynab bt. ʿAbd Allāh al-Maḥḍ; [in Suppl.] al-Nadjāshī; *and* → SHIITES

Bābism Bāb; **Bābīs**; Kāshānī; Ḳurrat al-ʿAyn; Maẓhar; Muḥammad ʿAlī Bārfurūshī; Muḥammad ʿAlī Zandjānī; Muḥammad Ḥusayn Bushrū'ī; Ṣubḥ-i Azal
see also al-Aḥsā'ī; Mudjtahid.III; Nuḳṭat al-Kāf; al-Sābiḳūn

Druzes → DRUZES

Hindu Barāhima; Ibāḥatiya; Nānak; [in Suppl.] Pīrpanthī

Ibāḍīs ʿAbd al-ʿAzīz b. al-Ḥādjdj Ibrāhīm; Abū Ghānim al-Khurāsānī; Abū Ḥafṣ ʿUmar b. Djamīʿ; Abū Ḥātim al-Malzūzī (*and* al-Malzūzī); Abu 'l-Khaṭṭāb al-Maʿāfirī; Abū Muḥammad b. Baraka; Abu 'l-Mu'thir al-Bahlawī; Abū Zakariyyā' al-Djanāwunī; Abū Zakariyyā' al-Wardjlānī; Aṭfiyāsh; al-Barrādī; al-Bughṭūrī; al-Dardjīnī; Djābir b. Zayd; al-Djayṭālī; al-Djulandā; **al-Ibāḍiyya**; Ibn Baraka; Ibn Djaʿfar; al-Irdjānī; al-Lawātī; Maḥbūb b. al-Raḥīl al-ʿAbdī; al-Mazātī; al-Nafūsī; al-Shammākhī al-Īfranī; al-Tanāwutī; al-Wisyānī; [in Suppl.] Abū ʿAmmār; al-Ḥārithī; Ṭālib al-Ḥaḳḳ
see also ʿAwāmir; Azd; Ḥalḳa; al-Khalafiyya; (Banū) Kharūṣ; *and* → DYNASTIES.SPAIN AND NORTH AFRICA.RUSTAMIDS; LAW; SECTS.KHARIDJITES

historians of Abu 'l-Mu'thir al-Bahlawī; Abū Zakariyyā' al-Wardjlānī; al-Barrādī; al-Bughṭūrī; al-Dardjīnī; Ibn al-Ṣaghīr; Ibn Salām; al-Lawātī; Maḥbūb b. al-Raḥīl al-ʿAbdī; al-Mazātī; al-Sālimī
see also al-Nafūsī

Jewish → JUDAISM
Kharidjites Abū Bayhas; Abū Fudayk; Abū Yazīd al-Nukkārī; al-Ḍaḥḥāk b. Ḳays al-Shaybānī; Ḥurḳūṣ b. Zuhayr al-Saʿdī; ʿImrān b. Ḥiṭṭān; Ḳaṭarī b. al-Fudjāʾa; **Khāridjites**; Ḳurrāʾ; Ḳuʿūd; Mirdās b. Udayya; Nāfiʿ b. al-Azraḳ; al-Nukkār; Shabīb b. Yazīd; ʿUbayd Allāh b. Bashīr; al-Walīd b. Ṭarīf
see also ʿAdjārida; Azāriḳa; Ḥarūrāʾ; al-Ibāḍiyya; Ibn Muldjam; Imāma; Istiʿrāḍ; al-Manṣūr bi ʾllāh; Nadjadāt; Ṣufriyya; al-Ṭirimmāḥ; ʿUbayd Allāh b. Ziyād; [in Suppl.] al-Kaff
Shiite → SHIITES

SEDENTARISM Sārt; [in Suppl.] **Iskān**
see also Shaʿb.1; *and* → ARCHITECTURE.URBAN; GEOGRAPHY.URBAN

SENEGAL Djolof; **Senegal**
see also Murīdiyya
physical geography Senegal.1
toponyms Ṭūbā; [in Suppl.] Dakar

SEXUALITY ʿAzl; Bāh; Djins; Khitān; Liwāṭ; Siḥāḳ; [in Suppl.] Bighāʾ; Muḳawwiyāt
see also Djanāba; Khāṣī; Tanẓīm al-Nasl; *and* → ADULTERY; CIRCUMCISION; LOVE.EROTIC
treatises on al-Tīfāshī

SHIITES ʿAbd Allāh b. Sabaʾ; ʿAlids; Ghulāt; Imāma; Ismāʿīliyya; Ithnā ʿAshariyya; Sabʿiyya; **Shīʿa**; Taḳiyya; Wilāya.2; Zaydiyya
see also Abu ʾl-Sarāyā al-Shaybānī; ʿAlī b. Abī Ṭālib; ʿAlī Mardān; Madjlis.3; Taʿziya; [in Suppl.] Batriyya; *and* → SHIITES.SECTS
branches Ismāʿīliyya; Ithnā ʿAshariyya; Ḳarmaṭī; Nizāriyya; Zaydiyya
see also Hind.v.d; Imāma; Sabʿiyya; *and* → SHIITES.SECTS
Carmathians (Djazīrat) al-ʿArab.vii.2; al-Djannābī, Abū Saʿīd; al-Djannābī, Abū Ṭāhir; Ḥamdān Ḳarmaṭ; al-Ḥasan al-Aʿṣam; **Ḳarmaṭī**
see also ʿAbdān; al-Baḥrayn; Baḳliyya; Daʿwa; Shābāshiyya
Ismāʿīliyya ʿAbd Allāh b. Maymūn; Abū ʿAbd Allāh al-Shīʿī; Abu ʾl-Khattāb al-Asadī; Allāh.iii.1; (Djazīrat) al-ʿArab.vii.2; Bāb; Bāṭiniyya; Dāʿī; Daʿwa; Fāṭimids; Ḥaḳāʾiḳ; Hind.v.d; Ibn ʿAttāsh; Ikhwān al-Ṣafāʾ; Imāma; **Ismāʿīliyya**; Lanbasar; Madjlis.2; al-Mahdī ʿUbayd Allāh; Malāʾika.2; Manṣūr al-Yaman; Maymūn-diz; Sabʿiyya; Shahriyār b. al-Ḥasan; al-Ṭayyibiyya; Yām; Zakarawayh b. Mihrawayh; [in Suppl.] Dawr; Satr
see also Ḥawwāʾ; Ikhlāṣ; Maṣyād; Sabʿ; Salamiyya; Ṣulayḥids; Umm al-Kitāb.2; al-Ẓāhir wa ʾl-Bāṭin; [in Suppl.] Pīrpanthī; *and* → CALIPHATE.FĀṬIMIDS; SHIITES.IMAMS
authors Abū Ḥātim al-Rāzī; Abū Yaʿḳūb al-Sidjzī; al-Kirmānī; al-Muʾayyad fi ʾl-Dīn; al-Nasafī.1; Nāṣir-i Khusraw; [in Suppl.] Djaʿfar b. Manṣūr al-Yaman
and → *the sections Mustaʿlī-Ṭayyibīs and Nizārīs below*
Mustaʿlī-Ṭayyibīs Bohorās; al-Ḥāmidī; Luḳmāndjī; al-Makramī; Makramids; Muḥammad b. Ṭāhir al-Ḥārithī; Shaykh Ādam; Sulaymān b. Ḥasan; Sulaymānīs; Ṭāhir Sayf al-Dīn; al-Ṭayyibiyya; [in Suppl.] ʿAlī b. Ḥanẓala b. Abī Sālim; ʿAlī b. Muḥammad b. Djaʿfar; Amīndjī b. Djalāl b. Ḥasan; Ḥasan b. Nūḥ; Idrīs b. al-Ḥasan
see also Ismāʿīliyya
Nizārīs Agha Khān; Fidāʾī; Khōdja; Maḥallātī; Nizār b. al-Mustanṣir; **Nizāriyya**; Pīr Ṣadr al-Dīn; Pīr Shams; Rāshid al-Dīn Sinān; Sabz ʿAlī; Shāh Ṭāhir; al-Shahrastānī, Abu ʾl-Fatḥ; Shams-al-Dīn Muḥammad; Shihāb al-Dīn al-Ḥusaynī;

al-Ṭūsī, Naṣīr al-Dīn; [in Suppl.] Khayrkhʷāh-i Harātī
see also Sarkār Āḳā; Satpanthīs
of Alamūt Alamūt.ii; Buzurg-ummīd; Ḥasan-i Ṣabbāḥ; Ḥashīshiyya; Nūr al-Dīn Muḥammad II; Rukn al-Dīn Khurshāh; [in Suppl.] Muḥammad III b. Ḥasan
see also Fidāʾī

Sevener **Sabʿiyya**
see also Sabʿ

Twelver Imāma; **Ithnā ʿAshariyya**; Mudjtahid.II; Mutawālī; al-Rāfiḍa; Uṣūliyya.1; [in Suppl.] Akhbāriyya
see also Buwayhids; al-Ẓāhir wa ʾl-Bāṭin; *and* → *the sections Imams, Jurists and Theologians below*

Zaydiyya al-Djārūdiyya; Muṭarrifiyya; **Zaydiyya**; [in Suppl.] Batriyya
see also Imāma; Rassids; *and* → DYNASTIES.ARABIAN PENINSULA.ZAYDĪS
scholars al-Ḥasan b. Ṣāliḥ b. Ḥayy al-Kūfī; Ibn Abi ʾl-Ridjāl; al-Rassī; Sulaymān b. Djarīr al-Raḳḳī; Yaḥyā b. Ḥamza al-ʿAlawī; Zayd b. ʿAlī b. al-Ḥusayn; [in Suppl.] Abu ʾl-Barakāt; Abu ʾl-Fatḥ al-Daylamī; Aḥmad b. ʿĪsā; Djaʿfar b. Abī Yaḥyā; al-Ḥākim al-Djushamī
for Zaydī imams of Yemen → DYNASTIES.ARABIAN PENINSULA.ZAYDĪS
for Zaydī imams of the Caspian, see al-Ḥasan b. Zayd b. Muḥammad; Ḥasan al-Uṭrūsh; Muḥammad b. Zayd; al-Nāṣir li-Dīn Allāh.I; al-Thāʾir fi ʾllāh; Yaḥyā b. ʿAbd Allāh; Yaḥyā b. Zayd; **Zaydiyya**.2
for others, see Ibn Ṭabāṭabā

doctrines and institutions Bāṭiniyya; Djafr; Ḳāʾim Āl Muḥammad; Khalḳ.VII; Madjlis.2 *and* 3; al-Mahdī; Malāʾika.2; Mardjaʿ-i Taḳlīd; Maẓhar; Maẓlūm; Mudjtahid.II; Mutʿa.V; Radjʿa; Safīr.1; Tanāsukh.2; Taʾwīl; al-Ẓāhir wa ʾl-Bāṭin; [in Suppl.] Āyatullāh
see also Adhān; Ahl al-Bayt; ʿAḳīda; Bāb; Ghayba; Ḥudjdja; Imāma; ʿIlm al-Ridjāl; Imām-bārā; Imāmzāda; Mollā; Umm al-Kitāb.2; Ziyāra.1.a *and* 5; *and* → THEOLOGY. TERMS.SHIITE

dynasties Buwayhids; Fāṭimids; Ṣafawids; Zaydiyya.3
see also Mushaʿshaʿ; al-Ukhayḍir, Banū

imams ʿAlī b. Abī Ṭālib; ʿAlī al-Riḍā; al-ʿAskarī; Djaʿfar al-Ṣādiḳ; (al-)Ḥasan b. ʿAlī b. Abī Ṭālib; (al-)Ḥusayn b. ʿAlī b. Abī Ṭālib; Muḥammad b. ʿAlī al-Riḍā; Muḥammad b. ʿAlī (al-Bāḳir); Muḥammad al-Ḳāʾim; Mūsā al-Kāẓim; Zayn al-ʿĀbidīn; [in Suppl.] Muḥammad b. Ismāʿīl al-Maymūn
see also Bāb; Ghayba; Imāmzāda; Malāʾika.2; Maẓlūm; Riḍā.2; Safīr.1

jurists al-ʿĀmilī; al-Dāmād; al-Ḥillī.1 *and* 2; al-Ḥurr al-ʿĀmilī; Ibn Bābawayh(i); Ibn Shahrāshūb; al-Karakī; Kāshānī, Āyatullāh; Kāshif al-Ghiṭāʾ; Khʷānsārī, Sayyid Mīrzā; Khʷānsārī, Sayyid Muḥammad; Khiyābānī, Shaykh Muḥammad; Khurāsānī; al-Kulaynī, Abū Djaʿfar Muḥammad; Madjlisī; Madjlisī-yi Awwal; al-Māmaḳānī; al-Mufīd; Muḥammad b. Makkī; al-Murtaḍā; Muṭahharī; Nāʾīnī; al-Shahīd al-Thānī; Sharaf al-Dīn; Sharīʿatmadārī; Shīrāzī; al-Ṭabrisī, Abū Manṣūr; al-Ṭabrisī, Amīn al-Dīn; Ṭabrisī; al-Ṭūsī, Muḥammad b. al-Ḥasan; [in Suppl.] Āḳā Nadjafī; Anṣārī; Bihbihānī; Burūdjirdī; Fayḍ-i Kāshānī; Ḥāʾirī; Ibn Abī Djumhūr al-Aḥsāʾī; al-Ḳaṭīfī; Khumaynī; Mūsā al-Ṣadr
see also ʿĀḳila; Mardjaʿ-i Taḳlīd; Mollā; Mudjtahid.II; Mutʿa.V; Uṣūliyya.1; [in Suppl.] Akhbāriyya

places of pilgrimage Karbalāʾ; Kāẓimayn; al-Nadjaf; Sāmarrāʾ; [in Suppl.] ʿAtabāt; Ḳadamgāh; Mashhad.3
see also Shāh ʿAbd al-ʿAẓīm al-Ḥasanī; Ziyāra.1.a *and* 5

rituals Rawḍa-khʷānī

sects Ahl-i Ḥaḳḳ; ʿAlids; Baḳliyya; Bohorās; Djābir b. Ḥayyān; al-Djanāḥiyya; al-Djārūdiyya; Ghurābiyya; Ḥurūfiyya; Ibāḥa.II; Kaysāniyya; Khashabiyya; Khaṭṭābiyya; Khōdja;

Khurramiyya; Kuraybiyya; Manṣūriyya; al-Mughīriyya; Muḥammadiyya; Mukhammisa; Muṭarrifiyya; al-Muʿtazila; Nāwūsiyya; Nūrbakhshiyya; Nuṣayriyya; al-Rāfiḍa; al-Rāwandiyya; Salmāniyya; Satpanthīs; Shaykhiyya; Shumayṭiyya; Ṭāwūsiyya; ʿUlyāʾiyya; al-Wāḳifa; [in Suppl.] Kāmiliyya
see also ʿAbd Allāh b. Sabaʾ; Bāṭiniyya; Bayān b. Samʿān al-Tamīmī; Bektāshiyya; Ghulāt; Hind.v.d; Imām Shāh; Ḳaṭʿ; al-Kayyāl; Kāẓim Rashtī; Ḳîzîl-bāsh; Mudjtahid.III; Mushaʿshaʿ; Tawwābūn; [in Suppl.] Ibn Warsand; *and* → BAHAIS; DRUZES; SECTS.ʿALIDS

Kaysāniyya Abū Hāshim; Kaysān; **Kaysāniyya**
see also al-Sayyid al-Ḥimyarī

Khaṭṭābiyya Abu ʾl-Khaṭṭāb al-Asadī; Bashshār al-Shaʿīrī; Bazīgh b. Mūsā; **Khaṭṭābiyya**
see also Mukhammisa; al-Ṣāmit

Khurramiyya Bābak; [in Suppl.] Bādhām

Mukhammisa **Mukhammisa**
see also al-Muḥassin b. ʿAlī

Shaykhism al-Aḥsāʾī; Rashtī, Sayyid Kāẓim; **Shaykhiyya**

terms → THEOLOGY.TERMS.SHIITE

theologians al-Dāmād; al-Ḥillī; Hishām b. al-Ḥakam; al-Ḥurr al-ʿĀmilī; Ibn Bābawayh(i); Ibn Shahrāshūb; al-Karakī; Kāshif al-Ghiṭāʾ; Khʷānsārī, Sayyid Mīrzā; al-Kulaynī, Abū Djaʿfar Muḥammad; Lāhīdjī.2; Mīr Lawḥī; al-Mufīd; Mullā Ṣadrā Shīrāzī; al-Nasafī.1; Shayṭān al-Ṭāḳ; Ṭabrisī; al-Thaḳafī, Ibrāhīm; al-Ṭūsī, Muḥammad b. al-Ḥasan; al-Ṭūsī, Naṣīr al-Dīn; [in Suppl.] Akhbāriyya; Ibn Abī Djumhūr al-Aḥsāʾī; Ibn Mītham
see also al-ʿAyyāshī; Ḥudjdja; Imāma; Khalḳ.VII; Mollā; Sharīʿatī, ʿAlī; *and* → *the section Jurists above*

traditionists → LITERATURE.TRADITION-LITERATURE.TRADITIONISTS.SHIITES

SIBERIA **Sibīr**

physical geography
waters Ob; [in Suppl.] Irtish
see also Tobol

population Bukhārlîk; Tobol

toponyms → EUROPE.EASTERN EUROPE

SICILY Benavert; Kalbids; **Ṣiḳilliya**
see also Aghlabids.iii; Asad b. al-Furāt; Fāṭimids; Ṭarī

local rulers Ibn al-Ḥawwās; Ibn al-Thumna

poets Ibn Ḥamdīs; Ibn al-Khayyāṭ

scholars Ibn al-Birr; Ibn al-Ḳaṭṭāʿ; Ibn Makkī
see also al-Idrīsī

toponyms Balarm; Benavent; Djirdjent; Ḳaṣryānnih; Siraḳūsa
see also al-Khāliṣa

SLAVERY ʿ**Abd**; Ghulām; Ḳayna; Khāṣī; Mamlūk; Mawlā; al-Ṣaḳāliba; Umm al-Walad
see also Ḥabash.i; Ḥabshī; Hausa; ʿIdda.5; Istibrāʾ; Khādim; Ḳul; Maṭmūra; Sidi; [in Suppl.] Nafaḳa; *and* → MUSIC.SONG.SINGERS

manumission ʿAbd.3.j; ʿItḳnāme; Tadbīr.2

slave revolt Zandj.2

SOMALIA Ṣiḥāfa.1.(xv); **Somali**
see also Ḥabesh; Muḥammad b. ʿAbd Allāh Ḥassān; Ogādēn; *and* → AFRICA.EAST AFRICA

physical geography Somali.2

religious orders Ṣāliḥiyya
see also Somali.4
toponyms
regions Guardafui
see also Ogādēn
towns Barawa; Berberā; Hargeisa; Maḳdishū; Merka; Shungwaya; Zaylaʿ

SOUTH(-EAST) ASIA → ASIA

SOVIET UNION → CAUCASUS; CENTRAL ASIA.FORMER SOVIET UNION; COMMUNISM; EUROPE.EASTERN EUROPE; SIBERIA

SPAIN Aljamía; Almogávares; al-Burt; al-Bushārrāt; Moriscos
see also Ibn al-Ḳiṭṭ; Ifni; al-ʿIḳāb; *and* → ANDALUSIA; DYNASTIES.SPAIN AND NORTH AFRICA
physical geography al-Andalus.ii *and* iii.2
see also Wādī.3
mountains al-Shārāt
waters al-Ḥamma; Ibruh; al-Mudawwar; Shaḳūra; Tādjuh; (al-)Wādī al-Kabīr; Wādī Yāna; [in Suppl.] Araghūn; Wādī Lakku
toponyms
ancient Barbashturu; Bulāy; Ḳasṭīliya.1; al-Madīna al-Zāhira; Shadūna; Shaḳunda; Shaḳūra; Shantabariyya; Tākurunnā; Ṭalabīra; Tudmīr; [in Suppl.] Āfrāg; Balyūnash
see also Rayya
present-day
islands al-Djazāʾir al-Khālida; Mayūrḳa; Minūrḳa; Yābisa
regions Ālaba wa 'l-Ḳilāʿ; Djillīḳiyya; Faḥṣ al-Ballūṭ; Firrīsh; Ḳanbāniya; Ḳashtāla; Navarra; Wādī 'l-Ḥidjāra; Walba; [in Suppl.] Araghūn; al-Sharaf
towns Alsh; Arkush; Arnīṭ; Badjdjāna; Balansiya; Bālish; Banbalūna; Barshalūna; al-Basīt; Basta; Baṭalyaws; Bayyāna; Bayyāsa; Biṭrawsh; al-Bunt; Burghush; Dāniya; Djarunda; Djayyān; al-Djazīra al-Khaḍrāʾ; Djazīrat Shuḳr; Finyāna; Gharnāṭa; Ifrāgha; Ilbīra; Ishbīliya; Istidja; Ḳabra; Ḳādis; Ḳalʿat Ayyūb; Ḳalʿat Rabāḥ; Ḳanṭara.2; Ḳarmūna; Ḳarṭādjanna; al-Ḳulayʿa; Ḳūnka; Ḳūriya; Ḳurṭuba; Labla; Laḳant; Lārida; Lawsha; Liyūn; Lūrḳa; al-Maʿdin; Madīnat Sālim; Madīnat al-Zahrāʾ; Madjrīṭ; Mālaḳa; Mārida; al-Mariyya; Mawrūr; al-Munakkab; Mursiya; Runda; Saraḳusṭa; Shaḳūbiya; Shalamanḳa; Shalṭīsh; Shant Mānkash; Shant Yāḳub; Shantamariyyat al-Sharḳ; Sharīsh; Shāṭiba; Ṭarīfa; Ṭarrakūna; Ṭulayṭula; Ṭurṭūsha; Tuṭīla; Ubbadha; Uḳlīsh; Urdjudhūna; Uryūla; Wādī Āsh; Washḳa; [in Suppl.] Ashturḳa
see also al-Andalus.iii.3; Balāṭ; Djabal Ṭāriḳ; al-Ḳalʿa; *and* → PORTUGAL

SRI LANKA **Ceylon**; Sarandīb
and → INDIA.POPULATION.TAMILS

SUDAN Dār Fūr; Dustūr.xiii; Ḥizb.i; Madjlis.4.A.xvii; al-Mahdiyya; Ṣiḥāfa.1.(ii); **Sūdān**; [in Suppl.] Niẓām ʿAskarī.1.(d)
see also Baladiyya.2; Fundj; Ḥabesh; Nūba; *and* → AFRICA.EAST AFRICA
history [in Suppl.] **Taʾrīkh**.II.8
Mahdist period ʿAbd Allāh b. Muḥammad al-Taʿāʾishī; Khalīfa.iv; **al-Mahdiyya**; ʿUthmān Diḳna; [in Suppl.] Manshūrāt
see also Awlād al-Balad; Dār Fūr; Emīn Pasha; Rābiḥ b. Faḍl Allāh; Taʿāʾisha; [in Suppl.] al-Madjādhīb

modern period
influential persons Ṭāhā, Maḥmūd Muḥammad
see also al-Tūnisī, Muḥammad; al-Tūnisī, Shaykh Zayn al-ʿĀbidīn
physical geography
waters al-Nīl
population ʿAbābda; ʿAlwa; (Banū) ʿĀmir; Baḳḳāra; Barābra; Djaʿaliyyūn; Ghuzz.iii; Nūba.4; Rashāʾida; Shāyḳiyya; Taʿāʾisha; Zaghāwa
see also Bedja; Fallāta
religious orders Mīrghaniyya
see also [in Suppl.] al-Madjādhīb
toponyms
ancient ʿAydhāb; Sōba
present-day
provinces Baḥr al-Ghazāl.3; Berber.2; Dār Fūr; Fāshōda; Kasala
regions Fāzūghlī; Kordofān
towns Atbara; Berber.3; Dongola; al-Fāshir; Kasala; Ḳerrī; al-Khurṭūm; Omdurman; Sawākin; Shandī; Sinnār; al-Ubayyiḍ; Wad Madanī; Wādī Ḥalfā

SUPERSTITION ʿAyn; Faʾl; Ghurāb; Ḥinnāʾ; Khamsa; Ṣadā
see also ʿAḳīḳ; Bāriḥ; Laḳab

SYRIA Dimashḳ; **al-Shām**
see also [in Suppl.] Waḳf.II.2; *and* → LEBANON
architecture → ARCHITECTURE.REGIONS
before Islam → PRE-ISLAM.IN FERTILE CRESCENT
dynasties ʿAmmār; Ayyūbids; Būrids; Fāṭimids; Ḥamdānids; Mamlūks; Umayyads; Zangids
see also [in Suppl.] al-Djazzār Pasha; *and* → DYNASTIES.EGYPT AND THE FERTILE CRESCENT; LEBANON
historians of al-ʿAẓīmī; Ibn Abī Ṭayyiʾ; Ibn al-ʿAdīm; Ibn ʿAsākir; Ibn al-Ḳalānisī; Ibn Kathīr; Ibn Shaddād; Ibn Ṭūlūn; Kurd ʿAlī; al-Kutubī; al-Yūnīnī; Yūsuf b. ʿAbd al-Hādī; [in Suppl.] Maṭar
see also [in Suppl.] Taʾrīkh.II.1.(c); *and* → DYNASTIES.EGYPT AND THE FERTILE CRESCENT
modern period Djarīda.i.A; Djāmiʿa; Dustūr.ix; Ḥizb.i; Ḥukūma.iii; Madjlis.4.A.v; Madjmaʿ ʿIlmī.i.2.a; Maḥkama.4.ii; Mandates; Maysalūn; Salafiyya.2(b); al-Shām.2, esp. (b) *and* (c); Ṣiḥāfa.1.(iv); [in Suppl.] Niẓām ʿAskarī.1.(b)
see also Baladiyya.2; Kurd ʿAlī; Mardam.2; [in Suppl.] Demography.III
belletrists
poets al-Khūrī; Mardam.2; [in Suppl.] Buṭrus Karāma; Ḳabbānī
historians [in Suppl.] Maṭar
statesmen al-Khūrī; Mardam.1; al-Zahrāwī, ʿAbd al-Ḥamīd; al-Zaʿīm
physical geography al-Shām.1
mountains Ḳāsiyūn; al-Lukkām
waters ʿAfrīn; al-ʿĀṣī; Baradā; al-ʿUtayba; Yarmūk.1; Zabadānī; [in Suppl.] Ḳuwayḳ
toponyms
ancient Afāmiya; ʿArbān; al-Bakhrāʾ; al-Bāra; Barḳaʿīd; Dābiḳ; Diyār Muḍar; Diyār Rabīʿa; al-Djābiya; al-Djazīra; Djilliḳ; Manbidj; Namāra.1; al-Raḥba; Raʾs al-ʿAyn; Rīḥā.2; al-Ruṣāfa.3; Shayzar; [in Suppl.] Ḳūrus
present-day
districts al-Bathaniyya; al-Djawlān
regions al-Ghāb; Ḥawrān; Ḳinnasrīn.2; Ladjāʾ; al-Ṣafā.2

see also Ghūṭa
towns Adhri'āt; Bāniyās; Boṣrā; Buzā'ā; Dayr al-Zōr; Dimashk; Djabala; al-Djabbūl; Djisr al-Shughr; Ḥalab; Ḥamāt; Ḥārim; Ḥimṣ; Ḥuwwārīn; Ḳanawāt; Ḳarḳīsiyā; Khawlān.2; Ḳinnasrīn.1; al-Lādhiḳiyya; Ma'arrat Maṣrīn; Ma'arrat al-Nu'mān; Ma'lūlā; Maskana; Maṣyād; al-Mizza; Namāra.2 *and* 3; al-Raḳḳa; Ṣāfītha; Salamiyya; Ṣalkhad; Tadmur; Ṭarṭūs; Zabadānī
see also al-Marḳab

T

TANZANIA Dar-es-Salaam; Kilwa; Mikindani; Mkwaja; Mtambwe Mkuu; **Tanzania**
see also Swahili; *and* → AFRICA.EAST AFRICA
Zanzibar Barghash; Bū Sa'īd; Kizimkazi; **Zandjibār**
see also Tumbatu

TAXATION Bādj; **Bayt al-Māl**; Ḍarība; Djizya; Ḳānūn.ii *and* iii; Kharādj; Taḥrīr; Taḥṣīl; Taḳsīṭ; 'Ushr; [in Suppl.] Ḍarība.7
see also Ḍabṭ; Djahbadh; Mā'; Ma'ṣir; Ra'iyya; Taḳdīr.2; Ta'rīkh.I.1.viii; Zakāt
collectors 'Āmil; Dihḳan; Muḥaṣṣil; Mültezim; Mustakhridj
see also Amīr; Taḥṣīl
taxes 'Arūs Resmi; 'Awāriḍ; Bād-i Hawā; Badal; Bādj; Bashmaḳlïḳ; Bennāk; Čift-resmi; Djawālī; Djizya; Filori; Furḍa; Ispendje; Kharādj; Ḳūbčūr; Maks; Mālikāne; Mīrī; Muḳāsama; Muḳāṭa'a; Pīshkash; Resm; Tamgha; Tekālīf; 'Ushr
see also Ḥisba.ii; Ḳaṭī'a; Waẓīfa.1
land taxes Bashmaḳlïḳ; Bennāk; Čift-resmi; **Kharādj**; Mīrī; Muḳāsama; **'Ushr**; [in Suppl.] Ta'alluḳ
see also Daftar; Daftar-i Khāḳānī; Ḳabāla; Ḳānūn.iii.1; Rawk; Ustān
tithe-lands Ḍay'a; Īghār; Iḳṭā'; Iltizām; Khāliṣa; Khāṣṣ; Ṣafī; Tīmār; Zamīndār; Zi'āmet
see also Ba'l.2.b; Dār al-'Ahd; Fay'; Filāḥa.iv; Za'īm
treatises on Abū Yūsuf; al-Makhzūmī; al-Tahānawī; Yaḥyā b. Ādam
see also Abū 'Ubayd al-Ḳāsim b. Sallām

THAILAND Patani; **Thailand**
see also [in Suppl.] al-Mar'a

THEOLOGY 'Aḳīda; Allāh; Dīn; Djanna; **'Ilm al-Kalām**; Imāma; Īmān; Kalām; al-Mahdī; Uṣūl al-Dīn
see also 'Ālam.1; Hilāl.i; *and* → ISLAM
disputation Masā'il wa-Adjwiba; Munāẓara; Radd; [in Suppl.] 'Ibādat Khāna
see also Mubāhala
treatises on al-Samarḳandī, Shams al-Dīn
schools
Shiite Ismā'īliyya; Ithnā 'Ashariyya; Ḳarmaṭī; Uṣūliyya.1; [in Suppl.] Akhbāriyya
see also Mu'tazila
Sunni Ash'ariyya; Ḥanābila; Māturīdiyya; Mu'tazila
see also 'Ilm al-Kalām.II; Ḳadariyya; Karāmat 'Alī; Murdji'a; al-Nadjdjāriyya
terms Adjal; Adjr; 'Adl; 'Ahd; Ahl al-ahwā'; Ahl al-kitāb; Ākhira; 'Aḳīda; 'Aḳl; 'Aḳliyyāt; 'Ālam.2.; 'Amal.2; Amr; al-Aṣlaḥ; Ba'th; Bāṭiniyya; Bid'a; Birr; Da'wa; Dīn; Djamā'a; Djazā'; Djism; Du'ā'; Fard.g; Fāsiḳ; Fi'l; Fitna; Fiṭra; al-Ghayb; Ghayba; Ghufrān; Ḥadd; Ḥaḳḳ; Ḥaraka wa-Sukūn.I.2 *and* 3; Ḥisāb; Ḥudjdja; Ḥudūth al-'Ālam; Ḥulūl; I'djāz;

Iḍṭirār; Ikhlāṣ; Ikhtiyār; ʿIlla.ii.III; Imāma; Īmān; Islām; ʿIṣma; Istiṭāʿa; Ittiḥād; al-Ḳaḍāʾ wa ʾl-Ḳadar; Kaffāra; Kāfir; Kalima; Karāma; Kasb; Kashf; Khalḳ; Khaṭīʾa; Khidhlān; Ḳidam; Kumūn; Ḳunūt; Ḳuwwa.3; Luṭf; Maʿād; al-Mahdī; al-Manzila bayn al-Manzilatayn; al-Mughayyabāt al-Khams; al-Munāfiḳūn.2; Murtadd; Muṭlaḳ; Nāfila; Nafs; Nāmūs.1; Nūr Muḥammadī; Riyāʾ; Rizḳ; Rudjūʿ; Ruʾyat Allāh; Sabīl.1; Shubha; Ṣifa.2; Ṭāʿa; Taḥsīn wa-Taḳbīḥ; Taḳlīd; Taklīf; Tanāsukh; Tashbīh wa-Tanzīh; Tawallud; Tawba; Tawfīḳ; Waraʿ; al-Ẓāhir wa ʾl-Bāṭin; Ẓulm; [in Suppl.] Ḥāl; Ithm; Kabīra; al-Nahy ʿan al-Munkar; Taḳwā

see also Abad; Allāh.ii; In Shāʾ Allāh; ʿInāya; Ṣūra; *and* → ESCHATOLOGY; QURʾAN.TERMS

Shiite Badāʾ; Ghayba; Ibdāʿ; Kashf; Lāhūt and Nāsūt.5; Maẓhar; Maẓlūm; al-Munāfiḳūn.2; Naḳḍ al-Mīthāḳ; Radjʿa; al-Sābiḳūn; Safīr.1; al-Ṣāmit; Sarkār Āḳā; Tabarruʾ; Tanāsukh.2; Waṣī

and → SHIITES.DOCTRINES AND INSTITUTIONS

theologians ʿUlamāʾ

see also Sharḥ.III

in early Islam Djahm b. Ṣafwān; al-Ḥasan al-Baṣrī; Wāṣil b. ʿAṭāʾ; [in Suppl.] al-Aṣamm; al-Ḥasan b. Muḥammad b. al-Ḥanafiyya; Ibn Kullāb

Ashʿarī al-Āmidī; al-Ashʿarī, Abu ʾl-Ḥasan; al-Baghdādī; al-Bāḳillānī; al-Bayhaḳī; al-Djuwaynī; al-Faḍālī; Fakhr al-Dīn al-Rāzī; al-Ghazālī, Abū Ḥāmid; Ibn Fūrak; al-Īdjī; al-Isfarāyīnī; al-Kiyā al-Harrāsī; al-Ḳushayrī; al-Sanūsī, Abū ʿAbd Allāh; al-Simnānī; [in Suppl.] al-Ṭūsī

see also Allāh.ii; ʿIlm al-Kalām.II.C; Imāma; Īmān; [in Suppl.] Ḥāl

Ḥanbalī ʿAbd al-Ḳādir al-Djīlānī; Aḥmad b. Ḥanbal; al-Anṣārī al-Harawī; al-Barbahārī; Ibn ʿAbd al-Wahhāb; Ibn ʿAḳīl; Ibn Baṭṭa al-ʿUkbarī; Ibn al-Djawzī; Ibn Ḳayyim al-Djawziyya; Ibn Ḳudāma al-Maḳdisī; Ibn Taymiyya; al-Khallāl

see also Īmān; *and* → LAW

Māturīdī ʿAbd al-Ḥayy; Bishr b. Ghiyāth; al-Māturīdī

see also Allāh.ii; ʿIlm al-Kalām.II.D; Imāma; Īmān

Muʿtazilī ʿAbbād b. Sulaymān; ʿAbd al-Djabbār b. Aḥmad; Abu ʾl-Hudhayl al-ʿAllāf; Aḥmad b. Abī Duʾād; Aḥmad b. Ḥābiṭ; ʿAmr b. ʿUbayd; al-Balkhī; Bishr b. al-Muʿtamir; Djaʿfar b. Ḥarb; Djaʿfar b. Mubashshir; Djāḥiẓ; al-Djubbāʾī; Hishām b. ʿAmr al-Fuwaṭī; Ibn al-Ikhshīd; Ibn Khallād; al-Iskāfī; al-Khayyāṭ; Muʿammar b. ʿAbbād; al-Murdār; al-Nāshiʾ al-Akbar; al-Naẓẓām; al-Shaḥḥām; Thumāma b. Ashras; al-Zamakhsharī; [in Suppl.] Abū ʿAbd Allāh al-Baṣrī; Abu ʾl-Ḥusayn al-Baṣrī; Abū Rashīd al-Nīsābūrī; Ḍirār b. ʿAmr; al-Ḥākim al-Djushamī; Ibn Mattawayh

see also Ahl al-Naẓar; Allāh.ii; Ḥafṣ al-Fard; Ibn ʿAbbād, Abu ʾl-Ḳāsim; Ibn Abi ʾl-Ḥadīd; Ibn al-Rāwandī; ʿIlm al-Kalām.II.B; Imāma; Khalḳ.V; Lawn; Luṭf; al-Maʾmūn; al-Manzila bayn al-Manzilatayn; al-Waʿd wa ʾl-Waʿīd; [in Suppl.] al-Aṣamm; Ḥāl; Muḥammad Ibn Shabīb

Shiite → SHIITES

Wahhābī Ibn ʿAbd al-Wahhāb; Ibn Ghannām

Indo-Muslim ʿAbd al-ʿAzīz al-Dihlawī; ʿAbd al-Ḳādir Dihlawī; Ashraf ʿAlī; Baḥr al-ʿUlūm; al-Dihlawī, Shāh Walī Allāh; al-ʿImrānī; ʿIwaḍ Wadjīh; [in Suppl.] ʿAbd Allāh Sulṭānpūrī; Farangī Maḥall

see also Hind.v.b; al-Maʿbarī; Mappila; Ṣulḥ-i kull; Tablīghī Djamāʿat; ʿUlamāʾ.4

Christian Ibn Zurʿa; Yaḥyā b. ʿAdī; Yaḥyā al-Naḥwī

and → CHRISTIANITY.DENOMINATIONS

Jewish Ibn Maymūn; Saʿadyā Ben Yōsēf

19th and 20th centuries Muḥammad ʿAbduh; Muḥammad Abū Zayd

see also Sunna.3

TIME Abad; Dahr; Ḳidam; **Zamān**
see also Ibn al-Sāʿātī
calendars Djalālī; Hidjra; Nasīʾ; **Taʾrīkh**.I; [in Suppl.] Ilāhī Era
see also Nawrūz; Rabīʿ b. Zayd; Sulaymān al-Mahrī; Taḳwīm; ʿUmar Khayyām
day and night ʿAṣr; ʿAtama; **Layl and Nahār**; al-Shafaḳ; **Yawm**
see also Taʾrīkh.I.1.iii; Zīdj
days of the week Djumʿa; Sabt
months
see also al-Ḳamar
Islamic al-Muḥarram; Rabīʿ; Radjab; Ramaḍān; Ṣafar; Shaʿbān; Shawwāl
see also Taʾrīkh.I.1.iii
Syrian Nīsān; Tammūz; Tishrīn
Turkish Odjaḳ
timekeeping Anwāʾ; al-Ḳamar; Mīḳāt; Mizwala; Sāʿa.1
see also Asṭurlāb; Ayyām al-ʿAdjūz; Hilāl.i; Rubʿ; Taʿdīl al-Zamān

TOGO Kabou; Kubafolo; **Togo**

TRANSPORT **Naḳl** (*and* [in Suppl.])
and → ANIMALS.CAMELS *and* EQUINES; HOSTELRY; NAVIGATION
caravans Azalay; **Kārwān**; Maḥmal; ʿUḳayl.2; [in Suppl.] Djammāl
see also Anadolu.iii.5; Darb al-Arbaʿīn; Khān
mountain passes Bāb al-Lān; Bībān; Dār-i Āhanīn; Deve Boynu; Khaybar
see also Chitral
postal service **Barīd**; Fuyūdj; Ḥamām; Posta; Raḳḳāṣ; Ulaḳ; Yām
see also Anadolu.iii.5
stamps **Posta**
railways Ḥidjāz Railway; **Sikkat al-Ḥadīd**
see also Anadolu.iii.5; al-Ḳāhira (442a); Khurramshahr; Zāhidān
roads **Shāriʿ**; [in Suppl.] **Ṭarīḳ**
wheeled vehicles ʿAdjala; Araba

TRAVEL **Riḥla**; Safar
and → LITERATURE.TRAVEL-LITERATURE
supplies Mifrash
and → NOMADISM

TREASURY **Bayt al-Māl**; Khazīne; Makhzān
and → ADMINISTRATION.FINANCIAL

TREATIES Baḳṭ; Küčük Ḳaynardja; Mandates; Mondros; **Muʿāhada**; Türkmen Čay (î); Zsitvatorok
see also Dār al-ʿAhd; Ḥilf al-Fuḍūl; Mīthāḳ-i Millī; Tudmīr
tributes Baḳṭ; Parias; [in Suppl.] Khuwwa
and → TAXATION

TRIBES ʿĀʾila; ʿAshīra; Ḥayy; **Ḳabīla**; Sayyid
see also ʿAṣabiyya; Ḥilf; Khaṭīb; Sharīf.(1); Shaykh; [in Suppl.] Bisāṭ.iii; Iskān; al-Ridda; Sürgün; *and* → CUSTOM.TRIBAL CUSTOMS; LAW.CUSTOMARY LAW; NOMADISM; *and the section Population under entries of countries*
Afghanistan, India and Pakistan Abdālī; Afrīdī; Bhaṭṭi; Čahar Aymaḳ; Dāwūdpōtrās; Djāṭ;

Durrānī; Gakkhaŕ; Gandāpur; Ghalzay; Güdjar; Khaṭak; Khokars; Lambadis; Mahsūd; Mē'ō; Mohmand; Mullagorī; Sammā; Sumerā; Wazīrīs; Yūsufzay; [in Suppl.] Gurčānī; Kākaṛ; Sulaymān Khēl
see also Afghān.i; Afghānistān.ii

Africa 'Abābda; 'Āmir; Antemuru; Bedja; Beleyn; Bishārīn; Dankalī; Dja'aliyyūn; Kunta; Makua; Māryā; Mazrū'ī; Shāyḳiyya; Zaghāwa
see also Diglal; Fulbe; al-Manāṣir; Mande; *for North Africa, see the section Egypt and North Africa below*

Arabian peninsula

ancient 'Abd al-Ḳays; al-Abnā'.I; 'Ād; 'Akk; 'Āmila; 'Āmir b. Ṣa'ṣa'a; al-Aws; Azd; Badjīla; Bāhila; Bakr b. Wā'il; Ḍabba; Djadhīma b. 'Āmir; Djurhum; Fazāra; Ghanī b. A'ṣur; Ghassān; Ghaṭafān; Ghifār; Hamdān; Ḥanīfa b. Ludjaym; Ḥanẓala b. Mālik; Ḥārith b. Ka'b; Hawāzin; Hilāl; 'Idjl; Iram; Iyād; Kalb b. Wabara; al-Ḳayn; Khafādja; Khath'am; al-Khazradj; Kilāb b. Rabī'a; Kināna; Kinda; Khuzā'a; Ḳuraysh; Ḳushayr; La'aḳat al-Dam; Liḥyān.2; Ma'add; Ma'āfir; Māzin; Muḥārib; Murād; Murra; Naḍīr; Nawfal; Riyām; Sa'd b. Bakr; Sa'd b. Zayd Manāt al-Fizr; Salīḥ; Salūl; Shaybān; Sulaym; Taghlib b. Wā'il; Tamīm b. Murr; Tanūkh; Ṭasm; Taym Allāh; Taym b. Murra; Thaḳīf; Thamūd; 'Udhra; 'Uḳayl.1; Yāfi'; Yarbū'; Yās; [in Suppl.] Kathīrī; Ḳu'ayṭī
see also Asad (Banū); Ḥabash (Aḥābīsh); al-Ḥidjāz; Makhzūm; Musta'riba; Muta'arriba; Nizār b. Ma'add; Numayr; Rabī'a (and Muḍar); Shayba; Tha'laba; al-Uḳayṣir; Wabār; Wufūd; Zarḳā' al-Yamāma; Zuhayr b. Djanāb; Zuhra; [in Suppl.] A'yāṣ; al-Ridda

present-day 'Abdalī; 'Aḳrabī; 'Awāmir; 'Awāzim; Banyar; al-Baṭāḥira; Buḳūm; al-Dawāsir; al-Dhī'āb; Dja'da ('Āmir); al-Djanaba; al-Durū'; Ghāmid; Hādjir; Ḥakam b. Sa'd; Hamdān; al-Ḥarāsīs; Ḥarb; Ḥāshid wa-Bakīl; Ḥassān, Bā; Ḥawshabī; Hinā; al-Ḥubūs; Hudhayl; Ḥudjriyya; Hutaym; al-Ḥuwayṭāt; al-'Ifār; Ḳaḥṭān; Khālid; (Banū) Kharūṣ; Khawlān; Ḳuḍā'a; Madhḥidj; Mahra; al-Manāṣir; Mazrū'ī; Murra; Muṭayr; Muzayna; Nabhān; Ruwala; Shammar; Sharārāt; Subay'; Ṣubayḥī; Sudayri; Ṣulayb; Thaḳīf; 'Utayba; Wahība; Yām
see also (Djazīrat) al-'Arab.vi; Badw; al-Ḥidjāz; Shāwiya.2; 'Utūb; al-Yaman.4

Central Asia, Mongolia and points further north Čāwdors; Dūghlāt; Emreli; Gagauz; Göklān; Ḳarluḳ; Ḳungrāt; Mangït; Mongols; Özbeg; Pečenegs; Salur; Sulduz; Tatar; Tobol; Toghuzghuz; Türkmen; Turks.I.2; Yaghma; [in Suppl.] Sarïḳ; Yomut
see also Ghuzz; Īlāt; Ḳāyï; Khaladj; Ḳïshlaḳ; Yaylaḳ

Egypt and North Africa 'Abābda; Ahaggar; al-Butr; Djazūla; Dukkāla; Ifoghas; Khulṭ; Kūmiya; al-Ma'ḳil; Mandīl; Riyāḥ; Zmāla
see also Khumayr; *and* → BERBERS

Fertile Crescent

ancient Asad; Bahrā'; Djarrāḥids; Djudhām; Lakhm; Muhannā; al-Muntafiḳ.1; Taghlib b. Wā'il; Ṭayyi'; Waththāb b. Sābiḳ al-Numayrī; [in Suppl.] al-Namir b. Ḳāsiṭ
see also Tanūkh.2; al-Uḳayṣir; Unayf

present-day 'Anaza; Asad (Banū); Bādjalān; Bilbās; Ḍafīr; Djāf; Djubūr; Dulaym; Hamawand; al-Ḥuwayṭāt; Kurds.iv.A; Lām; al-Manāṣir; al-Muntafiḳ.2; Ṣakhr; Shammar
see also al-Baṭīḥa; Shāwiya.2

Iran Bāzūkiyyūn; Bilbās; Djāf; Eymir.2 *and* 3; (Banū) Ka'b; Ḳarā Gözlū; Kurds.iv.A; Lak; Lām; Shāhsewan; Shakāk; Shaḳāḳī; Sindjābī
see also Daylam; Dulafids; Fīrūzānids; Göklān; Īlāt; Shūlistān

Turkey Afshār; Bayat; Bayïndïr; Begdili; Čepni; Döger; Eymir.1; Ḳādjār; Ḳāyï; Takhtadjï; Takkalū; Ṭorghud; Yörük; [in Suppl.] Čawdor

see also Shakāk; Shaḳāḳī; Tamgha

TUNISIA Baladiyya.3; Djāmiʿa; Djamʿiyya.iv; Djarīda.i.B; Dustūr.i; Ḥizb.i; Ḥukūma.iv; Istiḳlāl; al-Khaldūniyya; Maʿārif.2.A; Madjlis.4.A.xix; Salafiyya.1(a); **Tunisia;** [in Suppl.] Demography.IV; Maḥkama.4.xii
see also Fallāḳ; Ḥimāya.ii; Khalīfa b. ʿAskar; Ṣafar; [in Suppl.] Inzāl; *and* → BERBERS; DYNASTIES.SPAIN AND NORTH AFRICA
historians of Ibn Abī Dīnār; Ibn Abi ʾl-Ḍiyāf; Ibn ʿIdhārī; [in Suppl.] ʿAbd al-Wahhāb
see also Ibn al-Raḳīḳ; al-Tidjānī, Abū Muḥammad; *and* → DYNASTIES.SPAIN AND NORTH AFRICA
institutions
educational al-Ṣādiḳiyya; Zaytūna; [in Suppl.] Institut des hautes études de Tunis
see also [in Suppl.] ʿAbd al-Wahhāb; Ḳābādū
musical al-Rashīdiyya
press al-Rāʾid al-Tūnusī; **Ṣiḥāfa**.2.(v)
language ʿArabiyya.A.iii.3; Tunisia.IV
literature Malḥūn; Tunisia.V; *and* → LITERATURE
belletrists Saʿīd Abū Bakr; al-Shābbī; al-Tūnisī, Maḥmūd Bayram; al-Tūnisī, Muḥammad; al-Warghī
nationalists al-Thaʿālibī, ʿAbd al-ʿAzīz; [in Suppl.] al-Ḥaddād, al-Ṭāhir
Ottoman period (1574-1881) Aḥmad Bey; al-Ḥusayn (b. ʿAlī); Ḥusaynids; Khayr al-Dīn Pasha; Muḥammad Bayram al-Khāmis; Muḥammad Bey; Muḥammad al-Ṣādiḳ Bey; Muṣṭafā Khaznadār; Tunisia.II.c; [in Suppl.] Ibn Ghidhāhum
physical geography Tunisia.I.a
pre-Ottoman period ʿAbd al-Raḥmān al-Fihrī; Aghlabids; Ḥafṣids; Ḥassān b. al-Nuʿmān al-Ghassānī; (Banū) Khurāsān; Tunisia.II.b
and → BERBERS; DYNASTIES.SPAIN AND NORTH AFRICA
toponyms
ancient al-ʿAbbāsiyya; Ḥaydarān; Ḳalʿat Banī Ḥammād; Manzil Bashshū; Raḳḳāda; Ṣabra (al-Manṣūriyya); Subayṭila
present-day
districts Djarīd
islands Djarba; Ḳarḳana
regions Djazīrat Sharīk; Ḳasṭīliya.2; Nafzāwa; Sāḥil.1
towns Bādja; Banzart; Ḥalḳ al-Wādī; Ḳābis; al-Kāf; Ḳafsa; Ḳallala; al-Ḳayrawān; al-Mahdiyya; Monastir; Nafṭa; Safāḳus; Sūsa; Ṭabarḳa; Takrūna; Tūnis; Tūzar; Üsküdār

TURKEY Anadolu; Armīniya; Istanbul; Ḳarā Deniz; **Turks**.I.5
see also Libās.iv; *and* → OTTOMAN EMPIRE
architecture → ARCHITECTURE.REGIONS
dynasties → DYNASTIES.ANATOLIA AND THE TURKS; OTTOMAN EMPIRE
language → LANGUAGES.TURKIC
literature → LITERATURE
modern period (1920-) Baladiyya.1; Demokrat Parti; Djāmiʿa; Djarīda.iii; Djümhūriyyet Khalḳ Fîrḳasî; Dustūr.ii; Ḥizb.ii; Ishtirākiyya; Khalḳevi; Köy Enstitüleri; Kurds.iii.C; Madjlis.4.A.ii; Mīthāḳ-i Millī; Shuyūʿiyya.3; Teraḳḳī-perver Djumhūriyyet Fîrḳasî; Turks.I.5; [in Suppl.] Demography.III; Niẓām ʿAskarī.3; Ṣiḥāfa.5
see also Djamʿiyya.ii; Iskandarūn; Iṣlāḥ.iii; Ittiḥād we Teraḳḳī Djemʿiyyeti; Karakol Djemʿīyyetī; Ḳawmiyya.iv; Kemāl; Kirkūk; Maʿārif.1.i; Māliyye; Nurculuk; Yüzellilikler; *and* → LITERATURE; PRESS

educators [in Suppl.] Ismāʿīl Ḥaḳḳī Balṭadjïoghlu; Tonguç
religious leaders Nursī
statesmen/women Atatürk; Çakmak; Ḥusayn Djāhid; Ileri, Djelāl Nūrī; Kāẓïm Karabekir; Khālide Edīb; Köprülü (Mehmed Fuad); Meḥmed ʿĀkif; Menderes; Okyar; Orbay, Ḥüseyin Raʾūf; Shems al-Dīn Günaltay; Sheref, ʿAbd al-Raḥmān; Yeğana, ʿAlī Münīf; Yücel, Ḥasan ʿAlī; [in Suppl.] Adïvar; Aghaoghlu; Atay; Esendal; İsmet İnönü; Özal
see also Čerkes Edhem; Gökalp, Ziya; Hïsar; *and* → TURKEY.OTTOMAN PERIOD.YOUNG TURKS

mysticism → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS

Ottoman period (1342-1924) Ḥizb.ii; Istanbul; Ittiḥād-i Muḥammedī Djemʿiyyeti; Ittiḥād we Teraḳḳī Djemʿiyyeti; Maʿārif.1.i; Madjlis.4.A.i; Madjlis al-Shūrā; Maṭbakh.2; **ʿOthmānlï**; Türk Odjaghï; Yeñi ʿOthmānlïlar; [in Suppl.] Niẓām ʿAskarī.3
see also Aywaz.1; Derebey; Djamʿiyya.ii; Khalīfa.i.E; [in Suppl.] Demography.II; Djalālī; *and* → OTTOMAN EMPIRE
Young Ottomans and Young Turks **Yeñi ʿOthmānlïlar**
see also Djamʿiyya; Djewdet; Dustūr.ii; Fāḍil Pasha; Ḥukūma.i; Ḥurriyya.ii; Ittiḥād we Teraḳḳī Djemʿiyyeti
individuals Djawīd; Djemāl Pasha; Enwer Pasha; (Tunalï) Ḥilmī; Isḥāḳ Sükutī; Kemāl, Meḥmed Nāmïḳ; Mīzāndjï Meḥmed Murād; Niyāzī Bey; Ṣabāḥ al-Dīn; Shükrü Bey; Suʿāwī, ʿAlī; Ṭalʿat Bey; Yeğana, ʿAlī Münīf; Yūsuf Aḳčura; Żiyā Pasha

physical geography
mountains Aghrï Dagh; Ala Dagh; Aladja Dagh; Beshparmaḳ; Bingöl Dagh; Deve Boynu; Elma Daghï; Erdjiyas Daghï; Gāwur Daghlarï; Toros Dağları; Ulu Dāgh
see also Ṭūr ʿAbdīn
waters Boghaz-iči; Čanaḳ-ḳalʿe Boghazï; Čoruh.I; Djayḥān; Gediz Čayï; Göksu; Ḳïzïl-irmāḳ; Lamas-ṣū; Marmara Deñizi; Menderes; al-Rass; Sakarya; Sayḥān; Tuz Gölü; Wān.1; Yeshil Irmak

population Yörük; Zāzā; Zeybek; [in Suppl.] Demography.II
see also Muhādjir.2; Türkmen.3

pre-Islamic period → PRE-ISLAM; TURKEY.TOPONYMS

pre-Ottoman period Mengüček
see also Kitābāt.7; *and* → DYNASTIES.ANATOLIA AND THE TURKS; TURKEY.TOPONYMS

toponyms
ancient ʿAmmūriya; Ānī; Arzan; ʿAyn Zarba; Baghrās; Bālis; Beshike; Būḳa; al-Djazīra; Dulūk; Dunaysir; Ḥarrān; Lādhiḳ.1; Shabakhtān; Sīs; Sulṭān Öñü; Ṭorghud Eli
see also Diyār Bakr; Shimshāṭ
present-day
districts Shamdīnān; Terdjān; Yalowa
islands Bozdja-ada; Imroz
provinces Aghrï; Čoruh; Diyar Bakr; Hakkārī; Ičil; Kars; Ḳasṭamūnī; Khanzīt; Ḳodja Eli; Mūsh; Newshehir; Tundjeli
regions al-ʿAmḳ; Cilicia; Dersim; Diyār Muḍar; Djānīk; Menteshe-eli; Teke-eli; Ṭūr ʿAbdīn; Tutak
towns Ada Pāzārï; Adana; Adiyaman; Afyūn Ḳara Ḥiṣār; Aḳ Ḥiṣār.1 *and* 2; Aḳ Shehr; Akhlāṭ; Ala Shehir; Alanya; Altïntash; Amasya; Anadolu; Anamur; Anḳara; Anṭākiya; Antalya; ʿArabkīr; Ardahān; Artvin; Aya Solūk; Āyās; Aydïn; ʿAynṭāb; Aywalïk; Babaeski; Bālā; Bālā Ḥiṣār; Balāṭ; Bālikesrī; Bālṭa Līmānī; Bandirma; Bāyazīd; Bāybūrd; Baylān; Bergama; Besni; Beyshehir; Bidlīs; Bīgha; Biledjik; Bingöl; Bīredjik; Birge; Bodrum; Bolu; Bolwadin; Bozanti; Burdur; Bursa; Čankïrï; Čatāldja; Česhme; Čölemerik; Čorlu; Čorum; Deñizli; Diwrīgī;

Diyār Bakr; Edirne; Edremit; Eğin; Eğridir; Elbistan; Elmalî; Enos; Ereğli; Ergani; Ermenak; Erzindjan; Erzurum; Eskishehir; Gebze; Gelibolu; Gemlik; Giresun; Göksun; Gördes; Gümüsh-khāne; al-Hārūniyya; Ḥiṣn Kayfā; Iskandarūn; Isparta; Istanbul (*and* [in Suppl.]); Iznīḳ; Ḳarā Ḥiṣār; Ḳaradja Ḥiṣār; Kars; Ḳasṭamūnī; Ḳayṣariyya; Kemākh; Killiz; Ḳîrḳ Kilise; Kirmāstī; Ḳîrshehir; Ḳoč Ḥiṣār; Konya; Köprü Ḥiṣārî; Ḳoylu Ḥiṣār; Ḳōzān; Ḳūla; Kutāhiya; Lādhiḳ.2 *and* 3; Lāranda; Lüleburgaz; Maghnisa; Malaṭya; Malāzgird.1; Malkara; Maʿmūrat al-ʿAzīz; Marʿash; Mārdīn; al-Maṣṣīṣa; Mayyāfāriḳīn; Menemen; Mersin; Merzifūn; Mīlās; Mudanya; Mughla; Mūsh; Naṣībīn; Newshehir; Nīgde; Nīksār; Nizīb; Orāmār; ʿOthmāndjîḳ; Payās; Rize; al-Ruhā; Ṣabandja; Ṣāmsūn; Ṣart; Sarūdj; Siʿird; Silifke; Simaw; Sīnūb; Sīwās; Siwri Ḥiṣār; Sögüd; Sumaysāṭ; al-Suwaydiyya; Tall Bāshir; Ṭarabzun; Ṭarsūs; Tekirdagh; Tīre; Tirebolu; Toḳat; Tundjeli; ʿUshāḳ; Wān.2; Wezīr Köprü; Wize; Yalowa; Yeñi Shehir; Yeshilköy; Yozgat; Zaytūn; Zindjirli; Zonguldak; [in Suppl.] Ghalaṭa; Izmīd; Izmīr; Kaysūm
see also Fener; Ḳarasî.2; (al-)Ḳusṭanṭīniyya

U

UMAYYADS → CALIPHATE; DYNASTIES.SPAIN AND NORTH AFRICA

UNITED ARAB EMIRATES al-Ḳawāsim; Madjlis.4.A.xii; Maḥkama.4.ix; Ṣiḥāfa.1.(x); [in Suppl.] **al-Imārāt al-ʿArabiyya al-Muttaḥida**
population Mazrūʿī
see also Yās; *and* → TRIBES.ARABIAN PENINSULA
toponyms Abū Ẓabī; al-Djiwāʾ; Dubayy; al-Fudjayra; Raʾs al-Khayma; al-Shāriḳa; Ṣīr Banī Yās; Umm al-Ḳaywayn; al-Ẓafra; [in Suppl.] ʿAdjmān
see also (Djazīrat) al-ʿArab; al-Khaṭṭ; Ṭunb; al-ʿUdayd

URBANISM → ARCHITECTURE.URBAN; GEOGRAPHY.URBAN; SEDENTARISM
for city planning, see [in Suppl.] Madīna; *for rowdy urban groups, see* Zuʿʿār; *for urban militia, see* Aḥdāth

(former) USSR → CAUCASUS; CENTRAL ASIA.FORMER SOVIET UNION; COMMUNISM; EUROPE.EASTERN EUROPE; SIBERIA

V

VIRTUES AND VICES
virtues ʿAdl; Ḍayf; Futuwwa; Ḥasab wa-Nasab; Ḥilm; ʿIrḍ; Murūʾa; Ṣabr; Ẓarīf; [in Suppl.] Karam
see also Sharaf; Sharīf *and* → ETHICS; HUMOUR
vices Bukhl
see also Kaffāra; *and* → ADULTERY; DRUGS.NARCOTICS; GAMBLING; LAW.PENAL LAW; OBSCENITY; WINE

W

WEIGHTS AND MEASUREMENTS Aghač; Arpa; Dhirāʿ; Dirham.1; Farsakh; Ḥabba; Iṣbaʿ; Istār;

Makāyil; Marḥala; Miḳyās; **Misāḥa**; al-Mīzān; Ṣāʿ; Sanadjāt; Tōlā; Tūmān.2; **Wazn**.1; [in Suppl.] Gaz
see also al-Ḳarasṭūn

WINE **Khamr**; Sāḳī
see also Karm
bacchic poetry **Khamriyya**
Arabic Abū Nuwās; Abū Miḥdjan; Abu 'l-Shīṣ; ʿAdī b. Zayd; Ḥāritha b. Badr al-Ghudānī; (al-)Ḥusayn b. al-Ḍaḥḥāk; Ibn al-ʿAfīf al-Tilimsānī; Ibn Sayḥān; Tamīm b. al-Muʿizz li-Dīn Allāh; Tamīm b. al-Muʿizz; al-Walīd.2
see also al-Babbaghā'; Ibn al-Fāriḍ; Ibn Harma; al-Nawādjī; Yamūt b. al-Muzarraʿ
Turkish Rewānī; Riyāḍī
boon companions Ibn Ḥamdūn; al-Ḳāshānī; Khālid b. Yazīd al-Kātib al-Tamīmī
see also Abu 'l-Shīṣ; ʿAlī b. al-Djahm

WOMEN ʿAbd; Ḥarīm; Ḥayḍ; Ḥidjāb.I; ʿIdda; Istibrā'; Khafḍ; **al-Mar'a**; Nikāḥ; Siḥāḳ; [in Suppl.] Bighā'
see also ʿArūs Resmi; Bashmaḳlïḳ; Khayr; Khiḍr-ilyās; Lithām; Tunisia.VI; ʿUrf.2.II; Zanāna; *and* → DIVORCE; LIFE STAGES.CHILDBIRTH *and* CHILDHOOD; MARRIAGE
and beauty al-Washm
and → COSMETICS
and literature al-Mar'a.1
see also Ḳiṣṣa; Shahrazād
Arabic authors al-Bāʿūni.6; Ḥafṣa bint al-Ḥādjdj; ʿInān; al-Khansā'; Laylā al-Akhyaliyya; Mayy Ziyāda; ʿUlayya; Wallāda; al-Yāzidjī.4; [in Suppl.] Faḍl al-Shāʿira
see also ʿAbbāsa; ʿĀtika; Khunātha; Ḳiṣṣa.2; Shilb; Uḳṣūṣa
Persian authors Ḳurrat al-ʿAyn; Mahsatī; Parwīn Iʿtiṣāmī
see also Gulbadan Bēgam; Makhfī
Turkish authors Fiṭnat; Khālide Edīb; Laylā Khānïm (2x); Mihrī Khātūn
see also Ḳiṣṣa.3(b)
and religion Zār
mystics ʿĀ'isha al-Mannūbiyya; Djahānārā Bēgam; Nafīsa; Rābiʿa al-ʿAdawiyya al-Ḳaysiyya
see also Walī.5
concubinage ʿAbd.3.f; Khaṣṣekī; Umm al-Walad
emancipation Ḳāsim Amīn; Malak Ḥifnī Nāṣif; Saʿīd Abū Bakr; Salāma Mūsā; Ṭalāḳ.II.3; [in Suppl.] al-Ḥaddād, al-Ṭāhir
see also Ḥidjāb; Ileri, Djelāl Nūrī; al-Mar'a; Wuthūḳ al-Dawla; al-Zahāwī, Djamīl Ṣidḳī; [in Suppl.] Ashraf al-Dīn Gīlānī
influential women
Arabic ʿĀ'isha bint Ṭalḥa; Asmā'; Barīra; Būrān; Hind bint ʿUtba; al-Khayzurān bint ʿAṭā' al-Djurashiyya; Khunātha; Shadjar al-Durr; Sitt al-Mulk; Ṣubḥ; Sukayna bt. al-Ḥusayn; Zubayda bt. Djaʿfar; [in Suppl.] Asmā'
see also al-Maʿāfirī; Zumurrud Khātūn; *and* → MUḤAMMAD, THE PROPHET.FAMILY OF.DAUGHTERS *and* WIVES
Indo-Muslim Nūr Djahān; Samrū
Mongolian Baghdād Khātūn; Khān-zāda Bēgum; Töregene Khātūn
Ottoman ʿĀdila Khātūn; Khurrem; Kösem Wālide; Mihr-i Māh Sulṭān; Nīlūfer Khātūn; Nūr Bānū; Ṣafiyye Wālide Sulṭān; Shāh Sulṭān; Shebṣefa Ḳadïn; Ṭurkhān Sulṭān
see also Wālide Sulṭān
Turkish Terken Khātūn; Zumurrud Khātūn

legendary women al-Basūs; Bilḳīs; Hind bint al-Khuss
see also Āsiya; Zarḳā' al-Yamāma
musicians/singers 'Azza al-Maylā'; Djamīla; Ḥabāba; Rā'iḳa; Sallāma al-Zarḳā'; Shāriya; Siti Binti Saad; 'Ulayya; Umm Kulthūm; [in Suppl.] Badhl al-Kubrā; al-Djarādatān[i]; Faḍl al-Shā'ira; Ḥabba Khātūn
see also 'Ālima; Ḳayna; Ṭaḳṭūḳa
mystics → *the section And Religion above*

WRITING **Khaṭṭ** (*and* [in Suppl.])
see also Ibn Muḳla; Kitābāt; *and* → ART.CALLIGRAPHY; EPIGRAPHY
manuscripts and books Daftar; Ḥāshiya; **Kitāb**; Muḳābala.2; **Nuskha**; Tadhkira; Ta'līḳ; Taṣḥīf; Taṣnīf; Tazwīr; 'Unwān; Warrāḳ; [in Suppl.] Abbreviations
see also Ḳaṭ'; Maktaba
blockprinting **Ṭarsh**
bookbinding Īlkhāns; Kitāb; Nuskha; 'Othmānli.VII.c; [in Suppl.] Mamlūks.iii.b.D.iii
booktitles **'Unwān**.2(=3); Zubda
materials Djild; Kāghad; Ḳalam; Khātam; Ḳirṭās; Midād; Papyrus; Raḳḳ; [in Suppl.] Dawāt
see also 'Afṣ; Afsantīn; Diplomatic; Īlkhāns; Ma'din.4
scripts Khaṭṭ; Siyāḳat; Tawḳī'.2; Tifinagh; Tughra.2(d)
see also Nuskha; Swahili; Ta'līḳ; Warrāḳ; Zabūr; *and* → ART.CALLIGRAPHY; EPIGRAPHY
for Persian scripts, see [in Suppl.] Iran.iii.f.ii.V
for non-Arabic, non-Latin scripts, see [in Suppl.] Turks.II.(vi)

Y

YEMEN Djarīda.i.A; Dustūr.viii; Madjlis.4.A.xiv *and* xv; Maḥkama.4.viii; Ṣiḥāfa.1.(xiv); Yaḥyā b. Muḥammad; **al-Yaman**; [in Suppl.] Niẓām 'Askarī.1.(e)
see also 'Asīr; Ismā'īliyya; Mahrī; Makramids; Ṭāghūt.2; 'Urf.2.I.A.2; [in Suppl.] Abū Mismār; *and* → DYNASTIES.ARABIAN PENINSULA
architecture → ARCHITECTURE.REGIONS
before Islam al-Abnā'.II; Abraha; Dhū Nuwās; (Djazīrat) al-'Arab; Ḥabashat; Ḥaḍramawt; Ḳatabān; Ḳayl; Mārib; al-Mathāmina; Saba'; al-Sawdā'; Wahriz; Yazan; [in Suppl.] Ḥaḍramawt
see also [in Suppl.] Bādhām
British protectorate of Ḥaḍramawt period (1839-1967) 'Adan; Wāḥidī
see also [in Suppl.] Ḥaḍramawt.ii.1; Kathīrī; Ḳu'ayṭī
dynasties Hamdānids; Mahdids; Rasūlids; Ṣulayḥids; Ṭāhirids.3; Yu'firids; Zaydiyya.3; Ziyādids; Zuray'ids; [in Suppl.] Kathīrī; Ḳu'ayṭī
see also Rassids; *and* → DYNASTIES.ARABIAN PENINSULA
historians of al-Djanadī; al-Khazradjī; al-Mawza'ī; al-Nahrawālī; al-Rāzī, Aḥmad b. 'Abd Allāh; al-Sharīf Abū Muḥammad Idrīs; al-Shillī; 'Umāra al-Yamanī
see also Ibn al-Mudjāwir
language al-Yaman.5; [in Suppl.] Ḥaḍramawt.iii
and → LANGUAGES.AFRO-ASIATIC.ARABIC *and* SOUTH ARABIAN
Ottoman periods (1517-1635 and 1872-1918) Maḥmūd Pasha; al-Muṭahhar; Özdemir Pasha; Riḍwān Pasha; [in Suppl.] Yemenli Ḥasan Pasha
see also Baladiyya.2; Khādim Süleymān Pasha
physical geography
mountains Ḥaḍūr; Ḥarāz; Ḥiṣn al-Ghurāb; al-Sarāt; Shahāra; Shibām.4; [in Suppl.] al-Sharaf

see also al-Yaman.2
wadis Barhūt; al-Khārid; al-Saḥūl; Turaba.1
population ʿAbdalī; ʿAḳrabī; Banyar; Hamdān; Ḥāshid wa-Bakīl; Ḥawshabī; Ḥudjriyya; Ḳaḥṭān; Khawlān; Madhhidj; Mahra; Yāfiʿ
see also Yām; al-Yaman.4; Yazan; *and* → TRIBES.ARABIAN PENINSULA
toponyms
ancient al-ʿĀra; Shabwa; Ṣirwāḥ; Ẓafār
see also Nadjrān
present-day
districts Abyan; ʿAlawī; ʿĀmiri; ʿAwdhalī; Dathīna; Faḍlī; Ḥarāz; Ḥarīb; al-Ḥayma; Ḥudjriyya
islands Ḳamarān; Mayyūn; Suḳuṭra
regions ʿAwlaḳī; Ḥaḍramawt; Laḥdj; al-Shiḥr; Tihāma; [in Suppl.] Ḥaḍramawt.ii
towns ʿAdan; ʿAthr; Bayt al-Faḳīh; Dhamār; Ghalāfiḳa; Ḥabbān; Hadjarayn; Ḥāmī; Ḥawra; al-Ḥawṭa; al-Ḥudayda; Ibb; ʿIrḳa; Ḳaʿṭaba; Kawkabān; Ḳishn; Laḥdj; al-Luḥayya; Mārib; al-Mukallā; al-Mukhā; Rayda; Ṣaʿda; al-Saḥūl; Ṣanʿāʾ; Sayʾūn; Shahāra; al-Shaykh Saʿīd; Shibām; al-Shiḥr; Taʿizz; Tarīm; al-Ṭawīla; Thulā; Zabīd; Ẓafār; [in Suppl.] ʿĪnāt
see also (Djazīrat) al-ʿArab

(former) YUGOSLAVIA Džabić; Khosrew Beg; Muslimūn.1.B.6; Pomaks; Riḍwān Begović; **Yugoslavia**; [in Suppl.] Handžić; Malkoč-oghullarï
see also ʿÖmer Efendi; Ṭopal ʿOthmān Pasha.2
literature → LITERATURE.IN OTHER LANGUAGES
toponyms
provinces [in Suppl.] Dalmatia
regions Yeñi Bāzār.1
republics Bosna; Ḳaradagh; Ḳoṣowa; Māḳadūnyā; Ṣirb
towns Aḳ Ḥiṣār.3; Aladja Ḥiṣār; Banjaluka; Belgrade; Eszék; Ishtib; Ḳarlofča; Livno; Manāṣtïr; Mostar; Nish; Okhrī; Pasarofča; Pirlepe; Prishtina; Prizren; Raghūsa; Sarajevo; Sisḳa; Travnik; Üsküb; Waradīn; Yeñi Bāzār.2; [in Suppl.] Semendire
see also Zenta

Z

ZAIRE Katanga; Kisangani

ZANZIBAR → TANZANIA

ZOOLOGY **Ḥayawān**.7
and → ANIMALS
writers on al-Damīrī; al-Marwazī, Sharaf al-Zamān
see also al-Djāḥiẓ

ZOROASTRIANS Gabr; Iran.vi; **Madjūs**; Mōbadh; Zamzama
see also Bihʾāfrīd b. Farwardīn; Ghazal.ii; Gudjarāt.a; Pārsīs; Pūr-i Dāwūd; Sarwistān; Shīz; al-Ṣughd; Sunbādh; Taʾrīkh.I.1.vii; Ustādhsīs; Yazd.1; Zamzam; Zindīḳ
dynasties Maṣmughān
gods Bahrām

GLOSSARY AND INDEX OF TERMS

The entries in this Glossary are listed alphabetically following the Roman alphabet. The entry appears where possible under the singular form of the word, with the plural form, provided it was found in the *Encyclopaedia*, following in parentheses. If the plural form has the more important technical meaning, or the singular was not specified in the *Encyclopaedia*, the plural form will have an entry of its own.

Although the root system common to Semitic languages is for the most part ignored, some terms, such as adjectives, plurals, adjectival plurals, etc. of a word, will be included under that word's entry, e.g. *ʿaskarī* is included under *ʿaskar*, *ʿaḳliyyāt* is included under *ʿaḳl*, etc. Where it might not be obvious to someone searching alphabetically, and for facility of use, a cross-reference in the Glossary is provided, e.g.

furūʿ → FARʿ

Entries marked in bold refer to articles in the *Encyclopaedia*. All cross-references to entries within the Glossary are given in small capitals. A term made up of more than one component, as e.g. *ahl al-ʿahd*, is generally listed under the first element; thus *ahl al-ʿahd* is found under *ahl*.

Where found in the *Encyclopaedia*, the term's etymological origin has been noted; see the List of Abbreviations on p. 139. The transcription in the Glossary follows for the most part that of the *Encyclopaedia*. Certain words such as Baghdad and sultan, which are now part and parcel of the English language, have not been transcribed, and for easy recognition, Qur'ān is written thus and not as Ḳur'ān. In words of Berber or North African origin, a schwa has been used to reproduce a neutral vowel.

The index is not comprehensive; multiple page references are given only for pages that note a significantly different definition or translation from one already listed, or for those pages that treat the term more than just in passing.

A

aʿaban (Mor) : a large outer wrap for Berber men. V 745b

āb (P) : water; and → ĀBDĀR-BĀSẖĪ; ĀBSẖĀR

♦ āb-anbar → MIṢNAʿA

♦ āb-i gusẖt (P) : a stew on the basis of mutton stock, which seems to have become the staple of the poor in the course of the 19th century. XII 611a

aba : roughly-spun cloth. X 371b

ʿabā' (A), or *ʿabā'a* : a coat, shoulder mantle, worn by both sexes in the Arab East. V 740a

ʿabā'a → ʿABĀ'

abad (A) : time in an absolute sense. I 2a

In philosophy, ~ or *abadiyya* is a technical term corresponding to ἀφθαρτός, meaning incorruptible, eternal *a parte post*, in opposition to AZAL or *azaliyya*. I 2a; V 95a

♦ abadī (A) : 'having no end'. I 333a

♦ abadiyya → ABAD

ab'ādiyya (A, pl. *abā'id*), or **ib'ādiyya** : uncultivated or uncultivable land in Egypt under Muḥammad 'Alī; estates reclaimed from lands uncultivated at the time of the 1813-14 cadaster and granted on favourable terms. II 149a; XII 379a

abad̲j̲ad → ABD̲J̲ĀD

abanūs (A, P, T, < Gk) : ebony wood. I 3a

abardī → BARDĪ

'abāya (Alg) : a sleeveless, long overblouse for men; a sleeveless, flowing dress for women. V 745b

abayān (A) : in zoology, the prawn and the shrimp. IX 40a, where many more synonyms are given

'abayt̲h̲arān (A) : in botany, a type of artemisia, also called *rayḥān al-t̲h̲a'ālib* 'the foxes' basilicum'. IX 435a

'abbādiyya → S̲H̲AKKĀZIYYA

abbāla : camel nomads in the central Sudan belt of Africa. IX 516a

'abbas (Alg) : a verb signifying in Algeria 'to go among the peasants to levy contributions of grain, butter, dried fruits, etc.' in the name of Abu 'l-'Abbās al-Sabtī, a renowned Moroccan saint of the 12th century. VIII 692a

'abbāsī (P) : in numismatics, a Ṣafawid coin introduced by Shāh 'Abbās I, the value of which was 4 S̲H̲ĀHĪ, 200 dīnārs, 50 per TŪMĀN. It remained the normal Persian denomination for most of the remainder of the dynasty. VIII 790a; IX 203b

♦ 'abbāsiyya (Mor) : in Morocco, charitable gifts of grain, fritters, fruit, meat or fish, made to the poor in the name of Abu 'l-'Abbās al-Sabtī, a renowned Moroccan saint of the 12th century. VIII 692a

'abd (A, pl. *'abīd*) : a slave, in particular a male slave, a female slave being termed *ama* (pl. *imā'*). I 24b

In theology, ~ means 'the creature'. In the Qur'ān, the angels are also called ~. IV 82b

♦ 'abd ḳinn (A) : a slave born in his master's house; later applied to the slave over whom one has full and complete rights of ownership. I 25a

♦ 'abd mamlūka (A) : a purchased slave. I 25a

♦ 'abīd al-buk̲h̲ārī (A) : descendants of the black slaves who had been imported in large numbers by the Sa'dids into Morocco. I 34b; I 47a; I 356a

♦ 'abīd al-s̲h̲irā' (A) : black Sudanese slaves bought for the army under the Fāṭimids. II 858b

abda'a → ITHT̲H̲AG̲H̲ARA

abdāl (A, s. BADAL) : in mysticism, the highest rank in the ṣūfī hierarchical order of saints (syn. G̲H̲AWT̲H̲). I 69b; generally accepted as the fifth place descending from the ḲUṬB. I 94b; ascetic or pietistic persons who are regarded as intercessors and dispensers of BARAKA. VIII 498a

In the Ottoman empire, ~ was used for the dervishes in various dervish orders. I 95a; later, when the esteem enjoyed by the dervishes declined, ~ (and *budalā'*, s. *badīl*, both used as a singular) came to mean 'fool' in Turkish. I 95a

ābdār-bās̲h̲ī (P) : in Ṣafawid times, an official in the royal kitchen in charge of drinks. XII 609b

abd̲j̲ad (A), or *abad̲j̲ad, abū d̲j̲ad* : the first of the mnemotechnical terms into which the twenty-eight consonants of the Arabic alphabet are divided. I 97a

ābiḳ (A) : a runaway slave. I 26b

'abḳarī (A) : a genie of great intelligence. IX 406b

abnā' (A, s. IBN) : sons

As a denomination, it is applied to two tribes, viz. the descendants of Sa'd b. Zayd Manāt b. Tamīm, and the descendants born in Yaman of Persian immigrants. I 102a; X 173a; XII 115b

♦ abnāʾ al-atrāk (A) : a term sometimes used in the Mamlūk sultanate to designate the Egyptian or Syrian-born descendants of the Mamlūks. I 102a; and → AWLAD AL-NĀS

♦ abnāʾ al-daraza (A) : lit. sons of sewing, a proverbial expression current in the ʿAbbāsid period to refer to the tailors of Kūfa, who had taken part in the revolt of Zayd b. ʿAlī against the Umayyads (120-2/738-40). IV 1161a

♦ abnāʾ al-dawla (A) : a term applied in the early centuries of the ʿAbbāsid caliphate to the members of the ʿAbbāsid house, and by extension to patrons (*mawālī*, s. MAWLA) who entered its service and became adoptive members. I 102a; Khurāsānian guards and officials in the ʿAbbāsid caliphate. V 57b

♦ abnā-yi sipāhīyān (T) : a term sometimes used in formal Ottoman usage, in place of the more common *sipāhī oghlanlarï* (→ DÖRT BÖLÜK), to denote the first of the six regiments of cavalry of the standing army. I 102a

♦ abnāʾ al-waṭan (A) : inhabitants, natives, compatriots. XI 175b

abraḳ → BARḲĀʾ

abrāmīs (A) : in zoology, the bream. VIII 1023a

ābshār (P) : in Muslim India, large water chutes, made of inclined and carved marble slabs, which intercepted the flow of water in the long channels that ran the entire length of gardens, providing the transition from one level to another. IX 175a

abū (A) : father

♦ **abū barāḳish** (A) : a name, no longer in use, given to two birds with brilliant plumage: the Franciscan or Grenadier weaver-bird, or Durra-bird (*Euplectes oryx franciscana*), and the Porphyrion or Blue Taleva/Purple Gallinule (*Porphyrio porphyrio*), better known as the Sultan-fowl. In the Ḥidjāz, ~ was used in place of *birḳish* to denote the chaffinch (*Fringilla coelebs*), also called *shurshur*. XII 19a; and → ḤIRBĀʾ

♦ abu ʾl-bayḍ → SALḲAʿ

♦ abū būz (A) : 'having a snout', a simple but functional transport vessel, driven by a motor, with a prow which resembles that of a schooner and with a square stern, built in Oman. VII 53b

♦ abū dhaḳan (A) : in zoology, the goat fish or mullet (*Mullus barbatus*). VIII 1021a

♦ abū djād → ABDJĀD

♦ **abu ʾl-hawl** (A) : lit. father of terror; Arabic name for the sfinx of Giza. I 125b

♦ abū isḥāḳī → FĪRŪZADJ

♦ **abū ḳalamūn** (A) : originally, a certain textile of a peculiar sheen, then a precious stone, a bird, and a mollusc. In Persian, ~ is said to have the meaning of chameleon. I 131a

♦ abū ḳarn (A) : in zoology, the unicorn fish (*Naseus unicornis*). VIII 1021a; and → KARKADDAN

♦ abū marīna (A) : in zoology, the monk seal. VIII 1022b

♦ abū mihmāz (A) : in zoology, the ray or skate. VIII 1022b

♦ abū minḳar (A) : in zoology, the half-beak (*Hemiramphus*). VIII 1021a

♦ abū minshar (A) : in zoology, the sawfish (*Pristis pristis*). VIII 1021a

♦ abū miṭraḳa (A) : in zoology, the hammer-head shark (*Sphyrna zygaena*). Other designations are *baḳra*, *miṭrāḳ al-baḥr*, and *samakat al-Iskandar*. VIII 1021a; VIII 1022b

♦ (a)bū mnīr (A) : in zoology, the seal. VIII 1022b

♦ (a)bū nawwāra (A) : lit. the one with the flower; in zoology, a Saharan name which is used for the hare as well as for the fox. XII 85b

♦ abu ʾl-rakhwa → SALWĀ

♦ abū ṣanṣūn (A) : in zoology, the sansun kingfish. VIII 1021b

♦ abū sayf (A) : in zoology, the swordfish (*Xiphias gladius*). VIII 1021a

♦ abū shinthiyā → SHĪḤ

♦ abū ṣundūḳ (A) : in zoology, the coffer fish (*Ostracion nasus*). VIII 1021a
♦ abū t̲h̲alāt̲h̲īn → SALḲAʿ

abyaḍ (A) : the colour white; also, saliva, a sword, money, and paradoxically, in Africa, coal. In the Qur'ān, ~ and *aswad* express the contrast between light and dark rather than white and black. V 700a, where are listed many other terms to denote white; and → ZAHR

ʿād (A) : from the expression *min al-ʿād*, it has been suggested that ~ means 'the ancient time' and that the tribe ʿĀd arose from a misinterpretation of this. I 169b
♦ ʿādī : very ancient. I 169b

ʿāda (A), or *ʿurf* : a (pre-Islamic) custom; customary law. I 170a; I 744b; I 1179a; IV 155a ff.; VIII 486a

adā' (A) : lit. payment, accomplishment.
In law, ~ is a technical term to designate the accomplishment of a religious duty in the time prescribed by the law, a distinction being drawn between the perfect accomplishment, *al-adā' al-kāmil*, and the imperfect, *al-adā' al-nāḳis*. I 169b
In the reading of the Qur'ān, the traditional pronunciation of the letters (syn. ḲIRĀ'A). I 169b

adab (A, pl. *ādāb*) : originally, a habit, a practical norm of conduct, equivalent to SUNNA; during the evolution of its sense, ~ came to mean an ethical 'high quality of soul, good upbringing, urbanity and courtesy', in contrast to Bedouin uncouthness. From the first century of the HID̲J̲RA, it came to imply the sum of intellectual knowledge which makes a man courteous and 'urbane', based in the first place on poetry, the art of oratory, the historical and tribal traditions of the ancient Arabs, and also on the corresponding sciences: rhetoric, grammar, lexicography, metrics. As a result of contact with foreign cultures, this national concept of ~ gradually came to include a knowledge of those sections of non-Arab literature with which Arab Muslim civilisation became familiar from the early ʿAbbāsid period; it widened its Arab content into *humanitas* without qualification. In the modern age ~ and its plural *ādāb* are synonyms of literature. I 175b
In mysticism, the norms of conduct which govern relations between master and disciples, and those between the disciples themselves. IV 94b
In military science, the plural form *ādāb* is a synonym of ḤIYAL, strategems in war. III 510b
♦ adab al-d̲j̲adal : in theology and law, a method of debating in which were discussed questions that were controversial. It was not a matter of finding the truth, but of convincing the opponent of the greatest possible probability which one believes to have found. VII 566a

adak → NAD̲H̲R-NIYĀZMANLIK

ʿadāla (A) : the quality of ʿADL; the state of a person who in general obeys the moral and religious law. I 209b
In public law, ~ is one of the principal conditions for carrying out public functions, while in private law, ~ belongs to the theory of evidence. I 209b

ʿadam (A) : the absence of existence or being, used by the Muslim philosophers as the equivalent of Aristotle's στέρησις. I 178b; V 578b

adan (J, Sun) : the Javanese and Sundanese form of AD̲H̲ĀN. VI 675b

ʿadas (A) : in botany, lentils, one of the winter crops in mediaeval Egypt. V 863a

adat (Mal, < A ʿĀDA) : a custom, usage, practice; customary law, the juridical customs of Indonesia. I 173a; for taxes and tolls having to do with *adat*, e.g. *adat cap, adat ḥaḳḳ al-ḳalam, adat hariya, adat kain*, etc., XII 200b

aḍāt (A, N.Afr *ḍāya*) : in the Sahara of southern Morocco and Algeria, small basins where the limestone of the ḤAMMĀDAS has dissolved. III 136b

aḍdād (A, s. ḌIDD) : lit. opposites; in linguistics, words which have two meanings that are opposite to each other. I 184b

ʿaddān (A) : in Syria, a conventional rotation, according to which the distribution of the separate sections of water in the irrigation of the GHŪṬA is carried out. II 1105b

ʿādet-i aghnām → ḲOYUN RESMI

ʿadhaba (A, Egy *dhuʾāba*) : the loose end of the turban, which usually hangs behind from the turban. The usual length is four fingers long between the shoulders. X 611b; X 612a; in mysticism, one of the initiatory rites is the practice of letting the ~ hang down (*irkhāʾ al-~*). X 246a

ʿadhāb (A) : 'torment, suffering, affliction', inflicted by God or a human ruler. I 186b

♦ **ʿadhāb al-ḳabr** (A) : in eschatology, the punishment in the tomb. I 186b; V 236b

adhān (A, T *ezan*) : 'announcement'; as technical term, ~ indicates the call to the divine service of Friday and to the five daily prayers. I 187b; II 593b; VI 361b; VIII 927b

♦ ezan adî (T) : the regular name of a child, chosen at leisure by the family and bestowed, with a recitation of the ADHĀN, a few days after birth. IV 181a

adhargūn (P, A *adharyūn*) : lit. flame-coloured; a plant about 2-3 feet high with finger-long elongated leaves, of a red-yellow colour, and malodorous blossoms with a black kernel, thought to be either the *Buphthalmos* or the *Calendula officinalis* 'marigold'. I 191b

ʿadhrāʾ → SUNBULA

ʿādj (A) : ivory, exported in the Islamic period in all probability solely from East Africa. I 200a

ʿadjāʾib (A) : 'marvels', especially the marvels of Antiquity, e.g. the Pharos of Alexandria. I 203b

In the Qurʾān, the ~ denote the marvels of God's creation. I 203b; II 583b

In geographical literature, the ~ form a peculiar literary genre, reaching its full development in the cosmographies of the 8th/14th century. I 203b

adjal (A) : the appointed term of a man's life or the date of his death; the duration of existence. I 204a

ʿadjala (A) : the generic term for wheeled vehicles drawn by animals; carriage. In Mamlūk Egypt, ~ was supplanted by ʿARABA as a generic term. In modern Egypt, ~ is now the word for bicycle. I 205a

ʿadjam (A) : people qualified by *ʿudjma*, a confused and obscure way of speaking, as regards pronunciation and language, i.e. non-Arabs, primarily the Persians. I 206a

♦ **ʿadjami oghlān** (T) : 'foreign boy', the term applied to Christian youths enrolled for service in the Ottoman sultan's palace troops. I 206b; II 1087a; IV 242b

♦ **ʿadjamiyya** (A) : the term used for the writing of non-Arabic languages in Arabic characters. I 207a; I 404b; and → ALJAMÍA

adjārib → MAZRŪʿĀN

adjdhāʿ (A), or *al-djidhāʿ* : the name for the group formed by four children of ʿAwf b. Kaʿb, one of whose families held an office related to the Meccan pilgrimage which in later times was considered one of the greatest merits of the Tamīm. X 173a

adjīr (A) : in the hierarchy of guilds, an apprentice (syn. *mubtadiʾ*). Other levels were worker, *ṣāniʿ*, and master, MUʿALLIM or *usṭā*. IX 644b; IX 794a

adjlāf → AṬRĀF

adjnād → DJUND

adjsād → DJASAD

adjr (A, < Akk) : reward, wages, rent.

In theology, the reward, in the world to come, for pious deeds. I 209a

In law, ~ denoted in Mecca, in the time of the Prophet, any payment for services rendered. Later, the term was restricted to wages or rent payable under a contract of hire, IDJĀRA. I 209a

♦ adjr al-mithl (A) : in law, the remuneration in a contract to hire that is determined by the judge. III 1017a

♦ adjr musamma^{n} (A) : in law, the remuneration in a contract to hire that is fixed in the contract. III 1017a

ādjurr (A, < P *agūr* ?) : baked brick, used notably in public baths; of varying dimensions, and sometimes cut on an angle or partly rounded off, ~ is used in parts of buildings where accuracy of line is important (pillars, pedestals, stairways, etc.) and functions as horizontal tying material alternating with courses of rubble to maintain regularity of construction. I 1226b; V 585b

ʿadjuz (A) : in prosody, the name for the second hemistich of an Arabic poem. I 668b; VIII 747b; the name of the last foot of a verse. VIII 747b; another meaning of ~ in prosody occurs in the context of MUʿĀḲABA, to describe the case of e.g. in the RAMAL metre, the foot *fāʿilātun* having its last cord *-tun* shortened, thus *fāʿilātu*, when the first cord *fā-* of the following foot is not shortened. VIII 747b

♦ ʿadjuz hawāzin (A), or *aʿdjāz hawāzin* : 'the rear part of the Hawāzin'; in early Islam, those tribes, viz. the Naṣr b. Muʿāwiya, Djusham b. Muʿāwiya and Saʿd b. Bakr, that did not rebel in the ridda. XII 693a

ʿadjwa → TAMR

ʿadjz (A) : in medicine, impotence. XII 641a

ʿadl (A) : justice; rectilinear, just.

In Muʿtazilite doctrine, ~ means the justice of God and constitutes one of the five fundamental dogmas. I 209a; I 334b; I 410a; III 1143b

In law, ~ (pl. *ʿudūl*) is a person of good morals, the *ʿudūl* being the scriveners or notaries in the judiciary administration. In public law, ~ is one of the principal conditions for carrying out public functions, and in private law, it is a principal condition of a witness for the bringing of evidence. I 209a ff.; IX 207a; professional witness in the law courts. VIII 126a; IX 208a

In numismatics, ~ means 'of full weight'. I 210a

adrama (al-ṣabiyy) → ITHTHAGHARA

adrar (B) : 'mountain', Berber geographical term applied to a number of mountainous regions of the Sahara. I 210b

adwiya → DAWĀʾ

afʿā (A) : in zoology, the viper; also other similar kinds of snakes. Most sources state that ~ denotes the female, with the male being called *ufʿuwān*, but ~ is always employed in a generic sense. I 214b

afādhān → KŪNIYA

afāriḳa : the descendants of the Graeco-Romans and the latinised Berbers, mostly Christians, living in Gabès in Tunisia in the 3rd/9th century. They were no longer mentioned as a separate ethnic group by the 7th/13th century. IV 338b ff.; X657b

afāwīh (A, pl. of *afwāh*, s. *fūh*) : spices, aromatic substances added to food and beverages to increase pleasant flavour and promote digestion (syn. *maṣāliḥ*). The meaning of ~ is not sharply marked off from *ʿiṭr, ṭīb* 'scents' and *ʿaḳḳār* 'drugs'. XII 42a, where many spices are listed

afghānī (A) : in numismatics, a coin introduced in Afghanistan by Shīr ʿAlī in place of the rupee. IX 446b

ʿafiṣ (A) : the quality of food being pungent. II 1071b

āfrāg (B 'enclosure') : in Morocco, an enclosure of cloth, which isolates the encampment of the sovereign and his suite from the rest of the camp. ~ corresponds to the Persian *sarāča* or SARĀPARDA. I 236a; V 1206a

ʿafṣ (A) : in botany, the gall, an excrescence which forms on certain kinds of trees and shrubs as the result of the sting of various insects. The Arabic term was probably

applied to the oak-gall in particular, but also denotes the fruit of the oak or a similar tree and the tree itself. I 239a; X 665b

afsantīn (A, < Gk), or *afsintīn, ifsintīn* : in botany, the common wormwood (*Artemisia absinthium*); other similar kinds of plants. In medicine, ~ is often called *kashūth rūmī*. I 239b; IX 434b; and → SHĪḤ

afshīn : a pre-Islamic title borne by princes in Central Asia. I 241a

afsūn (P) : charm, incantation; now used in Iran to designate especially a charm against the biting of poisonous animals. I 241b

'āfūr (A) : a sand devil; the word has an echo of 'IFRĪT in it. III 1038a

'afw → GHUFRĀN

afwāh → AFĀWĪH

afyūn (A, < Gk) : opium; in Iran and Turkey often called TIRYĀḲ 'antidote'. I 243a

agadir (B, < Ph *gadir*) : in North Africa, one of the names of a fortified enclosure among the Berbers, also called *ḳaṣr* (*gasr*), *temidelt, ghurfa, ḳal'a* (*gelāa*), and *igherm* (pl. *igherman*). I 244b; XII 512b

āgdāl (A, < B) : pasturage reserved for the exclusive use of the landowner. I 245b
In Morocco, ~ has acquired the sense of a wide expanse of pasture lands, surrounded by high walls and adjoining the sultan's palace, reserved for the exclusive use of his cavalry and livestock. I 245b; I 1346b; V 1206a; gardens. IV 685b

agha (T, P *āḳā*) : in Eastern Turkish, 'elder brother', 'grandfather', 'uncle', 'elder sister'. I 245b; in Persian, ~ sometimes signifies eunuch. I 246a
In Ottoman times, ~ meant 'chief', 'master', and sometimes 'landowner'. As a title ~ was given to many persons of varying importance employed in government service, usually of a military or non-secretarial character, and came to be also used for eunuchs in the harems of the sultans of Constantinople. I 245b; V 472b

aghač (T) : in Ottoman Turkish, a 'tree', 'wood'. In Eastern Turkish, ~ means both 'the male member' and a measure of distance, a parasang, three times the distance at which a man standing between two others can make himself heard by them. I 247a

aghānī → MAGHĀNĪ

aghït (T) : in Turkish folklore, lyrical compositions expressive of grief. They commemorate the deceased and treat of general aspects of death or express sorrow over collective calamities. VI 610a

aghlaf, aghral → ALKHAN

aghrem (B) : 'settlement'. X 78a

aghriba (A), or *aghribat al-'arab* : lit. the crows [of the Bedouin]; a designation in early Islam for poets of negroid maternal ancestry. IX 864a; an outcast [from a tribe]. X 910a

aghrum (B) : bread. V 41b

aghtham → SHAYB

agurram (B) : among the Berbers of Morocco, the name for a saint. V 1201a

aḥābīsh (A) : Abyssinians (→ ḤABASH); companies or bodies of men, not all of one tribe. III 7b; possibly the Meccan militia of slaves of Ethiopian origin in the period immediately before the HIDJRA. I 24b, but see III 8a
The word is also applied to men who formed a confederacy either at a mountain called al-Ḥubshī or at a WĀDĪ called Aḥbash. III 7b

āḥād (A, s. *aḥad*) : in the science of Tradition, ~ are Traditions from a relatively small number of transmitters, not enough to make them MUTAWĀTIR. III 25b; an isolated report. X 932a; and → FARD

ahal (Touareg), or *tende* : grand parties held by unmarried young people in Touareg society. X 380a

aḥbār → ḲISSĪS

'ahd (A, pl. *'uhūd*) : 'joining together'; a contract. I 255a; a written designation of succession left by a caliph from the time of the Umayyad caliph 'Abd al-Malik onwards. I 255b; IV 938b; XI 126a; and → AHL AL-'AHD; WALĪ AL-'AHD

As a Qur'ānic term, ~ denotes God's covenant with men and His commands, the religious engagement into which the believers have entered, political agreements and undertakings of believers and unbelievers towards the Prophet and amongst each other, and ordinary civil agreements and contracts. I 255a

In law, ~ is generally restricted to political enactments and treaties. I 255a; land which had capitulated before conquest was known as ~ land. IV 14b

In mysticism, ~ is the covenant, consisting of religious professions and vows which vary in the different orders, with which the dervish is introduced into the fraternity. II 164b

In the science of diplomatic, ~ was a supreme grade of appointment, which concerned only the highest officials. It has fallen into disuse since the time of the Fāṭimids. II 302b

In Christian Arabic, *al-'ahd al-'atīḳ* is the term for the Old Testament, and *al-'ahd al-djadīd* the term for the New Testament. I 255a

♦ 'ahdnāme (T) : in the Ottoman empire, the document drawn up to embody the covenant, *'ahd*, made with a ḤARBĪ. The items in an ~ are called *'uhūd*, or *shurūṭ* (s. SHARṬ). III 1179b; treaty of dependence. IX 483b

aḥdab (A) : hunchback. I 161a

aḥdāth (A) : lit. young men; a kind of urban militia, whose function was that of a police, which played a considerable role in the cities of Syria and Upper Mesopotamia from the 4th/10th to the 6th/12th centuries. I 256a; I 1332b; II 963a; VIII 402a; arbitrary actions at odds with the divine Law. I 384a

In Ṣafawid Persia, the ~ were the night patrols in the cities, also called *gezme* and 'ASAS. I 687a

aḥfara → ITHTHAGHARA

'āhira (pl. *'awāhir*) → BAGHIYY

aḥḳāf (A) : the title of SŪRA xlvi of the Qur'ān; in geography, a term variously translated as 'curved sand dunes', the name of a sand desert in Southern Arabia, and the whole of al-Ramla or just its western half. I 257a

aḥkām (A, s. ḤUKM) : judicial decisions. I 257a; juridical and moral rules. IV 151b; astrological signs. VII 558a

♦ al-aḥkām al-khamsa (A) : in law, the 'five qualifications' (obligatory, recommended, indifferent, reprehensible, forbidden), by one or the other of which every act of man is qualified. I 257b; IX 324b; X 932a

♦ aḥkām al-nudjūm (A) : astrology (→ NADJM). VII 558a

♦ aḥkāmī (A), or *munadjdjim* : an astrologer who interprets the astrological signs. VII 558a

ahl (A, pl. *ahāl*) : family, inmates, people, meaning those dwelling in a defined area but not specifically a nation. I 257b; IV 785b; in the tribal structure of the Bedouin, ~ (syn. ĀL) denotes offspring up to the fifth degree. I 700b; in combinations, ~ often means 'sharing in a thing, belonging to it' or 'owner of the same'. I 257b; in its plural form, *al-ahālī* means the indigenous, autochthonous peoples. XI 175a

♦ ahl al-'abā' → AHL AL-BAYT

♦ ahl al-'ahd (A) : non-Muslims living outside the Islamic state. The term was extended occasionally to both the MUSTA'MIN, the foreigner granted the right of living in Islamic territory for a limited period of time, and the DHIMMĪ. I 255b

♦ **ahl al-ahwā'** (A) : term applied by orthodox theologians to those followers of Islam whose religious tenets in certain details deviate from the general ordinances of the sunnī confession. I 257b

♦ **ahl al-(baḥth** wa 'l-)**naẓar** (A) : 'those who apply reasoning', a term probably coined by the Muʿtazila to denote themselves; later, it came to mean careful scholars who held a sound, well-reasoned opinion on any particular question. I 266a

♦ **ahl al-bayt** (A) : lit. the people of the house, viz. the family of the Prophet. The term has been interpreted variously; the current orthodox view is based on a harmonising opinion, according to which the term includes the *ahl al-ʿabāʾ* (the Prophet, ʿAlī, Fāṭima, al-Ḥasan and al-Ḥusayn) together with the wives of the Prophet. I 257b; II 843b; IX 331a; among the shīʿa, the ~ (which they call by preference *ʿitra*) is limited to the AHL AL-KISĀʾ and their descendants. I 258a; IX 331a

♦ **ahl al-buyūtāt** (A) : those who belong to Persian families of the highest nobility; later, the nobles in general. I 258b

♦ **ahl al-dār** (A) : lit. the people of the house; the sixth order in the Almohad hierarchy. I 258b

♦ ahl al-daʿwa → MADHHAB

♦ ahl al-dhikr (A) : 'possessors of edification', a Qur'ānic term signifying witnesses of previous revelations. I 264a

♦ ahl al-dhimma → DHIMMA

♦ ahl al-djamāʿa (A) : lit. the people of the community, an alternative of the appellative *ahl al-sunna wa 'l-djamāʿa*, an early designation of one of the warring parties at Ṣiffīn, and one of the 73 factions into which the Islamic community will be divided and the only one which will eventually attain salvation. IX 880b

♦ ahl al-faḍl (A) : aristocrats, in contrast to the rude and untutored masses (*arādhil, sufahāʾ, akhissāʾ*). IX 330a

♦ **ahl al-ḥadīth** (A), and *aṣḥāb al-ḥadīth* : the partisans of Traditions, ḤADĪTH; traditionists, as opposed to the AHL AL-RAʾY. I 258b

♦ **ahl al-ḥall wa 'l-ʿaḳd** (A) : 'those who are qualified to unbind and to bind'; term for the representatives of the Muslim community who act on its behalf in appointing and deposing a caliph or another ruler. I 263b

♦ ahl al-ḥarb → ḤARBĪ

♦ ahl al-ikhtiyār → IKHTIYĀR

♦ ahl al-ithbāt (A) : 'people of the firm proof'; an appellation for Ḍirār b. ʿAmr and his school by al-Ashʿarī. III 1037a; III 1144a

♦ ahl al-ithnayn → THANAWIYYA

♦ ahl al-kanīf (A) : the poor and needy members of a tribe. X 910a

♦ **ahl al-ḳibla** (A) : the people of the ḲIBLA, viz. the Muslims. I 264a

♦ **ahl al-kisāʾ** (A) : the people of the cloak, viz. the Prophet and his daughter Fāṭima, his son-in-law ʿAlī, and his grandsons al-Ḥasan and al-Ḥusayn, whom the Prophet sheltered under his cloak. I 264a; IX 331a

♦ **ahl al-kitāb** (A) : lit. the people of the Book, viz. Jews and Christians, and later also extended to Sabeans, Zoroastrians and, in India, even idolaters. I 264b; IV 408b

♦ ahl al-ḳiyās (A) : the name given to the Muʿtazila by their adversaries. II 102b

♦ ahl al-kudya (A) : 'vagabonds', one of the numerous terms for 'rascals, scoundrels' in the mediaeval and modern periods. XI 546a

♦ ahl al-madar (A) : people who lived in mud-brick houses in Arabia at the rise of Islam. I 608b; V 585a

♦ ahl al-madhhab → MADHHAB

♦ ahl al-milla → MILLA

♦ ahl al-naṣṣ → IKHTIYĀR

♦ ahl al-naẓar → AHL AL-(BAḤTH WA 'L-)NAẒAR

♦ ahl al-raʾy (A), and *aṣḥāb al-raʾy* : partisans of personal opinion, as opposed to the traditionists, AHL AL-ḤADĪTH. I 692a

♦ **ahl al-ṣuffa** (A) : a group of the Prophet's Companions who typify the ideal of poverty and piety. I 266a

♦ **ahl al-sunna** (A) : the sunnīs, i.e. the orthodox Muslims. I 267a; III 846a; IV 142a; party of the orthodox traditionists. I 694a; I 1039b; and → AHL AL-DJAMĀʿA

♦ ahl al-ṭaraf → ḲABĪLĪ

♦ ahl al-taswiya (A) : in early Islam, advocates of equality between non-Arabs and Arabs. IX 514a

♦ ahl al-tathniya → THANAWIYYA

♦ ahl al-tawḥīd (A) : 'monotheists', the definition used by certain authors for the totality of Muslims, and by other groups, such as the Muʿtazila and the Almohads, for themselves. X 389a

♦ ahl al-wabar (A) : Bedouin living in tents of camel's-hair cloth in Arabia at the rise of Islam. I 608b; V 585a

♦ **ahl-i ḥadīth** (A) : a designation used in India and Pakistan for the members of a Muslim sect, who profess to hold the same views as the early AHL AL-ḤADĪTH and not be bound by any of the four sunnī legal schools. I 259a

♦ **ahl-i ḥaḳḳ** (A) : 'men of God', a secret religion prevalent mainly in western Persia. They are also called ʿAlī Ilāhī, but this is an unsuitable title. The central point in their dogma is the belief in the successive manifestations of God, the number of these being seven. I 260a

♦ **ahl-i wāris** (Mal, < P, < A) : inheritors, used among the Muslims of Indonesia. I 267a

♦ ahlī → WAḲF KHAYRĪ

♦ ahliyya (A) : a diploma from al-Azhar after a minimum of 8 years of study. I 818a; primary education, with *taḥṣīl* (secondary) and *ʿālimiyya* (higher) following. XI 490a

In law, the legal capacity of an individual to be a subject of the law, either a right-acquiring capacity, *ahliyyat wudjūb*, or an execution capacity, *ahliyyat idāʾ*. IX 248a; XI 208a; in Persian modern legal language, *ahliyyat* is used to mean nationality. IV 785b

aḥlāf (A, s. ḤILF) : a group formed by all but one of Zayd b. ʿAbd Allāh's descendants. X 173b

ahlīladj → HALĪLADJ

ahliyya(t) → AHL

aḥmāl (A) : one of two groups (*al-aḥmāl*) formed by the sons of Yarbūʿ b. Ḥanẓala, which was made up of four sons born by the same mother; three other sons formed a group called *al-ʿuḳad* (or *al-ʿuḳadāʾ*). X 173b

aḥmar (A) : the colour red, the colour for which Arabic terminology is the richest. V 700b, where many synonyms are given; and → ZAHR

aḥmas, aḥmasī, aḥmasiyya → ḤUMS

aḥnāf (A) : the characteristic of having misshapen feet. I 303b

āhū : gazelles, or deer, on the island of Samos. IX 679b

aḥwāḍ (A) : in agriculture, the small squares into which a field is divided, which the water reaches by channels. IV 683b

ʿāʾid → WUṢLA

ʿāʾila (A) : family, given way today mostly to *usra*. I 305b

āʾīn (P) : 'law, rite, institution', found in a title translated from Pahlawī into Arabic by Ibn Muḳaffaʿ in the middle of the 2nd/8th century, and in later titles on Persian Islamic history. I 306b

āḳ birčak → ĀḲ SAḲĀL

aḳ daryā → AḲ ṢU

āḳ sāḳāl (P) : 'grey-beard', the elder of a Shāhsewan group. Women elders were known as *āḳ birčak* 'grey hairs'. IX 224a

aḳ ṣu (T) : white water; as a technical term, ~ denotes the original bed of a river (syn. *aḳ daryā*). I 313b

āḳā → AGHA

ʿaḳaba (A, pl. *ʿiḳāb*) : a mountain road, or a place difficult of ascent on a hill or acclivity. The best-known place of this name is *al-ʿaḳaba*, between Minā and Mecca, where the ritual stone-throwing of the pilgrimage takes place. I 314b

ʿaḳāl (A), or *brīm* : ringed cord or rope to go over the headscarf worn by men. V 740b; X 611b

ʿaḳār (A) : in law, ~ denotes immovable property, such as houses, shops and land, and as such is identical with 'realty' or 'real property' (ant. *māl manḳūl*). The owner of ~ is also deemed to be the owner of anything on it, over it or under it, to any height or depth. XII 55a

ʿakawwak (A) : thick-set. I 315b

akbaba → NASR

aḳče (T) : 'small white', in numismatics, the name for the Ottoman silver coin referred to by European authors as *aspre* or *asper*. I 317b; II 119a; V 974a; VIII 978a

In Ottoman administration, taxes and dues (*rüsūm*, → RASM) which were paid in cash were often called ~. VIII 486a

ʿaḳd (A) : the legal act, especially that which involves a bi-lateral declaration, viz. the offer and the acceptance. I 318a

In the science of diplomatic, ~ is used for contract (syn. ʿAHD, **mīthāḳ**), in particular a civil contract, often more clearly defined by an additional genitive, such as *ʿaḳd al-nikāḥ*, *ʿaḳd al-ṣulḥ*, etc. II 303a

In rhetoric, ~ 'binding' denotes the IḲTIBĀS when it is put into verse and its source is indicated. III 1091b

In archery, ~, or *ḳafla*, denotes the lock, locking, sc. the position on the bow-string of the fingers of the right hand, and especially that of the thumb in the 'Mongolian' technique of locking. IV 800b

In grammar, the nexus linking the two terms of the nominal and verbal phrases. IV 895b

In astronomy, ~ means node (syn. *ʿuḳda*), and it is often used, in combination with *raʾs* and *dhanab*, instead of DJAWZAHAR to indicate the two opposite points in which the apparent path of the moon, or all planets, cuts the ecliptic. V 536a

akdar (A) : troubled, obscure; for some Muslim scholars, the origin of the name AKDARIYYA for a difficult question of law. I 320b

♦ **akdariyya** (A) : in law, the name of a well-known difficult question about inheritance, viz. whether a grandfather can exclude a sister from her inheritance in the case of a woman leaving behind as her heirs her husband, her mother, her grandfather, and her sister. I 320a

ʿakf (A) : a word used in the Qurʾān to designate the ceremonial worship of the cult and also the ritual stay in the sanctuary, which was done, for example, in the Meccan temple. VI 658a

akhawi (Touareg) : a woman's camel saddle, provided with semi-circular hoops attached to the side, used by the Touareg of the Sahara. III 667a

akhbār → KHABAR

♦ akhbārī (A) : an historian. XI 280b

♦ **akhbāriyya** (A) : in Twelver shīʿism, those who rely primarily on the Traditions, *akhbār*, of the IMĀMs as a source of religious knowledge, in contrast to the *uṣūliyya*, who admit a larger share of speculative reason in the principles of theology and religious law. XII 56b

akhdar (A) : the colour green, an adjective also associated with the notion of darkness, since it sometimes denotes black, dark, grey. V 700b; and → ZAHR

akfānī → KAFAN

akhfash (A) : nyctalope, or devoid of eyelashes. I 321a

akhī (T < *aki* 'generous') : a designation of the leaders of associations of young men organised as guilds in Anatolia in the 7th-8th/13th-14th centuries, who adopted the ideals of the FUTUWWA. I 321a; II 966b ff.; a Turkish trade guild. IX 646a; one of three grades in the ~ organisation, denoting the president of a corporation of *fityān* (s. FATĀ) and owner of a meeting-house, ZĀWIYA. I 322b; II 967b; one of nine categories in the trade guild, itself divided into six divisions: the first three divisions were *aṣḥāb-tark*, the experienced, and the last three, *naḳībler*, the inexperienced. IX 646a

ākhira (A) : the life to come, the condition of bliss or misery in the hereafter. I 325a

akhissāʾ → AHL AL-FAḌL

akhlafa (A) : a verb conveying the notion 'he [the child] passed the time when he had nearly attained to puberty'. VIII 822a

akhlāḳ (A, s. *khulūḳ* 'innate disposition') : in philosophy, ethics. I 325b

akhmās → TAKHMĪS

akhnif (A), or *khnīf* : a short Berber cape of black wool, woven in one piece, with a large red or orange medallion on the back, hooded for men, unhooded for women. II 1116a; V 745b

akhras (A) : mute. I 330b

akhriyān (< Gk *'agarīnós* 'Hagarene') : the self-designation, documented from 835/1432, by the Muslim Bulgarians living in the central Rhodoe between Nevrokop and Pazardžik, but having been adopted by the Ottomans to describe somewhat dubious converts in the Balkans in a pejorative sense, it fell out of use, to survive only as a Rumelian term. X 698b

ākhtabēgī → ĀKHŪRBEG

akhṭal (A) : loquacious. I 331a

akhtām (A, s. *khatm*) : in Tunisia, a ceremony stemming from Ḥafsid days of the 'closing' of public readings of the canonical collections of al-Bukhārī and Muslim and of the *Shifāʾ* of al-Ḳāḍī ʿIyāḍ, readings which finish on 27 Ramaḍān in the Great Mosque in the presence of the head of state himself. X 657a

ākhūnd (T, P) : a title given to scholars; in Persian it is current since Tīmūrid times in the sense of 'schoolmaster, tutor'. I 331b

ākhūr-sālār → SĀLĀR

ākhūrbeg (IndP) : under the Dihlī sultanate, the superintendent of the royal horses, there being one for each wing of the army. Under the Mughals, this officer was known as the *ātbēgī* or *ākhtabēgī*. V 689b

ʿaḳib (A) : in law, a descendant. A charitable endowment that was characterised as *muʿaḳḳab* 'for a descent group' was understood to apply to two or more generations of lineal descendants who qualified as beneficiaries simultaneously. XI 70b

In anatomy, the heel. XI 254b

ʿaḳīd (A) : a leader of a Bedouin raid. II 1055a; among the Jordanian tribes, in early modern times, a specific leader of raids at the side of the chief, known in full as ~ *al-ghazw*. IX 115b

In 19th-century Sudan, an imperial proconsul, a category of functionaries that differed from the older royal courtiers not only in the great diversity of their ethnic origin but also in that they were allowed to absent themselves for extended periods from the presence of the king. XI 11a

ʿaḳīda (A, pl. *ʿaḳāʾid*) : in theology, creed; doctrine, dogma or article of faith. I 332b; IV 279b

ʿaḳīḳ (A) : cornelian; the name has been transferred to any kind of necklace which is of a red colour. I 336a; VIII 269a

ʿaḳīḳa (A) : the name of the sacrifice on the seventh day after the birth of a child; also, the shorn hair of the child, which is part of the seventh-day ritual. I 337a; IV 488a; VIII 824b

ʿāḳil (A, pl. *ʿuḳḳāl*) : 'sage'; in law, *compos mentis*. IX 63a; and → ʿUḲALĀʾ AL-MADJĀNĪN

Among the Druze, a member initiated into the truths of the faith; those not yet initiated, yet members of the community, are called *djuhhāl* (→ DJĀHIL). II 633a

akila → IKLA

ʿāḳila (A, pl. *ʿawāḳil*) : in penal law, the group of persons upon whom devolves, as the result of a natural joint liability with the person who has committed homicide or inflicted bodily harm, the payment of compensation in cash or in kind, the DIYA. I 29a; I 337b

aḳi̊n → ZHIRAW

♦ **aḳindji** (T) : irregular cavalry during the first centuries of the Ottoman empire, based on and primarily for service in Europe. I 340a

aḳiṭ (A) : sour-milk cheese, made by pre-Islamic Arabs. II 1057b; X 901a

akkār (A, < Ar; pl. *akara*) : lit. tiller, cultivator of the ground; term applied to the peasantry of Aramaean stock in Syria and Iraq with a pejorative sense. XII 58b

ʿaḳḳār → AFĀWĪH

ʿaḳl (A) : reason; intellect or intelligence. I 341b; IV 157a

In neoplatonic speculation, ~ is the first, sometimes the second, entity which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation. I 341b

In scholastic theology, ~ is a natural way of knowing, independently of the authority of the revelation, what is right and wrong. I 341b

To the philosophers of Islam, who followed Aristotle and his Greek commentators, more especially Alexander of Aphrodisias, ~ is that part of the soul by which it 'thinks' or 'knows' and as such is the antithesis of perception. The Muslim philosophers recognised a hierarchy of separate intelligences (*ʿuḳūl mufāriḳa*), usually ten in number, each lower one emanating from the higher. I 341b

In penal law, ~ (pl. *ʿuḳūl*) is the compensation in cash or in kind required by the ʿĀḲILA in cases of homicide or instances of bodily harm. I 338a; and → DIYA

In prosody, a deviation from the proper metre, in particular a missing *la* in the foot *mufāʿa[la]tun*. I 672a; a case of ZIḤĀF where the fifth vowel is elided. XI 508b

In Druze hierarchy, the highest of the five cosmic ranks in the organisation. II 632a

♦ al-ʿaḳl al-awwal (A) : in ʿAbd al-Razzāḳ al-Ḳāshānī's mystical thought, the Universal Reason, which proceeds by a dynamic emanation from God. This is a spiritual substance and the first of the properties which the divine essence implies. I 89b

♦ **ʿaḳliyyāt** (A) : a technical term in scholastic theology, signifying the rational (and natural) knowledge which the reason can acquire by itself. According to the Muʿtazilī tradition and Saʿadya al-Fayyūmī, ~ denotes that which is accessible to the reason and especially, on the ethical level, the natural values of law and morals. The term also denotes a genus of theological dissertations, going back to the 6th/12th century. I 342b

aḳlaf → ALKHAN

aḳlām → ḲALAM

aklat al-maḥabba (A) : a feast-day meal among the Ṣārliyya in northern Iraq, once every lunar year, to which everyone contributed a cock boiled with rice or wheat. IX 64a

aḳligh → MUṢAFFAḤĀT

aḳraʿ (A) : bald. I 343a

ʿaḳrab (A, pl. *ʿaḳārib*) : in zoology, the scorpion. I 343b
In astronomy, *al-~* is the term for Scorpius, one of the twelve zodiacal constellations. I 343b; VII 83b

aḳrābādhīn (A, < Syr) : a title of treatises on the composition of drugs; pharmacopoeias. I 344a

aḳsaḳal : in traditional Özbeg society, the respected older headman of a village, who mediated disputes. VIII 233b

aḳsimā : a term usually translated as 'liquid, syrup', but, since one of the recipes mentions the presence of yeast among the ingredients of this drink, it must presumably be a variety of sweetened beer such as FUḲḲĀʿ. VI 721b; IX 225a

aḳūniṭun (A, < Gk) : in medicine, a particularly deadly poison originating from a plant root. Synonyms are *khāniḳ al-nimr, khāniḳ al-dhiʾb, ḳātil al-nimr, nabbāl*, and *bīsh*. XII 59b

aḳwāl (A, B *agwāl, gullāl*) : a goblet-shaped drum, about 60 cm long, still to be found in the Maghrib. In Tripolitania, a similar instrument called the *tabdaba* is used. X 33a

āl (A) : a clan, a genealogical group between the family and the tribe. Later, ~ came to mean the dynasty of a ruler. I 345b; a demon who attacks women in childbed, a personification of puerperal fever. I 345b; in Persian administration, a royal seal. XI 192b; and → AHL; SARĀB

āla (A, pl. *ālāt*) : an instrument, utensil.
In grammar, ~ is found in expressions as *ālat al-*TAʿRĪF, instrument of determination, and *ālat al-tashbīh*, instrument of comparison. I 345b
In the classification of sciences, *ālāt* is the name of such attainments as are acquired not for their own sake, but 'as a means to something else'. I 345b
In philosophy, ~ is another term for logic, following the peripatetic view that it is an instrument, not a part, of philosophy. I 345a
For ~ in Moroccan music, → GHINĀʾ

aʿlā (A) : higher; *al-aʿlā* is used as an epithet to differentiate between the patron and the client, when both are referred to as MAWLĀ. I 30b

alaaqad (Somali) : in Somali society, a woman specialist who relieves people of spirits through the performance of a ritual. IX 723b

ālaba (A) : a geographical term used to denote the northern part of the Iberian peninsula beyond the left bank of the upper valley of the Ebro. I 348b
♦ **ālaba wa 'l-ḳilāʿ** (A) : a geographical expression used in the 2nd-3rd/8th-9th centuries to denote that part of Christian Spain which was most exposed to the attacks of summer expeditions sent from Cordoba by the Umayyad AMĪRs. I 348b

alābālghā (A) : the trout. VIII 1021a

ālāčigh (P) : the dwelling of the Shāhsewan in Persia, which is hemispherical and felt-covered; within each one lives a household of on average seven or eight people. IX 223b

aladja (T) : chintz with coloured stripes; used in many geographical names. I 348b; V 560a ff.

ʿalaf (A) : fodder. XI 412a; and → ʿULŪFE

ʿalam (A, pl. *aʿlām*) : signpost, flag (syn. LIWĀʾ, RĀYA). I 349a
♦ ʿalamdār → SANDJAḲDĀR
♦ ʿalem-i nebewī → SANDJAḲ-I SHERĪF

ʿālam (A, pl. *ʿālamūn, ʿawālim*) : world. I 349b
♦ ʿālam al-djabarūt (A) : 'the world of (divine) omnipotence', BARZAKH, to which belong, according to al-Ghazālī, the impressionable and imaginative faculties of the human soul. I 351a

♦ 'ālam al-malakūt (A) : a Qur'ānic term for 'the world of Kingdom, of Sovereignty', the world of immutable spiritual truths, and hence of the angelic beings, to which are added all of Islamic tradition, the Preserved Table, the Pen, the Scales, and often the Qur'ān. I 351a

♦ 'ālam al-mulk (A) : a Qur'ānic term meaning 'the world of kingship', i.e. the world of becoming, the world here below. I 351a

'alāma (A, T *'alāmet*) : emblem, presented by early Islamic rulers to their close pages as a sign of honour. VIII 432b

In the science of diplomatic, the signature of the person drawing up the document, part of the concluding protocol in the classical period. II 302a; X 392b

In the Muslim West, a mark of ratification or initialling, on all official chancery documents. I 352a; the formula of authorisation (*wa 'l-ḥamdu li-llāhi waḥdah*), written in large lettering at the head of despatches and commissions. II 331b

For ~ in dating, → MADKHAL

ālāp (H) : the introductory improvisation, the first part in a performance of classical or art music of India. III 454a

'alas (A) : in agriculture, a variety of wheat. II 1060b

ālāt → ĀLA

'alath (A) : in botany, the wild endive (*hindibā' barrī*), known under a variety of names: *ghalath, ya'dīd, baḳla murra*, ṬARKHASHḲŪḲ and variants. XII 370b

alay (T, prob. < Gk *allagion*) : in Ottoman usage, a troop, a parade, and hence a crowd, a large quantity. It was used from the time of the 19th-century military reforms to denote a regiment. I 358a

♦ alay-beyi → ZA'ĪM

'alāya (A) : in Oman, the upper quarter of a wadi or water channel, frequently occupied by a tribe in traditional rivalry with another tribe occupying the lower quarter, *sifāla*. XII 818a

albasti : in Özbeg folk tradition, a witch-like DJINN. VIII 234b

'alem → 'ALAM

alif → HAMZA

♦ alif al-ḳaṭ' → ḲAṬ'

♦ alif maḳṣūra (A) : a long *ā* not followed by HAMZA. XI 222a

'ālim → FAḲĪH; 'ULAMĀ'

♦ **'ālima** (A, pl. *'awālim*) : lit. a learned, expert woman, ~ is the name of a class of Egyptian female singers forming a sort of guild, according to sources of the 18th and 19th centuries. I 403b

♦ 'ālimiyya → AHLIYYA

'āliya (A, pl. *'awālī*) : grand master, the highest rank in the game of chess. IX 367a

aljamía (Sp, < A *al-'adjamiyya* 'non-Arabic') : the name used by the Muslims of Muslim Spain to denote the Romance dialects of their neighbours in the north of the Iberian peninsula. In the later Middle Ages, ~ acquired the particular meaning which is attributed to it today: a Hispanic Romance language written in Arabic characters. The literature in ~ is termed *aljamiada*. 1 404b

alkhan (A) : a term for 'uncircumcised' in the ancient language (syn. *aḳlaf, aghlaf, aghral*). V 20a

allāh (A) : God, the Unique One, the Creator; already to the pre-Islamic Arabs, ~ was one of the Meccan deities, possibly the supreme deity. I 406a

♦ **allāhumma** (A) : an old formula of invocation, used in praying, offering, concluding a treaty and blessing or cursing. I 418a

'alma → GHĀZIYA

almās (A, < Gk) : in mineralogy, the diamond. I 419a

almogávares (Sp, < A *al-mughāwir*) : the name given at the end of the Middle Ages to certain contingents of mercenaries levied from among the mountaineers of Aragon. I 419b

alp (T) : 'hero', a figure which played a great role in the warlike ancient Turkish society (syn. *batur* (→ BAHĀDUR), *sökmen, čapar*); used also as an element in compound proper names or as a title by Saldjūḳ and subsequent rulers. I 419b

altïn (T), or *altun* : in mineralogy, gold, also used of gold coins. I 423b

ālū-yi malkum (P) : lit. plums of Malcolm; potatoes, introduced into Persia in the 18th century, called after Sir John Malcolm the British envoy, who is commonly but probably erroneously thought to have brought them. XII 610b

aluka → MAʾLUKA

āluwī (A, < Gk) : the aloe drug, i.e. the juice pressed from the leaves of the aloe. VIII 687b

alwān (A) : in music, a lute with a long neck and plucked strings. VI 215b

alya (A) : the fat tail of a sheep. II 1057b; XII 318a

ama → ʿABD

ʿamā (A) : in the mystical thought of ʿAbd al-Karīm al-Djīlī, the simple hidden pure Essence before its manifestation, one of the important scales or 'descents' in which Absolute Being develops. I 71a

āmad (U) : in Urdu poetry, the part of the elegy, MARTHIYA, where the army's preparation for battle is described, sometimes including a detailed description of the hero's horse. VI 611b

ʿamal (A) : performance, action. I 427a; II 898a; 'that which is practised', the moral action in its practical context and, secondarily, the practical domain of 'acting'. I 427b

In law, ~ is judicial practice. I 427b

As a legal and economic term, ~ denotes labour, as opposed to capital. I 428a

In later Muslim administration, ~ means 'fief'. IX 153b; region. IX 739a

♦ ʿamal bi 'l-yad (A), or *ʿamal al-yad* : in medicine, the early expression for surgery, later replaced by *djirāḥa*. II 481b

♦ ʿilm ʿamalī → ʿILM

♦ ʿamaliyya (A) : the practical sciences, viz. ethics, economics and politics, as determined by the philosophers. I 427b

ʿamāla (A) : an administrative allowance, e.g. that given to an AMĪR. I 439a

ʿamāma → ʿIMĀMA

amān (A) : safety, protection.

In law, a safe conduct or pledge of security by which a non-Muslim not living in Muslim territory becomes protected by the sanctions of the law in his life and property for a limited period. I 429a; II 303b; III 1181b; and → IDHN

ʿamār al-dam (A) : among the Bedouin of Cyrenaica and the Western Desert of Egypt, the vengeance group, which also functions as a blood-money group. Among the Aḥaywāt Bedouin of central Sinai and their neighbours, the vengeance and blood-money group is called a *damawiyya* or *khamsih*. X 442b f.

amarg → ṬARAB

ʿamārī → HAWDA

amazzal (B), and *amzyad, amḥaz, amḥars, awrith* : an institution concerning an individual, occurring in the case of a stranger to the group who, usually after committing some offence in his own clan, has imposed the ʿĀR 'transfer of responsibility', and obtained the protection of another group which he makes henceforward the beneficiary of his work. The stranger becomes ~ when his protector has given to him in marriage his own daughter or another woman over whom he holds the right of DJABR. XII 79b

'amd (A) : in law, an intentional act; one that is quasi-deliberate is called *shibh* (→ SHUBHA) *'amd.* II 341a; IV 768b; IV 1101b

āmeddji (T, < P *āmad*) : an official of the central administration of the Ottoman empire, who headed the personal staff of the RE'ĪS ÜL-KÜTTĀB 'chief Secretary'. The office seems to have come into being later than the 17th century and increased in importance after the reforms. I 433a; II 339a; referendar or reporter of the Imperial Dīwān. VIII 481b

aménokal (B) : any political leader not subordinate to anyone else. The title is applied to foreign rulers, to high-ranking European leaders, and to the male members of certain noble families; in some regions of the Sahara, ~ is also given to the chiefs of small tribal groups. I 433b; X 379a

amghar (B) : an elder (by virtue of age or authority); ~ is used for different functions among the various Berber tribes. I 433b; X 379a

amḥars → AMAZZAL

amḥaz → AMAZZAL

'amīd (A) : lit. pillar, support; a title of high officials of the Sāmānid-Ghaznawid administration, denoting the rank of the class of officials from whom the civil governors were recruited. I 434a; under the Saldjūḳs, an official in charge of civil and financial matters. VI 275a; a designation for the tribal chief (syn. *'imād*). IX 115b

'āmil (A, pl. *'ummāl, 'awāmil*) : a Muslim who performs the works demanded by his faith; as technical term, it came to denote tax-collector, government agent; (provincial) governor [in North Africa and Spain] in charge of the general administration and finance. I 435a; financial administrator. I 19b

In law, the active partner in a MUḌĀRABA partnership. I 435a

Among the Bohorās sect in India, ~ denotes a local officiant appointed by the head of the sect to serve the community in respect of marriage and death ceremonies, and ritual prayer. I 1255a

In grammar, ~ signifies a *regens*, a word which, by the syntactical influence which it exercises on a word that follows, causes a grammatical alteration of the last syllable of the latter. I 436a; IX 360a; IX 527b

♦ 'awāmil al-asmā' (A) : in grammar, the particles governing nouns. III 550a

amīn (A) : safe, secure; with the more frequent form *āmīn*, a confirmation or corroboration of prayers, Amen. I 436b; (pl. *umanā'*) trustworthy; an overseer, administrator. I 437a; VIII 270b

As a technical term, ~ denotes the holders of various positions 'of trust', particularly those whose functions entail economic or financial responsibility. I 437a; and → EMĪN

In law, ~ denotes legal representatives. I 437a

In the Muslim West, ~ carried the technical meaning of head of a trade guild, which in the East was called 'ARĪF. I 437a

♦ amīn al-'āṣima (A) : the chairmen of the municipalities of Damascus, Beirut, Baghdad and Amman, thus called in order to emphasise their particular importance in relation to the seat of the government; elsewhere in the Arab East, the original designation, *ra'īs al-baladiyya*, is retained. I 975b

♦ amīn al-ḥukm (A) : the officer in charge of the administration of the effects of orphan minors (under the early 'Abbāsids). I 437a

amīr (A, pl. *umarā'*; T *emīr*) : commander, governor, prince. I 438b; a person invested with command (AMR), and more especially military command. I 445a; III 45b; IV 941 ff.

♦ **amīr ākhūr** (A) : the supervisor of the royal stables. I 442b; IV 217b; and → MĪR-ĀKHŪR

♦ **amīr dād** (P) : the minister of justice under the Saldjūḳs. I 443b

♦ amīr djāndār (< P) : in Mamlūk Egypt, 'Marshal of the Court', under whose command the RIKĀBDĀR 'groom' was. VIII 530a
♦ amīr al-djuyūsh (A) : the commander-in-chief of the army. XI 188a
♦ **amīr al-ḥādjdj** (A) : the leader of the caravan of pilgrims to Mecca. I 443b
♦ **al-amīr al-kabīr**, or amīr kabīr → ATABAK
♦ **amīr madjlis** (A) : the master of audiences or ceremonies. Under the Saldjūḳs of Asia Minor, the ~ was one of the highest dignitaries. Under the Mamlūks, the ~ had charge of the physicians, oculists and the like. I 445a
♦ **amīr al-mu'minīn** (A) : lit. the commander of the believers; adopted by ʿUmar b. al-Khaṭṭāb on his election as caliph, the title ~ was employed exclusively as the protocollary title of a caliph until the end of the caliphate as an institution. I 445a
♦ **amīr al-muslimīn** (A) : lit. commander of the Muslims; title which the Almoravids first assumed. I 445b
♦ amīr shikār (A) : an institution, first known as *amīr al-ṣayd* 'master of the chases', established by the Umayyads. I 1152a
♦ **amīr silāḥ** (A) : the grand master of the armour. Under the Mamlūks, the ~ was in charge of the armour-bearers and supervised the arsenal. I 445b
♦ **amīr al-umarā'** (A) : the commander-in-chief of the army. I 446a; II 507b
♦ amīrī (A) : a cotton product from Khʷārazm that enjoyed a great reputation. V 555a
♦ al-umarā' al-muṭawwaḳūn → ṢĀḤIB AL-BĀB

ʿāmir → DĀYMAN

amladj (A) : in botany, the fruit of the *Phyllanthus emblica*, which was useful against haemorrhoids. The Arabs and Europeans in the Middle Ages mistook it for a myrobalanus. XII 349b

ʿamlūḳ (A) : the offspring of a DJINN and a woman. III 454b

ʿamm (A, pl. *aʿmām*) : paternal uncle. IV 916b
♦ ʿamm waḍḍāḥ (A) : a child's game described as searching (in the dark) for a very white bone tossed far away, with the finder being allowed to ride upon his playmates. The Prophet is said to have engaged in this as a child. V 615b

āmma (A), or *ma'mūma* : a wound penetrating the brain; a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

ʿāmma (A, pl. *ʿawāmm*) : the plebs, common people. I 491a; I 900a ff.; IV 1098a; V 605b; and → KHĀṢṢ
♦ ʿāmmī (A) : one who is secular in religious matters. IX 185b; among the Twelver Uṣūliyya, a lay believer. VIII 777b; one not trained in the law. IX 324b
♦ ʿāmmiyya (A) : a revolt among the common people. IX 270b

amr (A) : as Qur'ānic and religious term, divine command. I 449a
For ~ in Ottoman Turkish, → EMR

amrad (A) : a handsome, beardless youth. XI 126b; XII 598a

ʿamūd (A, pl. *ʿumdān*) : a tent pole; a monolithic column and capital; a constructed pillar. I 457b; IV 1148a; the main stream of a river, in particular the Nile, as distinguished from the minor branches and the canals. VIII 38a
♦ ʿamūd al-ḳaṣīda → MUSAMMAṬ

amzwār → MIZWĀR

amzyad → AMAZZAL

ānā : originally, an Indian money of account, a sixteenth share, one rupee being 16 ~. Later, the name was given to an actual coin. VI 121b

ʿāna → ISTIḤDĀD

ʿanā' → DJALSA; KIRĀ' MU'ABBAD

ʿanāḍīl (A) : a despised class of workmen, including such professions as barber, butcher, cupper, etc. IV 819b

ʿanāḳ (A) : in zoology, ~ or *ʿanāḳ al-arḍ* denotes a kind of lynx, the caracal (< T *ḳaraḳulaḳ*). I 481a; II 739b; IX 98b; X 224a; and → SAKHLA
In astronomy, *ʿanāḳ al-arḍ* is γ Andromedae and *ʿanāḳ al-banāt* is the ζ of the Great Bear. I 481a
anayasa → ḲĀNŪN-I ESĀSĪ
ʿanaza (A) : a short spear or staff, syn. *ḥarba*. I 482a; XII 735b; and → KARKADDAN
In North Africa, ~ survives as an architectural term signifying an external MIḤRĀB for those praying in the court of the mosque. I 482a
anbā (A) : in al-Buraymī in Arabia, the term for mangoe (syn. *hanb*). I 540b; in India, a kind of sweet lemon, the fruit of which is salted while still green. VII 962b
ʿanbar (A) : ambergris (*ambra grisea*), a substance of sweet musk-like smell, easily fusible and burning with a bright flame, highly valued in the East as a perfume and medicine. I 484a; a large fish, also called *bāl*, which swallows a form of ambergris called *al-mablūʿ* 'swallowed ambergris' or 'fish-ambergris', which floats on the sea; the sperm-whale. I 484a; VIII 1022b
♦ ʿanbar shiḥrī (A) : ambergris. IX 439a
anbata (A) : a verb which conveys the meaning 'his [a boy's] hair of the pubes grew forth, he having nearly attained the age of puberty'. VIII 822a
anbīḳ (A, < Gk) : in alchemy, the part known as the 'head' or 'cap' of the distilling apparatus (syn. *ra's*); also, the additional faucet-pipe which fits onto the 'cap'. I 486a
ʿandam → BAḲḲAM
andargāh (P, A *mustaraḳa* 'stolen') : epagomenae, the five odd days added at the end of the Persian year as intercalary days. II 398a; generally known in Persian as the 'five Gāthās (*pandj gāh*) or 'stolen' (*duzdīdha*) days. X 261b; also known as *lawāḥiḳ* 'appendages'. X 267a
andarz (P) : wisdom literature. X 231a
andjudhān → ḤILTĪT
andjuman (P, T *endjümen*) : meeting, assembly, army. I 505a; for its modern use → DJAMʿIYYA
anf (A) : in music, the nut of the ʿŪD. X 769b
anfiya → SUʿŪṬ
anflūs → MIZWĀR
anghām (A, s. *naghm*) : in music, musical modes. IX 101a
angusht (P) : fingerbreadth; a unit of measurement under the Mughals which was standardised at 2.032 cm by the emperor Akbar at the end of the 10th/16th century. II 232a
angusṭ : in zoology, the crawfish, spiny lobster (*Palinarus vulgaris*), also known as *ankūsh*. IX 40a, where many more synonyms are given
angūza (Pash), or *hing* : in botany, term for the *Ferula assafoetida*, very abundant in Afghanistan. I 223a
ʿanḳāʾ (A) : a fabulous bird approximating the phoenix, in all likelihood a type of heron. I 509a
In music, an ancient instrument described as having open strings of different lengths but identically situated bridges. The name suggests a long-necked instrument, probably a trapezoidal psaltery, one species of which was known later as the ḲĀNŪN. VII 191a
ʿankabūt (A) : spider. I 509a; and → SAMAK ʿANKABŪT
In astronomy, a movable part on the front of the astrolabe. I 723a
anḳad (A) : a generic name for the tortoise and the hedgehog. V 389b
anḳalīs (A, L *Anquilla*) : the eel. VIII 1021a
ankūsh → ANGUSṬ
anmāṭ (A) : large carpets with fringes, said in a Tradition to have been the subject of considerable expenditure by the Prophet for a wedding. X 900a

anniyya (A) : an abstract term formed to translate the Aristotelian term τὸ ὅτι 'thatness' of a thing (syn. *al-anna*); ~ is also used for non-existential being. I 513b
anṣāb → NUṢUB
anṣār (A) : 'helpers'; those men of Medina who supported Muḥammad. I 514a
ʿansāra (A) : the name of a festival. Among the Copts, ~ is the name for Pentecost, while in North Africa, ~ denotes the festival of the summer solstice. I 515a
anshūyah (A, < Sp *anchoa*), or *andjūyah* : in zoology, the anchovy (*Engraulis boelema*). VIII 1021a, where many synonyms are found
ʿantarī (A) : in Egypt, a story-teller who narrates the Romance of ʿAntar. I 522a; (< T) a short garment worn under the KAFṬĀN; a lined vest ranging from short to knee length, worn by women. I 522a; V 740b
anwāʾ (A, s. *nawʾ*) : a system of computation based on the acronychal setting and helical rising of a series of stars or constellations. I 523a; VIII 98a; VIII 734a
ʿanz (A), or *ṣafiyya* : a one-year old female goat, called thereafter, progressively, *thanī, rabāʿī, sadīs* and, after seven years, *sāligh*. XII 319a
anzarūt (A) : in botany, a gum-resin from a thorn-bush which cannot be identified with certainty. It was used for medical purposes. XII 77b, where synonyms are found
āpa : 'older sister', an important term in Özbeg kinship terminologies. VIII 234a
apadāna (MidP) : in architecture, a hypostile audience-hall of the Persian kings. I 609b f.
ʿār (A) : shame, opprobrium, dishonour. XII 78a
In North Africa, ~ presupposes a transfer of responsibility and of obligation, arriving at a sense of 'protection' for the suppliant, in default of which dishonour falls on the supplicatee, who is obliged to give satisfaction to the suppliant. The most simple transfer is by saying *ʿār ʿalīk* 'the ~ on you', and making a material contact with the person to whom the appeal is made, for example touching the edge of his turban or laying one's hand on him or his mount. ~ is also used towards saints, to whom sacrifices are offered to obtain their intercession. III 396a; XII 78a
ʿarab (A) : Bedouins; Arabs. The tribes that were the first to speak Arabic after the confusion of the tongues at Babel are known as *al-ʿarab al-ʿāriba*, in contradistinction to *al-ʿarab al-*MUTAʿARRIBA (sometimes *al-mustaʿriba*), referring to the descendants of Ismāʿīl who learned Arabic by settling among the 'true' Arabs. X 359b
♦ al-ʿarab al-bāʾida (A) : the legendary extinct tribes of the Arabs. X 359a; XI 5a; XI 461a
♦ ʿarabī → ḲAṬĀ; for ~ (ḥaḍramī), → SUḲUṬRĪ
♦ **ʿarabiyya** (A) : the Arabic language. I 561b; and → ʿARABA
ʿaraba (T, < A ʿARRĀDA), or *ʿarabiyya* : a cart, introduced into Mamlūk Egypt. Its name supplanted ʿADJALA in popular use as a generic term for carriage. I 205b; I 556b
♦ ʿaraba pāzāri (T) : in certain Rumelian towns under the Ottomans, a market presumably located on the outskirts of the town or along a major road. IX 797a
♦ ʿarabiyyat ḥanṭūr (Egy, < Hun *hintó*), and *ʿarabiyyat kārrō* (< It *carro*) : a cab. I 206a
ʿaraḍ (A, pl. *aʿrāḍ*) : the translation of the Aristotelian term συμβεβηκός 'accident', denoting 1) that which cannot subsist by itself but only in a substance of which it is both the opposite and the complement, and 2) an attribute which is not a constituent element of an essence. I 128b; I 603b
arādhil → AHL AL-FAḌL
aʿradj → ʿARDJĀ
aʿrāf (A, s. *ʿurf*) : 'elevated places'; a term used in the Qurʾān, in an eschatological judgement scene, and interpreted as 'Limbo'. I 603b
ʿarāʾish (A) : brushwood huts, in Western Arabia. I 106b; trellises of grape vines. I 604b
araḳ (A) : in medicine, insomnia. XI 563a
arāk → KABĀTH

'araḳ (A) : wine made from the grape. VI 814b
'araḳčīn → 'ARAḲIYYA
'araḳiyya (A) : a skull cap, often embroidered, worn by both sexes by itself or under the head-dress in the Arab East; called *'araḳčīn* in 'Irāḳ. A synonym on the Arabian peninsula is *ma'raḳa*. V 740b ff.; X 611b; in the Turkish Ḳādirī dervish order, a small felt cap which the candidate for admission to the order brought after a year and to which the SHAYKH attached a rose of 18 sections; the cap is then called *tādj*. IV 382b; in earlier times in Syria ~ was a sugar cone-shaped cap adorned with pearls worn by women. X 611b
arandj (A) : a cotton product from Khwārazm that enjoyed a great reputation. V 555a
'araṣa (A) : in Mamlūk times, an open unroofed space used e.g. for storing cereals. IX 793b
ārāsta → PASAZH
arba'īniyya → ČILLA
arba'ūn (A) : forty.
arba'ūn ḥadīthan (A, T *ḳirḳ ḥadīth*, P *čihil ḥadīth*) : a genre of literary and religious works centred around 40 Traditions of the Prophet. XII 82b
arḍ (A) : earth, land.
♦ arḍ amīriyya (A) : in law, land to which the original title belongs to the State, while its exploitation can be conceded to individuals. II 900b
♦ arḍ madhūna (A) : an expression occasionally heard in Saudi Arabia which is used to distinguish the sands of al-Dahnā' from those of al-Nafūd, the colour of which is said to be a lighter shade of red; ~ is also equated with *arḍ mundahina* 'land only lightly or superficially moistened by rain'. II 93a
♦ arḍ mamlūka (A) : in law, land to which there is a right of ownership. II 900b
♦ arḍ matrūka → MATRŪK
♦ arḍ mawāt → MAWĀT
♦ arḍ mawḳūfa (A) : in law, land set aside for the benefit of a religious endowment. II 900b
♦ arḍ mundahina → ARḌ MADHŪNA
'arḍ (A) : review of an army or troops. I 24a; petition. IX 209a; and → ISTI'RĀḌ
In astronomy, planetary latitude. XI 504a
♦ **'arḍ ḥāl** (T) : petition, used in the Ottoman empire. I 625a
♦ 'arḍ odasî (T) : in Ottoman palace architecture, the audience hall. IX 46b
'ardjā (A) : lame; in prosody, ~ is used to designate the unrhymed line inserted between the third line and the last line of a monorhyme quatrain, RUBĀ'Ī. The composition is then called *a'radj*. VI 868a
ardjawān (< P ?) : a loan-word in Arabic, the colour purple. V 699b
arəḳḳas (Kabyle, < A RAḲḲĀṢ) : a simple contrivance of a water-mill made from a pin fixed on a small stick floating above the moving mill-stone; this pin, fixed to the trough containing grain, transmits a vibration to it which ensures the regular feeding of the grain into the mouth of the mill. VIII 415b
argan (B) : in botany, the argan-tree (*argania spinosa* or *argania sideroxylon*), growing on the southern coast of Morocco. I 627b
arghūl (A) : a type of double reed-pipe which has only one pipe pierced with finger-holes, while the other serves as a drone. The drone pipe is normally longer than the chanter pipe. When the two pipes are of equal length, it is known as the ZUMMĀRA. The ~ is played with single beating reeds. The drone pipe is furnished with additional tubes which are fixed to lower the pitch. In Syria, the smaller type of ~ is called the *mashūra*. VII 208a
'āriḍ (A, pl. *'urrāḍ*) : the official charged with the mustering, passing in review and inspection of troops. III 196a; IV 265a ff.

♦ ʿāriḍ-i mamālik (IndP) : the head of the military administration in Muslim India. He was also known as *ṣāḥib-i dīwān-i ʿarḍ*. The Mughal name was *mīr bakhshī*. As a minister, he was second only to the WAZĪR. He was the principal recruiting officer for the sultan's standing army; he inspected the armaments and horses of the cavalry at least once a year, kept their descriptive rolls, and recommended promotions or punishments accordingly. The ~ was also responsible for the internal organisation and the discipline of the standing army and the commissariat. V 685b

ʿarīḍ → ʿATŪD

♦ ʿarīḍa (A) : a subtraction register, for those categories where the difference between two figures needs to be shown. It is arranged in three columns, with the result in the third. II 78b

ʿārif → ṢŪFĪ

ʿarīf (A, pl. *ʿurafāʾ*) : lit. one who knows; a gnostic. IV 326a; as a technical term, applied to holders of certain military or civil offices in the early and mediaeval periods, based on competence in customary matters, *ʿurf*. I 629a

In education, a senior pupil, monitor, who aided the teacher in primary schools. V 568a

In the Muslim East, ~ was used for the head of the guild. I 629b

In Oman and trucial Oman, ~ is the official in charge of the water distribution. IV 532a

Among the Ibāḍiyya, the plural form *ʿurafāʾ* are experts (inspectors, ushers) appointed by the assistant of the SHAYKH, *khalīfa*. One of them supervised the collective recitation of the Qurʾān, another took charge of the communal meals, and others were responsible for the students' education, etc. III 96a

arīka → MINAṢṢA

ʿarīsh (A), and *ʿarsh* : in pre-Islamic Arabia, a simple shelter. IV 1147a

ʿariyya (A, pl. *ʿarāyā*) : in law, fresh dates on trees intended to be eaten, which it is permitted to exchange in small quantities for dried dates. VIII 492a

ʿāriyya (A) : in law, the loan of non-fungible objects, distinguished as a separate contract from the loan of money or other fungible objects. ~ is defined as putting someone temporarily and gratuitously in possession of the use of a thing, the substance of which is not consumed by its use. I 633a; VIII 900a

ark (P) : citadel. X 484b

arkān → RUKN

arkh → FAZZ

arma (Songhay, < A *rumāt* 'arquebusiers') : a social class made up of the descendants of the BĀSHĀs who in the early 19th century maintained a weak state around the Niger river with their headquarters at Timbuktu. X 508b

armatolik (T) : an autonomous enclave, institutionalised on Greek territories in the Ottoman empire due to gradually deteriorating conditions of banditry. X 421a

arnab (A, pl. *arānib*) : in zoology, the hare. XII 85b

In astronomy, ~ is the Hare constellation found beneath the left foot of Orion, the legendary hunter. XII 85b

For in anatomy, → ARNABA

♦ arnab baḥrī (A) : in zoology, the term for *aplysia depilans*, a nudibranch mollusc of the order of *isthobranchia*, found widely in the sea. XII 85b

♦ arnaba (A) : in anatomy, the tip (e.g. of the nose, *arnabat al-anf*). V 769a

In music, ~, or *rabāb turkī*, is a pear-shaped viol with three strings, which in Turkey appears to have been adopted from the Greeks, possibly in the 17th century, and which plays a prominent part in concert music today. VIII 348a

arpa (T) : barley. I 658a

♦ arpa tanesi (T) : a barley grain, used under the Ottomans to denote both a weight (approximately 35.3 milligrams) and a measure (less than a quarter of an inch). I 658a

♦ **arpalîḳ** (T) : barley money, used under the Ottomans up to the beginning of the 19th century to denote an allowance made to the principal civil, military and religious officers of state, either in addition to their salary when in office, or as a pension on retirement, or as an indemnity for unemployment. In the beginning it corresponded to an indemnity for fodder of animals, paid to those who maintained forces of cavalry or had to look after the horses. I 658a

'arrāda (A) : a light mediaeval artillery siege engine, from which the projectile was discharged by the impact of a shaft forcibly impelled by the release of a rope. I 556b; I 658b; III 469b ff.; and → MANDJANĪḲ

'arrāf (A) : eminent in knowledge, a professional knower; a diviner, generally occupying a lower rank than the KĀHIN in the hierarchy of seers. I 659b; IV 421b

arrang (A, < Sp *arenque*), or *ranga, ranka* : in zoology, the herring. VIII 1021a

arsh (A) : in law, the compensation payable in the case of offences against the body; compensation in cases of homicide is termed DIYA. II 340b

'arsh (A) : throne of God. V 509a; in North African dialects, 'tribe', 'agnatic group', 'federation'. I 661a; IV 362a; and → 'ARSH

In Algerian law, the term given, during about the last hundred years, to some of the lands under collective ownership. I 661a

arshīn (P) : roughly 'yards', a unit of measurement. X 487a

'arsī (A) : in mediaeval 'Irāḳ, a beggar who stops the circulation of blood in an arm or leg so that people think the limb is gangrenous. VII 494a

arsusa → URṢŪṢA

aru (B, pl. *irwan*) : the Berber equivalent of *ṭālib*, student, from whom the Ibāḍiyya of the Mzāb recruit their 'AZZĀBA for the religious council. III 98b

'arūḍ (A) : in prosody, the last foot of the first hemistich, as opposed to the last foot of the second hemistich, the ḌARB. I 667b; IV 714b; VIII 747b

♦ 'ilm al-'arūḍ (A) : the science of metrics, said to have been developed by al-Khalīl of Mecca. I 667b; IV 57a; VIII 894a

'arūs (A) : the term for both bridegroom and bride, though in modern usage, ~ has been supplanted by *'arīs* for bridegroom and *'arūsa* for bride. X 899b; and → SĀBI' AL-'ARŪS

♦ **'arūs resmi** (T) : an Ottoman tax on brides. The rate varied depending on whether the bride was a girl, widow, divorcee, non-Muslim, Muslim, rich or poor. In some areas, it was assessed in kind. The tax, which seems to be of feudal origin, is already established in the ḲĀNŪNs of the 15th century in Anatolia and Rumelia, and was introduced into Egypt, Syria and 'Irāḳ after the Ottoman conquest. It was abolished in the 19th century and replaced by a fee for permission to marry. I 679a

aruzz → RUZZ

♦ aruzz mufalfal (A) : a very popular mediaeval dish which resembled a type of Turkish *pilaw*. Made with spiced meat and/or chickpeas or pistachio nuts, the dish may contain rice coloured with saffron, white rice alone, or a combination of both. A variation of this dish, made from lentils and plain rice, was called *al-mudjaddara* and is similar to the modern preparation of the same name. VIII 653a

♦ al-aruzziyya (A) : a mediaeval dish containing meat and seasonings (pepper, dried coriander and dill), into which a small amount of powdered rice was added during cooking, and washed (whole) rice towards the end of the preparation. VIII 653a

arwāḥ → RŪḤ

ary (A) : honey (> T *arı* 'bee'). VII 906b

arzal → AṬRĀF

ās (A, < Akk) : in botany, the myrtle (*Myrtus communis*). IX 653a; XII 87a

'aṣā (A) : a rod, stick, staff (syn. ḲAḌĪB). Among the ancient Arabs, ~ was in common use for the camel herdsman's staff. In the Qur'ān, it is used a number of times, in particular for Moses' stick. I 680b; and → SHAGHABA

♦ shākk al-ʿaṣā (A) : 'splitter of the ranks of the faithful'; under the Umayyads, a term used to characterise one who deserted the community of the faithful and rebelled against the legitimate caliphs. VII 546a

ʿaṣaba (A) : male relations in the male line, corresponding to the agnates. I 681a; IV 595b; VII 106b

♦ **ʿaṣabiyya** (A) : spirit of kinship in the family or tribe. Ibn Khaldūn used the concept of this term as the basis of his interpretation of history and his doctrine of the state; for him it is the fundamental bond of human society and the basic motive force of history. I 681a; II 962b; III 830b; factional strife. IV 668b; affiliation to a tribal faction (syn. *naʿra, shahwa, nihla*). IV 835a

asad (A, pl. *usūd, usud, usd*) : in zoology, the lion; in astronomy, *al-~* is the term for Leo, one of the twelve zodiacal constellations. I 681a; VII 83a

āṣaf (Ott) : in the Ottoman empire, a synonym for *wezīr* (→ WAZĪR). XI 194b

ʿaṣāʾib (A) : the 'troops', 500 in number, the eighth degree in the ṣūfī hierarchical order of saints. I 95a; and → ʿIṢĀBA

ʿasal → ʿIKBIR

ʿaṣal (A) : in botany, the rhododendron. VII 1014b

aṣāla (A) : authenticity. X 365b

asaliyya → DHAWLAKIYYA

aṣamm (A) : deaf; in mathematics, the term used for the fractions, such as 1/11 or 1/13, which cannot be reduced to fractions called by words derived from names of their denominators, such as 1/12, which is half one sixth, 'sixth' being derived from six. III 1140b

āsārāk (A, < B *asarag*) : in urban geography, great main squares enclosed in the walls of the ḳaṣaba in the Maghrib, where the people could assemble for the festivals and the army participate in ceremonies. IV 685a

ʿasas (A) : the night patrol or watch in Muslim cities. Under the Ottomans, the ~ was in charge of the public prisons, exercised a kind of supervision over public executions, and played an important role in public processions. He received one tenth of the fines imposed for minor crimes committed at night. I 687a; IV 103b

In North Africa, the ~ assured not only public security but also possessed a secret and almost absolute authority in the important affairs of the community. He kept guard at night in the central market, at warehouses and on the ramparts till the advent of the French. I 687b

asāṭīr → USṬŪRA

ʿasb (A) : the semen of a stallion. IV 1146a

ʿaṣb (A) : in early Islam, a Yemenite fabric with threads dyed prior to weaving. V 735b

In prosody, a deviation from the proper metre, in particular a missing FATḤA in the foot *mufāʿal[a]tun*. I 672a; a case of ZIḤĀF where the fifth vowelled letter of the foot is rendered vowelless. XI 508b

♦ ʿaṣba (A) : a folded scarf worn by women in the Arab East. V 740b

aṣbaʿ → IṢBAʿ

asbāb → SABAB

asefru (B, pl. *isefra*) : a genre of oral poetry popular in Kabylia, a Berberophone area of Algeria, consisting of a sonnet of nine verses grouped in three strophes rhyming according to the scheme a a b. Another poetic genre is the so-called *izli*, a song of two or three couplets in rhyme, whose production is anonymous. X 119a

asfal (A) : lower; *al-asfal* is used as an epithet to differentiate between the patron and the client, when both are referred to as MAWLĀ. I 30b

aṣfar (A) : yellow; also, in distinction from black, simply light-coloured. I 687b; V 700b

♦ banu 'l-aṣfar (A) : the Greeks; later, applied to Europeans in general, especially in Spain. I 687b; V 700b

ash → TOY

aṣḥāb (A, s. **ṣāḥib**) : followed by the name of a locality in the genitive, ~ serves to refer to people who are companions in that particular place. Followed by a personal name in the genitive, ~ is, alongside the NISBA formation, the normal way of expressing the 'adherents of so-and-so' or the 'members of his school'. When followed by an abstract noun in the genitive, ~ denotes adherents of a specific concept. VIII 830b; and → ṢAḤABA; ṢĀḤIB

♦ aṣḥāb al-arbāʿ (A) : in Mamlūk times, night patrols coming under the authority of the chief of police, *wālī*. I 687a

♦ aṣḥāb al-ashā'ir (A) : the four mystical orders of the Burhāmiyya, Rifāʿiyya, Ḳādiriyya and Aḥmadiyya, according to Djabartī. II 167a

♦ aṣḥāb al-ḥadīth → AHL AL-ḤADĪTH

♦ aṣḥāb al-ithnayn → THANAWIYYA

♦ **aṣḥāb al-kahf** (A) : 'those of the cave', the name given in the Qur'ān for the youths who in the Christian West are usually called the 'Seven Sleepers of Ephesus'. I 691a; IV 724a

♦ aṣḥāb al-naḳb → NAḲB

♦ **aṣḥāb al-rass** (A) : 'the people of the ditch' or 'of the well'; a Qur'ānic term, possibly alluding to unbelievers. I 692a; III 169a

♦ **aṣḥāb al-ra'y** → AHL AL-RA'Y

♦ aṣḥāb al-saṭḥ (A), or *suṭūḥiyya* : 'the roof men', designation for the followers and disciples of the 7th/13th-century Egyptian saint Aḥmad al-Badawī. I 280b

♦ aṣḥāb al-shadjara (A) : 'the men of the tree'; those who took the oath of allegiance to the Prophet under the tree in the oasis of al-Ḥudaybiya, as mentioned in Q 48:18. VIII 828a; XII 131a

♦ **aṣḥāb al-ukhdūd** (A) : 'those of the trench'; a Qur'ānic term, possibly alluding to unbelievers. I 692b

♦ aṣḥāb-tark → AKHĪ

asḥam → SALḲAʿ

ashām → ESHĀM

aṣḥar → ṢAḤRĀ'

ashāra → AWMA'A

ʿashara (A, pl. *ʿashr*) : ten.

♦ **al-ʿashara al-mubashshara** (A) : the ten to whom Paradise is promised. The term does not occur in canonical Traditions and the list of names differs, Muḥammad appearing in only some. I 693a

♦ al-ʿashr al-uwal (A) : the first ten nights of a month, each month being divided into three segments of ten. The other segments are respectively *al-ʿashr al-wusaṭ* and *al-ʿashr al-ukhar*, with the latter sometimes only nine nights in 'defective' months. X 259b

ashbāh (A, s. *shibh*) : component of a book title, *al-Ashbāh wa'l-naẓā'ir*, of some of the most influential ḲAWĀʿID works of the later period, ~ referring to cases that are alike in appearance and legal status, with *naẓā'ir* (s. *naẓīr*) denoting cases that are alike in appearance but not in legal status. XII 517a

āshdjî (T) : lit. cook; an officer's rank in an ORTA, subordinate to that of the ČORBADJÎ, or 'soup purveyor'. VIII 178b

ashhada (A) : a technical term of childhood, said of a boy (or girl: *ashhadat*) who has attained to puberty. VIII 822a

'āshik (A) : lover; a term originally applied to popular mystic poets of dervish orders. It was later taken over by wandering poet-minstrels. Their presence at public gatherings, where they entertained the audience with their religious and erotic songs, elegies and heroic narratives, can be traced back to the late 9th/15th century. I 697b; III 374a; IV 599a; V 275a ff.

'āshikh (Azerī Turkish, < 'ĀSHIK) : in Azerī literature, a genre of folk-literature comprising romantic poems, which made great advances in Ādharbaydjān in the 17th and 18th centuries and formed a bridge between the classical literary language and the local dialects. I 193b

'āshir (A, pl. *'ushshār*) : in early Islam, a collector of ZAKĀT from Muslim merchants as well as imposts on the merchandise of non-Muslim traders. The institution is attributed to 'Umar, but in the course of time, the ~ acquired an exceedingly unavory reputation for venality. XI 409a

'ashīra (A) : usually a synonym of ĶABĪLA 'tribe', ~ can also denote a subdivision of the latter. I 700a; IV 334a

'ashiyya (A), and variants : a word loosely taken in the sense of evening, although it used to designate more precisely the end of the day, NAHĀR. In this sense it was the opposite of ḌUḤĀ. V 709b

ashl (A, P *ṭanāb*) : rope; a unit of measurement equalling 39.9 metres. II 232b

ashlḥi (B, pl. *ishlḥiyen*), or *ashlḥiy* : a native speaker of Tashelḥīt. X 344b

āshpazkhāna (P, A MAṬBAKH) : kitchen (P *āsh* 'soup', *āshpaz* 'cook'), which term was not in general used before the 19th century, *maṭbakh* being the common term. XII 608b

'ashr → 'ASHARA

'ashraf → WAṬWĀṬ

ashrāf (A, s. SHARĪF) : in India, ~ denoted Muslims of foreign ancestry. They were further divided into *sayyid* (those reckoning descent from the Prophet through his daughter Fāṭima), *shaykh* (descendants of the early Muslims of Mecca and Medina), *mughal* (those who entered the subcontinent in the armies of the Mughal dynasty), and *paṭhān* (members of Pashtō-speaking tribes in north-west Pakistan and Afghanistan). III 411a; IX 330b; and → SHARĪF

ashrafī (A) : in numismatics, a Burdjī Mamlūk gold coin, the coinage of which was continued by the Ottomans after their conquest of Egypt and Syria. VIII 228b; an Ottoman gold coinage, introduced under Muṣṭafā II to replace the discredited SULṬĀNĪ. VIII 229b; an Aķ Ķoyunlu gold coin, copied exactly on the Burdjī Mamlūk ~. Its weight was ca. 3.45 g. VIII 790a; in Ṣafawid Persia, all the gold coins were popularly called ~ , but there were actually several different varieties to which the name was given, which were distinguished from one another by their weights rather than by their designs or legends. The true ~, used by Ismā'īl as a standard for his gold coinage, weighed 18 *nukhūd*s (approximately 3.45 g), and had its origin in the weight of the Venetian gold ducat. VIII 790b

'ashshāb (A) : from *'ushb*, a fresh annual herb which is afterwards dried and, in medical literature, denotes simples, ~ means a gatherer or vendor of herbs; a vendor or authority on medicinal herbs. I 704a

'āshūrā' (A, < Heb) : the name of a voluntary fast-day, observed on the 10th of Muḥarram. I 265a; I 705a; XII 190a; in South Africa, a festival commemorating the martyrdom of al-Ḥusayn, the grandson of the Prophet. IX 731a

'aṣīda (A) : a meal of barley and fat. X 901b

aṣīl (A) : a term used in reference to the time which elapses between the afternoon, 'AṢR, and sunset; in the contemporary language this word tends to be employed for the evening twilight. V 709b; and → KAFĀLA

'asīr (A) : lit. captive, term also sometimes used for slave. I 24b

āsitāne → TEKKE

ʿaskar (A) : army, in particular one possessing siege artillery. II 507a; 'garrison settlements' (syn. *muʿaskar, maʿaskar*) founded in the Arab East during the caliphate period. IV 1144a

♦ **ʿaskarī** (A, < ʿASKAR; T *ʿaskerī*) : in Ottoman technical usage a member of the ruling military caste, as distinct from the peasants and townspeople; ~ denoted caste rather than function, and included the retired or unemployed ~, his wives and children, manumitted slaves of the sultan and of the ~, and also the families of the holders of religious public offices in attendance on the sultan. I 712a; IV 242a; IV 563a; IX 540a

ʿaskerī → ʿASKARĪ

askiya (Songhay) : a dynastic title of the Songhay empire of West Africa, first adopted in 898/1493 by Muḥammad b. Abī Bakr. IX 729b

aṣl (A, pl. **uṣūl**) : root, base. III 550a; ancestry. XI 276b

In grammar, a basic form, concept or structure, with a wide range of meanings extending over phonology, morphology and syntax, e.g. a standard phoneme in contrast with an allophone; a root-letter in the derivational system; a radical consonant opposed to an augment; etc. When used in the plural, the fundamental principles of grammar as a science. X 928b, where more definitions of ~ are found

In classical Muslim administration, ~ is the estimated figure, as opposed to the amount actually received, ISTIKHRĀDJ. II 78b

In dating, ~ is the number of days in a given number of completed years. X 268b

In military science, *uṣūl* were the theoretical divisions of the army into five elements: the centre (*ḳalb*), the right wing (*maymana*), the left wing (*maysara*), the vanguard (*muḳaddama*), and the rear guard (*sāḳa*). III 182a

In music, the *uṣūl* are the basic notes which, with the pause, make up the cycles of an ĪḲĀʿ. XII 408b; metres. IX 418a

In astronomy, the epoch position (L *radix*). XI 503b

In law, because early ḲAWĀʿID were collected under the title of *uṣūl*, ~ acquires, minimally, a fourfold meaning: an act that has already been legally determined and now serves as a 'model' for similar cases; a scriptural pronouncement considered decisive for the legal determination of a given act; a legal principle; and a source of the law. XII 517a; and → WAṢF

For *uṣūl* in prosody, → FARʿ

♦ **uṣūl al-dīn** (A) : the bases (or principles) of the religion. If *uṣūl* meant the same here as in *uṣūl al-fiḳh*, the two expressions would be synonymous, for the theologian goes back to the same authorities as the jurist to justify his interpretation of dogma; instead in ordinary usage ~ represent not the sources of theological judgement but, in some way, the judgement itself, thus the science of ~ is another way of designating *ʿilm al-*KALĀM. X 930b

♦ **uṣūl al-fiḳh** (A) : the 'roots' or sources of legal knowledge, viz. the Qurʾān, *sunna*, consensus and analogy. II 887b; X 323b; X 931b; legal theory. II 182b

♦ **uṣūl al-ḥadīth** (A) : the principles of ḤADĪTH; the disparate disciplines the mastery of which distinguished a true scholar of *ḥadīth* from a mere transmitter. The term ~ was never satisfactorily defined nor differentiated from similar ones like *ʿulūm* (or *ʿilm*) *al-ḥadīth, iṣṭilāḥ al-ḥadīth*, etc. There are instances of *ʿilm al-riwāya* being used as a synonym. X 934a

♦ uṣūliyya → AKHBĀRIYYA

aṣlaḥ (A) : most suitable or fitting; in theology, the 'upholders of the *aṣlaḥ*' were a group of the Muʿtazila who held that God did what was best for mankind. I 713b

aslamī (A) : a term used to designate first-generation Spanish converts, who were formerly Christians, whereas the term *islāmī* was reserved for the former Jews. VII 807b

asmāʾ → ISM
asmāndjūnī → YĀḲŪT AKHAB
asmar (A) : in physiognomy, a dark brown, or black, complexion. XI 356a
asmār → KHURAFĀʾ
asp-i dāghī (IndP) : under the Mughals, a payment in accordance with the actual number of horsemen and horses presented at muster, unlike the BAR-ĀWARDĪ, a payment based on an estimate. IX 909a
asparez : a race-course. X 479a
ʿaṣr (A) : time, age; the (early part of the) afternoon. This period of day follows that of the midday prayer, ẒUHR, and extends between limits determined by the length of the shadow, but is variable, according to the jurists. I 719a; V 709b
♦ ṣalāt al-ʿaṣr (A) : the afternoon prayer which is to be performed, according to the books of religious law, in between the last time allowed for the midday prayer, ẒUHR, and before sunset, or the time when the light of the sun turns yellow. According to Mālik, the first term begins somewhat later. I 719a; VII 27b; VIII 928b
ʿassālāt → ʿIKBIR
ʿassās (A) : night-watchman. This term is used particularly in North Africa; at Fez at the beginning of the 20th century, ~ also was used for policemen in general. I 687b
In the Mzāb, ~ is used for the minaret of the Abāḍī mosques. I 687a
astān (P) : in mediaeval administration, a province. I 2b; a district. I 3a
asṭurlāb (A, < Gk), or *aṣṭurlāb* : astrolabe. The name of several astronomical instruments serving various theoretical and practical purposes, such as demonstration and graphical solution of many problems of spherical astronomy, the measuring of altitudes, the determination of the hour of the day and the night, and the casting of horoscopes. When used alone ~ always means the flat or planispheric astrolabe based on the principle of stereographic projection; it is the most important instrument of mediaeval, Islamic and Western, astronomy. I 722b
aṣṭūrū (A, < Gr) : in zoology, the oyster. VIII 707a
aswad (A) : the colour black. V 705b; and → ABYAḌ
ata (T) : father, ancestor; among the Oghuz, ~ was appended to the names of people who had acquired great prestige. ~ can also mean 'wise', or even 'holy', 'venerated'. I 729a; XI 114a
ʿaṭāʾ (A) : lit. gift; the term most commonly employed to denote, in the early days of Islam, the pension of Muslims, and, later, the pay of the troops. I 729a
ʿataba (A, pl. **ʿatabāt**) : doorstep.
In (folk) poetry, ~ (or *farsha* 'spread, mat') is used to designate the first three lines of a monorhyme quatrain (*a a a a*), or each of the three lines, when insertions have been made between the third line and the last, e.g. as in *a a a x a*. The last line is then called the *ghaṭā* 'cover' or, in longer compositions, the *ṭāḳiyya* 'skull-cap'. VI 868a
In its plural form, more fully *ʿatabāt-i ʿāliya* or *ʿatabāt-i muḳaddasa, ʿatabāt* designates the shīʿī shrine cities of ʿIrāḳ (Nadjaf, Karbalāʾ, Kāẓimayn and Sāmarrā) comprising the tombs of six of the IMĀMs as well as a number of secondary shrines and places of visitation. XII 94a
ʿatāba (A) : a modern Arabic four line verse, common in Syria, Palestine, Mesopotamia and ʿIrāḳ, in a sort of WĀFIR metre. The first three lines not only rhyme, but generally repeat the same rhyming word with a different meaning. The last line rhymes with the paradigm ~ 'lovers' reproach', the last syllable of which is often supplied without making sense. I 730b
atabak (T *atabeg*) : the title of a high dignitary under the Saldjūḳs and their successors; under the Turks, a military chief. I 731a; commander-in-chief of an army (syn. *amīr kabīr*). I 138a; I 444a

♦ **atābak al-ʿasākir** (T, A) : commander-in-chief of the Mamlūk army, who after the decline of the office of the viceroy, *nāʾib al-salṭana*, became the most important AMĪR in the Sultanate. I 732b

ʿatala (A) : in archery, a powerful Persian bow which is very curved. IV 798a

ataliḳ (T) : a title which existed in Central Asia in the post-Mongol period meaning in the first place a guardian and tutor of a young prince, then a close counsellor and confidant of the sovereign. It was synonymous with *atabeg* (→ ATABAK). I 733b; XII 96b

atalikat (Cau) : a custom among the Čerkes tribes of the Caucasus, which consisted of having children raised from birth (boys until 17-18 years) in the families of strangers, often vassals. This created a sort of foster brotherhood which served to tighten the feudal bonds and unite the various tribes. II 23a

aṭam (A) : a fabulous marine creature mentioned by mediaeval Arab authors. It lurks in the Sea of China, has the head of a pig, is covered with a hairy fleece instead of scales, and shows female sexual organs. VIII 1023a

ʿatama (A) : the first third of the night from the time of waning of the red colour of the sky after sunset, S͟HAFAḲ. I 733b; a variant name given to the *ṣalāt al-ʿis͟hāʾ* (→ ʿIS͟HĀʾ). VII 27a

atān → ḤIMĀR

ātāy → ČAY

ātbēgī → ĀK͟HŪRBEG

ʿaṭf (A) : connection; in grammar, ~ denotes a connection with the preceding word. There are two kinds of ~ : the simple co-ordinative connection, *ʿaṭf al-nasaḳ*, and the explicative connection, *ʿaṭf al-bayān*. In both kinds, the second word is called *al-maʿṭūf*, and the preceding *al-maʿṭūf ʿalayhi*. I 735b

In rhetoric, ~ as used by al-ʿAd̲jd̲jād̲j, in the sense of ‘folding back’ or ‘adding on’, may have meant paronomasia. ~ seems to be take up again in the term *taʿaṭṭuf* of Abū Hilāl al-ʿAskarī. X 68b

♦ ʿaṭfa → S͟HĀRIʿ

at͟har (A) : trace; as a technical term, it denotes a relic of the Prophet, e.g. his hair, teeth, autograph, utensils alleged to have belonged to him, and especially impressions of his footprints, *ḳadam*. I 736a

In the science of Tradition, ~ usually refers to a Tradition from Companions or Successors, but is sometimes used of Traditions from the Prophet. I 1199a; III 23a

In astrology, ~ is also used as a technical term in the theory of causality, with reference to the influence of the stars (considered as higher beings possessing a soul) on the terrestrial world and on men. I 736b

at͟hāt͟h (A) : lit. belongings, ~ means various household objects and, especially in modern Arabic, furniture. XII 99a

at͟hmān (A) : gold and silver (on which ZAKĀT is due), also *ʿayn, naḳd, nāḍḍ*. XI 413a

ʿat͟ht͟harī (A, < the name of the deity ʿAt͟htar) : a term equivalent to *baʿl* ‘unwatered cultivated land’. I 969a

ʿāṭif → MUSALLĪ

ʿatīḳ (A) : a pure-bred horse, as opposed to a work horse, *bird͟hawn*. XI 412b; and → ʿITḲ

ʿātiḳa (A) : in archery, an old bow whose wood has become red. IV 798a

ʿātikī (A, < *Ḳabr ʿĀtika*, a concentration of textile workshops in Damascus) : in the 11th/17th century, a Syrian fabric, sufficiently renowned to be exhibited in the markets of Cairo. IX 793b

ʿatīra (A) : among the Arabs of the D̲JĀHILIYYA, a ewe offered as a sacrifice to a pagan divinity, as a thanksgiving following the fulfillment of a prayer concerning in

particular the increase of flocks. Also called *radjabiyya*, since these sacrifices took place in the month of Radjab. I 739b; XII 317a

ātis͟hak : in medicine, syphilis. VIII 783a; X 457b

aṭlāl (A) : the remains or traces of former encampments; in literature, a trope in the NASĪB section of the ḲAṢĪDA. XII

atmadja → ČAKÎR

aṭrāf (IndP, < A) : a term used to designate the higher stratum of the non-AS͟HRĀF population of India, which consists for the most part of converts from Hinduism, embracing people of many statuses and occupations. The terms *adjlāf* and *arzal* (or *ardhāl*) are used to designate the lower stratum. III 411a; IX 330b

In the science of Tradition, a so-called ~ compilation is an alphabetically-arranged collection of the Companions' MUSNADs, with every Tradition ascribed to each of them shortened to its salient feature (→ ṬARAF), accompanied by all the ISNAD strands supporting it which occur in the Six Books and a few other revered collections. VIII 518b

ʿattābī (A) : a kind of silk-cotton cloth, woven around 580/1184 in ʿAttābiyya, one of the quarters of Baghdad. I 901b

ʿaṭṭār (A) : a perfume merchant or druggist; later, as most scents and drugs were credited with some healing properties, ~ came to mean chemist and homeopath; sometimes dyers and dye merchants are also known by this term. I 751b

In India, ~ denotes an alcohol-free perfume-oil produced by the distillation of sandalwood-oil through flowers. I 752b

attūn (A) : a kiln used for firing bricks, similar to that of the potters, consisting of a furnace with a firing-room on top. V 585b

ʿatūd (A), or *ʿarīḍ* : a one-year old male goat, called, progressively, *djadhaʿ* or *tays* when two years old, then *thanī, rabāʿī, sadīs* and, after seven years, *sālig͟h*. XII 319a

aṭūm (A) : in zoology, the dugong, one of the sirenian mammals or 'sea cows'. Other designations are *maliṣa, nāḳa al-baḥr, zālikha*, and *ḥanfāʾ*. VIII 1022b; the caret or caouane turtle (*Caretta caretta*) (syn. *ḥanfāʾ*). IX 811a

awāʾil (A, s. AWWAL 'first') : a term used to denote e.g. the 'primary data' of philosophical or physical phenomena; the 'ancients' of either pre-Islamic or early Islamic times; and the 'first inventors' of things (or the things invented or done first), thus giving its name to a minor branch of Muslim literature with affinities to ADAB, historical, and theological literature. I 758a

♦ awāʾil al-suwar → FAWĀTIḤ AL-SUWAR

awāradj (A) : in classical Muslim administration, a register showing the debts owed by individual persons and the instalments paid until they are settled. II 78b; VIII 652a

ʿawāriḍ (A) : a term used under the Ottomans down to the second quarter of the 19th century to denote contributions of various types exacted by the central government in the sultan's name. The Ottoman fief-system and the institution of the WAḲF deprived the government to a great extent of the vast revenues. Therefore it resorted, at first in emergencies and later annually, to the imposition of the ~, either in cash or in kind. I 760a; IV 234b; VIII 486b

awārik (A) : 'eaters of *arāk* leaves', the name of a famous breed of white camels raised by the Bedouin living near the oasis of Bīs͟ha, in western Arabia. I 541a; I 1239b

ʿawāṣim (A, s. *ʿāṣima*) : lit. protectresses; strongholds in the frontier zone extended between the Byzantine empire and the empire of the caliphs in the north and north-east of Syria. Those situated more to the front were called *al-thughūr*. I 465b; I 761a; X 446b; a separate government founded by Hārūn al-Ras͟hīd in 170/786-87, made up of the frontier strongholds which he detached from the Djazīra and DJUND of Ḳinnasrīn. I 761a; II 36a

āwāz → BAḤR

'awbar (A), or *hawbar* : in zoology, the whelp of the cheetah. II 740b
awbāsh (A) : 'riff-raff', the name given to groups of young men who were considered elements of disorder in mediaeval Baghdad. II 961b
awdj (A, < San *učča*; pl. *awdjāt*) : in astronomy, the apogee, the farthest point in a planet's orbit. The lowest point, the perigee, is called *ḥaḍīḍ*. VIII 101b; IX 292a; XI 503b
awhāz (A) : attendants (who, al-Hamdānī writes, stood at the gates of the ancient town of Ẓafār in Yemen and acted as guards). XI 380a
awḳā → WUḲĀ
awḳa'a → WAḲA'A
awḳāf → WAḲF
'awl (A) : lit. deviation by excess; in law, the method of increasing the common denominator of the fractional shares in an inheritance, if their sum would amount to more than one unit. I 764b
awlād (A, s. *walad* 'child') : sons, children; for the many other designations for childhood and its subdivisions, VIII 821b ff.

♦ **awlād al-balad** (A) : the term used during the Sudanese Mahdi period (1881-98) to designate persons originating from the northern riverain tribes. Under the Mahdi Muḥammad Aḥmad, they became the ruling class but gradually lost their status under his successors. I 765a; V 1250a

♦ **awlād al-nās** (A) : lit. children of the people; the term used among the Mamlūks for the sons of mamlūks who could not join the exclusive society of the Mamlūk upper class. Only those who were born an infidel and brought as a child-slave from abroad, were converted to Islam and set free after completing military training, and bore a non-Arab name, could belong to that society. The ~ were joined to a unit of non-mamlūks called the ḤALḲA, which was socially inferior to the pure mamlūk units, and formed there the upper stratum. The term ABNĀ' AL-ATRĀK was sometimes used as an alternative. I 102a; I 765a; III 99b

awma'a (A) : to notify with a gesture, syn. *ashāra*. XII 601a
awrith → AMAZZAL
awtād (A, s. **watid** 'tent peg') : in prosody, one of two pairs of metrical components distinguished by al-Khalīl. The ~ consist of three consonants each and are called *watid madjmū'* (when the first two consonants are 'moving', i.e. have a short vowel, and the last 'quiescent') and *watid mafrūḳ* (when the first and the third consonants are 'moving' and the middle one 'quiescent'). I 670b; XI 181b; two other types are defined by al-Fārābī and al-Ḳarṭādjannī as, respectively, ~ *mufrad* (a SABAB *khafīf* + one vowelless letter) and ~ *mutaḍā'if* (two vowelled + two vowelless letters), both outside traditional 'ARŪḌ. XI 181b

In mysticism, ~ (s. *watad*; syn. *'umud*) 'stakes' is the third category of the hierarchy of the RIDJĀL AL-GHAYB, comprising four holy persons. I 95a; I 772a

awtār (A, s. *watar*) : in music, the strings of a musical instrument. VI 215b; X 769b
'awwā' (A) : in mediaeval 'Irāḳ, a vagabond who begs between sunset and the evening worship, at times singing. VII 494a
awwal (A, pl. AWĀ'IL) : first.

In philosophy, ~ was brought into Muslim thought by the Arab translators of Aristotle and Plotinus to indicate either the First Being or the First Created. I 772a

♦ awwaliyya (A) : an abstract noun derived from *awwal* indicating the essence of 'that which is first'. Its plural *awwaliyyāt* means the First Principles in the order of knowledge, i.e. the propositions and judgements immediately evident by themselves. I 772b

awzān (A, s. WAZN) : in music, a Turkish instrument popular with the Mamlūk sultans

of Egypt. Ibn Ghaybī places it among the lutes of three strings and says that it was played with a wooden plectrum by Turkish minstrels. X 769b

♦ awzān al-shiʿr (A) : in prosody, deviations in the metrical forms, e.g. shortening of the metre. I 671a; VIII 667b

āya (A, pl. *āyāt*) : sign, token; miracle; a verse of the Qurʾān. I 773b; V 401b; miracle of the prophet, as opposed to miracle of God's friends, or saints, KARĀMA. XI 110a

♦ **āyatullāh** (A, < *āyat Allāh*) : lit. miraculous sign of God; a title with a hierarchical significance used by the Twelver shīʿīs, indicating one at the top of the hierarchy, amongst the elite of the great MUDJTAHIDS. XII 103b

aʿyān (A, s. ʿAYN) : notables, the eminent under the caliphate and subsequent Muslim regimes. I 778a; II 640b

Under the Ottomans in the eighteenth century, ~ acquired a more precise significance and came to be applied to those accorded official recognition as the chosen representatives of the people vis-à-vis the government, later to become local magnates and despots. I 778a ff.; II 724a; III 1187b

In philosophy, ~ is used for the particular things that are perceived in the exterior world, as opposed to those things that exist in the mind. I 784a

♦ aʿyāniyye (T) : in the Ottoman period, a fee paid by the AʿYĀN to obtain documents from the provincial governors according them official recognition as the chosen representatives of the people vis-à-vis the government. I 778b

ʿayb (A) : a fault in a person. IV 1100b; and → KABĀRA

ayfd → SHAWKA

ayhuḳān (A) : in botany, wild rocket. VII 831a

ayḳash (A) : a system according to which the *ṭālib*s 'students' of North Africa use the numerical value of letters for certain magical operations; a specialist in this technique is called in the vernacular *yaḳḳāsh*. I 97b

aym (A) : in zoology, a large snake, called *yaym* on the Arabian peninsula. I 541b

ʿayn (A) : eye; evil eye; the thing viewed; source. I 784b; a flowing spring. I 538b; observer, spy. II 486b

In Algeria, in the region of Oued Righ, and in Libya, in the eastern parts of the Shāti, ~ is an artesian well, formerly dug by specialists and very fragile, but now drilled and harnessed according to modern techniques. I 1232a

In the mediaeval kitchen, ~ is the top of an oven which could be opened or closed to adjust the oven's temperature. A synonym is *fam*. VI 808a

In mysticism, ~ is used to indicate the super-existence of God's deepest essence. I 785a

In music, the sound-hole of an ʿŪD. X 769b

In law, physical goods. XI 60b; and → ATHMĀN

For ~ in numismatics, → WARIḲ

♦ ʿayn al-ḳiṭṭ (A) : 'cat's eye', in botany, applied to five plants: the Corn camomile (*Anthemis arvensis*), Camomile (*A. nobilis*), Wild camomile (*Matricaria chamomilla*), Water speedwell (*Veronica anagallis aquatica*), and Minor phalaris (*Phalaris minor*). IX 653a

♦ ʿayn al-yaḳīn (A) : 'the contemplation of the evident'; a mystical term which can be used in the double sense of intuition, i.e. the pre-rational sense of intuitive understanding of the philosophical first principles, and the post-rational sense of the intuitive understanding of super-rational mystical truth. I 785a

♦ ʿaynāʾ (A) : 'with big, black eyes', used in poetry to describe the oryx and addax antelope. V 1227b

ayran (T) : a cool refreshing drink made from YOGHURT and water, called *dūgh* in Persian and *lassi* in India. XI 337b

ʿaysh → KUSKUSŪ

ayt (B) : 'sons of', used either in compounds, or before a proper noun to indicate a tribe. I 792a

aywaz (T, < A *ʿiwaḍ*) : a term applied to the footmen employed in great households in the later Ottoman empire. They were generally Armenians of Van, sometimes Kurds; Greeks are also said to have been among them. Their duties included waiting at table, filling and cleaning the lamps and doing the shopping for the household. I 792a

ayyām → YAWM

ʿayyār (A) : lit. rascal, tramp, vagabond; a term applied to certain warriors who were grouped together under the FUTUWWA in ʿIrāḳ and Persia from the 9th to the 12th centuries, on occasions appearing as fighters for the faith in the inner Asian border regions, on others forming the opposition party in towns and coming into power, indulging in a rule of terror against the wealthy part of the population. I 794a; I 900b ff.; II 961b; VIII 402a; VIII 795b; VIII 956a

ayyil (A) : in zoology, the mountain goat. The descriptions given by the zoologists, however, apply rather more to the deer, but in pre-Islamic and early Islamic poetry, ~ may actually mean the mountain-goat, since the deer probably never existed on the Arabian peninsula. I 795a

ʿazab (A, T *ʿazeb*) : lit. an unmarried man or woman, a virgin; the term applied to several types of fighting men under the Ottoman and other Turkish regimes between the 13th and the 19th centuries, who were forbidden to marry before retirement. I 807a; Ottoman light infantry. IX 128b

ʿazāba (A, < ʿIṢĀBA ?) : a headdress with pearls and gold worn in Morocco and Egypt. X 611b

azal (A) : eternity; in philosophy, ~ or *azaliyya* is a technical term corresponding to ἀγένητος, meaning ungenerated, eternal *a parte ante*; Ibn Rus̲h̲d used *azaliyya* for 'incorruptible'. I 2a; V 95a; and → DAHRIYYA

azala (A) : a special unit of 100 cubic cubits 'of balance', used in mediaeval ʿIrāḳ to count the volume of earth, reeds and brushwood which had to be transported when constructing and upkeeping raised canal banks. V 865a

aʿẓam → MUʿAẒẒAM

azalay (B) : a term for the great caravans made up of several thousand dromedaries which carry the salt from the salt deposits of the Southern Sahara to the tropical regions of the Sahel in spring and autumn. I 808b; I 1222a

azaliyya → AZAL

ʿaẓāliyyāt (A) : in zoology, the order of saurians. X 510a

azharī → FĪRŪZAD̲J̲

ʿazīb (A), or *ʿazl, hans̲h̲īr* : 'latifundium', a form of land tenure in ancient North Africa. I 661a; lands owned by a ZĀWIYA which are let out and whose profits are shared with the tenants (*ʿazzāb*). V 1201b

ʿazīma (A) : determination, resolution, fixed purpose; in religious law, ~ is an ordinance as interpreted strictly, the opposite of RUK̲H̲ṢA, an exemption or dispensation. I 823a
In magic, ~ is an adjuration, or the application of a formula of which magical effects are expected. I 823a

ʿazīz (A) : powerful, respected; in the science of Tradition, a Tradition coming from one man of sufficient authority to have his Traditions collected when two or three people share in transmitting them. III 25b

ʿazl (A) : *coitus interruptus*. I 826a; X 198b; and → ʿAZĪB

azr → IZĀR

azraḳ (A) : the colour blue, also having the sense of 'livid, haggard'. Its plural, *zarāḳīm*, designates snakes. V 700a

azyab (A) : in Yemen, the southeast wind. I 180b; the north-east wind. VII 52a

ʿazzāba (A, s. *ʿazzābī*) : 'recluses', 'clerks'.
Among the Ibāḍiyya, members of a special council, ḤALḲA, presided over by a SHAYKH, who were distinguished from the laity by their tonsure (they had to shave their heads completely) and by their simple white habits. Their lives were subject to a severe discipline; they were governed by a strict moral code and any misdemeanour was punished immediately. III 95a

B

bā (A) : a genealogical term used in South Arabia to form individual and (secondarily) collective proper names. I 828a
♦ bā-sharʿ (P) : lit. with law, i.e. following the law of Islam; one of the two categories into which dervishes in Persia are divided. The other is BĪ-SHARʿ. II 164b
bāʿ (A), or *ḳāma* : a basic measure of length consisting of the width of the two arms outstretched, i.e. a fathom, canonically equal to four DHIRĀʿs (199.5 cm) or approximately 2 metres, and thus the thousandth part of a mile. In Egypt, the ~ is four 'carpenter's' cubits, or 3 metres. I 535b; II 232b; VII 137b
baʿʿādjūn (A) : 'cleavers', according to e.g. Ibn Khaldūn, magicians who had only to point their finger at a piece of clothing or a skin, while mumbling certain words, for that object to fall into shreds; with the same gestures, fixing upon sheep, they could instantaneously cleave them. VIII 52b
bāb (A) : gate. I 830a
In early shīʿism, ~ denotes the senior authorised disciple of the IMĀM, and among the Ismāʿīliyya, ~ is a rank in the hierarchy, denoting the head of the DAʿWA and thus the equivalent in Ismāʿīlī terminology of the *dāʿī al-duʿāt*. I 832b; and → SAFĪR
Among the Bābīs, ~ is the appellation of the founder, Sayyid ʿAlī Muḥammad of Shīrāz. I 833a
♦ **bāb-i ʿālī** (T) : the (Ottoman) Sublime Porte, the name for the Ottoman government. I 836a
♦ **bāb-i humāyūn** (T) : lit. Imperial Gate, the principal entrance in the outer wall of the sultan's New Serail. I 836b
♦ bāb al-ʿilm (A) : 'the gate of knowledge', the title given to the Mustaʿlī-Ṭayyibī Ismāʿīlī savant of India Luḳmandji b. Ḥabīb (d. 1173/1760) by the thirty-ninth DĀʿĪ. V 814b
♦ bāb marzūḳ (A) : 'lucky door', the term used for the hyena by the Arab nomads of the Sahara regions. XII 173b
♦ **bāb-i mashīkhat** (T) : the name for the office or department of the SHAYKH AL-ISLĀM under the Ottomans in the 19th century. I 837b
♦ bāb al-saʿādet (T) : lit. the Gate of Felicity, the gate leading from the second into the third court, proceeding inward, of the imperial palace of the Ottomans. II 697b
♦ **bāb-i serʿaskeri** (T) : the name for the War Department in the Ottoman empire during the 19th century. I 838a
baba → MURSHID
babbaghā' (A), or *babghā'* : in zoology, both parakeet and parrot. The term represents both female and male, singular and collective. I 845b
babghā' → BABBAGHĀ'
babr (A, pl. *bubūr*) : in zoology, the tiger. II 739a
bābūnadj (A, < P *bābūna*) : in botany, the common camomile, primarily *Anthemis nobilis*, also called Roman camomile, but also *Matricaria chamomilla* and other varieties. XII 114b

bād-i hawā (T), or *ṭayyārāt* : lit. wind of the air; a general term in Ottoman fiscal usage for irregular and occasional revenues from fines, fees, registration, charges, and other casual sources of income which appeared for the first time in the first quarter of the 10th/16th century and continued through the 18th century. I 850a; II 147a; VIII 487b; IX 474a

badā' (A) : appearance, emergence.

In theology, the alteration of God's purpose. I 265b; the emergence of new circumstances which cause a change in an earlier ruling. I 850a

bādahandj → BĀDGĪR; MALKAF

badal (A, T *bedel*) : substitute; and → ABDĀL; ʿIWAḌ

In the Ottoman empire, a term used to denote a contribution made by a tax-payer in lieu of his performing some service for the government or furnishing it with some commodity. These special 'substitute' cash contributions were exacted when either the subjects failed to fulfil their obligations or the government forwent its rights in this regard. I 760b; I 855a; II 147a

In Afghanistan, ~ means revenge by retaliation, vendetta, and is one of the three main pillars of the special social code of the Afghans. I 217a

In grammar, a variant. V 804a

♦ bedel-i ʿaskerī (T) : an exemption tax in the place of enrollment in the national service. VIII 201a

badan (A) : body, in particular the human body, often only the torso. II 555a; in mediaeval Islam, a short, sleeveless tunic from cotton or silk, worn by both sexes and usually associated with the Arabian peninsula, but it has been shown to have also been a fairly common article of feminine attire in mediaeval Egypt. V 739a; as *badana*, a seamless robe made from linen and gold thread, recorded as having been made for the Fāṭimid caliphs. X 532a

In seafaring, ~ is used to designate a kind of boat typical of Northern Oman which is constructed according to two models: one for fishing, the other for the transportation of goods and for cabotage. This is the typical boat with an entirely sewn hull in order to avoid damage in case of a collision with reefs at water level. VII 53b

As zoological term, → WAʿL

♦ badana → BADAN

bādandj → BĀDGĪR

baddāʿ (Bed) : among the Sinai Bedouin, a composer adept at spontaneous improvisation. IX 234b

bādgīr (P), or *bād-gīr* : lit. wind-catcher; an architectural term used in Persia for the towers containing ventilation shafts and projecting high above the roofs of domestic houses. In mediaeval Arabic, the device was known as *bādahandj* or *bādandj*. V 665b; IX 49b; XII 115a

badhadj → SAKHLA

bādhāward → SHAWKA

bādhiḳ (A) : in early Islam, a prohibited product prepared by means of grapes. IV 996b

bādhindjān (A) : in botany, the aubergine, one of the summer crops in mediaeval Egypt. V 863a

badhr al-kattān (A) : in botany, linseed. IX 615a

badhrundjubūya → TURUNDJĀN

badiʿ (A) : innovator, creator, thus, one of the attributes of God. I 857b; III 663b

In literature, ~ is the name for the innovations of the ʿAbbāsid poets in literary figures, and later for trope in general. I 857b; IV 248b; V 900a; XII 650a

♦ badīʿiyya (A) : in literature, a poem in which the poet uses all kinds of figures of speech. I 858a; I 982b

♦ ʿilm al-badīʿ (A) : the branch of rhetorical science which deals with the beautification of literary style, the artifices of the ornamentation and embellishment of speech. I 857b; I 982b

badīha → IRTIDJĀL

bādiya (A) : in the Umayyad period, a residence in the countryside, an estate in the environs of a settlement or a rural landed property in the Syro-Jordanian steppeland. XII 116b

baʿdiyya → IFTITĀḤ

bādj (A, < P *bāzh*) : a fiscal technical term among the Turks, ~ was applied to various forms of tax as well as being used for 'tax' in general. I 860b; II 147a

♦ bādj-i buzurg (T, < P) : in the Īlkhānid and Djalāʾirid periods, the customs-duty levied on goods in transit through or imported into the country. I 861b

♦ bādj-i tamgha (T, < P) : in the Īlkhānid and Djalāʾirid periods, the tax levied on all kinds of goods bought and sold in cities, on woven stuffs and slaughtered animals; it is normally referred to as *tamgha-i siyāh* 'black tamgha'. I 861b

♦ bādjdār (T, < P) : in the Īlkhānid and Djalāʾirid periods, a tax collector, who collected tolls at certain places according to a tariff fixed by the central government. I 861a

badjdja → SUDJDJA

badjrā : the common Indian river-boat, a sort of barge without a keel, propelled by poles or by oars, on the deck of which cabins might be mounted. VII 933a

badr → ḲAMAR

♦ badra (A) : the skin of a lamb or goat capacious enough to contain a large sum of money. In numismatics, the usual amount reckoned as a ~ was 10,000 dirhams (this figure was considered by the Arabs to represent both the perfection and the ultimate limit of numeration). It was thus analogous to the TŪMĀN. X 620a

bādrundjubūya → TURUNDJĀN

badw (A) : pastoral nomads of Arabian blood, speech and culture, the Bedouin. I 872a

bāgh (P) : term for a suburban palace in Tīmūrid times, meaning a park or estate with building and gardens. IX 46a

baghbūr → FAGHFŪR

baghdādī → SABʿĀNĪ

baghghāl (A) : a muleteer, also known as MUḲĀRĪ or *ḥammāra*, who emerged as a distinct group of transport workers during the ʿAbbāsid period. XII 659a

bāghī → BUGHĀT; MULḤID

baghiyy (A, pl. *baghāyā*), and *mūmis, ʿāhira, zāniya* : prostitute. A more vulgar word was *ḳaḥba*, from the verb 'to cough', because professional prostitutes used to cough to attract clients. XII 133a

baghl (A, fem. *baghla*, pl. *bighāl*) : mule; hinny (offspring of a stallion and she-ass). I 909a

In Egypt, the feminine form *baghla* (pl. *baghalāt*) also denoted a female slave born of unions between ṢAḲĀLIBA and another race. I 909a

♦ baghl al-sammān → SALWĀ

♦ baghla (< Sp/Por *bajel/baxel*) : in the Gulf area, a large sailing ship used in the Gulf of Oman and the Indian waters. VIII 811b; and → BAGHL

♦ baghlī (A) : the earliest Arab DIRHAMS which were imitations of the late Sasanian *drahms* of Yezdigird III, Hormuzd IV and (chiefly) Khusraw II; ʿAbd al-Malik's monetary reforms in 79/698-9 drastically altered the style. II 319a

bağlama → SĀZ

bagsı → OZAN

bagtal : a word used in Laḳ society to designate the KHĀN's family and the nobility. V 618a

bag͟hy (A) : encroachment, abuse. XI 567b
bāh (A), and *waṭ'* : coitus. I 910b; and → DJIMĀʿ
bahādur (Alt) : courageous, brave; hero. Borrowed into many languages, ~ also frequently appears as a surname and an honorific title. I 913a; and → SARDĀR
bahaḳ (A) : in medicine, vitiligo. V 107a; and → DJUDHĀM
bahār → NARDJIS
baḥīra (A) : the name in the pre-Islamic period for a she-camel or ewe with slit ears. I 922a
bāhit → SHĀDHANA
bahlawān → PAHLAWĀN
bahlūlī → TANKA
bahma → SAKHLA
baḥr (A, pl. *buḥūr*) : a place where a great amount of water is found. Accordingly, ~ is not only applied to the seas and oceans but also, uniquely, because of its outstanding size, to the Nile. I 926b; VII 909b; VIII 38a
The plural *buḥūr* means, in prosody, the ideal metric forms as given in the circles devised by al-Khalīl. I 671a; VIII 667b; XI 200b; in music, secondary modes, alongside main modes (*anghām*) and *āwāz* modes. IX 101a
♦ ʿilm al-baḥr (A) : the art of navigation, also known as *ʿulūm al-baḥriyya*. VII 51a
♦ **al-baḥrayn** (A) : lit. the two seas; a cosmographical and cosmological concept appearing five times in the Qur'ān. I 940b
♦ **baḥriyya** (A) : the navy. I 945b; XII 119b
bahradj (A) : in numismatics, counterfeit money. X 409b
bahramānī (A) : the deep red colour (Rubicelle, Escarboucle) of the ruby, also called *rummānī* (defined at the present time as 'carmine' or 'pigeon's blood'). XI 262b
baht (A) : in the *Arabian Nights*, the name of a city, made up of ~ stone, whose effect is mad laughter leading to death. XII 552b
baḥth (A) : study, examination, inquiry. I 949a; and → AHL AL-(BAḤTH WA 'L-) NAẒAR
bahw (A) : an empty and spacious place extending between two objects which confine it; the axial nave in a mosque, ~ is a term primarily belonging to the vocabulary of Western Muslim architecture. It also is defined as a tent or pavilion chamber situated beyond the rest. I 949b
baḥzadj (A), or *barghaz* : in zoology, the calf of the oryx or addax antelope at birth. If it is completely white, it is called *mārī*. V 1227b
bāʿidj → KHANNĀḲ
bā'ika → ḤĀṢIL
bā'in (A) : in law, an irrevocably divorced woman. III 1011b
ba'īn → BĀ'OLĪ
baʿīr (A) : the individual camel, regardless of sex, as opposed to *ibil*, the species and the group. III 666a
baḳʿa (A) : a term applied especially to a place where water remains stagnant. I 1292b; and → BUḲʿA
baḳā' wa-fanā' (A) : 'subsistence' and 'effacement', ṣūfī terms referring to the stages of the development of the mystic in the path of gnosis. I 951a; IV 1083b; VIII 306b; VIII 416a
bāḳālāw (A, < Sp *bacallao*), with var. *bāḳālyū, baḳala, baḳlāwa* : the stockfish. VIII 1022b
baḳar (A) : cattle; mediaeval Arab authors distinguished between the domestic ~ *ahlī* and the wild ~ *waḥshī*, meaning either the *mahā* (*Oryx beatrix*) or the AYYIL, or even the *yaḥmūr* 'roedeer' and the *thaytal* 'bubale antelope'. I 951b
bakhīl → BUKHL

bakhnūḳ (Tun) : an embroidered head shawl for women, worn in Tunisia. V 745b

bakhshi (< Ch *po-che* ?) : a Buddhist priest, monk; later 'writer, secretary', a term stemming from Mongol administrative usage. In the 15th and 16th centuries, it came to mean a wandering minstrel among the Turkomans and the Anatolian Turks. I 953a; bard. I 422a; X 733a f.; and → BĀKHSHĪ

In Persia, a subdistrict or county. VIII 154a; VIII 586a

♦ bakhshī al-mamālik (IndP), or MĪR-BAKHSHĪ : in Mughal India, more or less the equivalent of the classical ʿĀRIḌ, the official charged with the mustering, passing in review and inspection of troops. IV 268b; V 686a; IX 738b

bākhshī : in traditional Özbeg society, a practitioner of shamanistic healing, especially the removal of spirits. He often was a MOLLĀ learned in the Qur'ān. Synonyms are *parīkhʷān* or *duʿākhʷān*. VIII 234b; as *bakhshî*, a shaman in Ḳazakh, Ḳirghiz, Ozbeg and Tādjīk society. X 733b

bakhshish (P) : a gratuity bestowed by a superior on an inferior, a tip or 'consideration' thrown into a bargain, and a bribe, particularly one offered to judges or officials. Under the Ottomans, ~ came to mean the gratuity bestowed by a sultan upon his accession on the chief personages of state, the Janissaries and other troops of the standing army. I 953a

baḳḳ (A) : in zoology, a bug. II 248a; IV 522a

bakkā' (A) : lit. weepers; in early Islam, ascetics who during their devotional exercises shed many tears. I 959a

baḳḳāl (A) : retailer of vegetables; grocer (syn. *khaḍḍār*). I 961a, where many synonyms used regionally are listed

baḳḳam (A, < San) : sappan wood, an Indian dye wood obtained from the *Caesalpinia Sappan L.* The Arabic equivalent frequently given by Arab philologists is *ʿandam*, which, however, denotes the dragon's blood, a red gum exuding from certain trees. I 961b

baḳḳāra : cattle nomads in the central Sudan belt of Africa. IX 516a

baḳla → ʿALATH

bakradj (A) : the traditional coffee pot (syn. *dalla*), one of a number of traditional kitchen utensils used still in rural regions, along with the coffee cup, *findjān*, and many more articles. Terms for these items vary from one area to another. XII 776b

baḳt (A, < Lat *pactum*, Gk) : an annual tribute yielded by Christian Nubia to the Muslims. I 32a; I 966a

bāl → ʿANBAR

baʿl (A) : master, owner, husband; in law, ~ denotes unwatered tillage and unwatered cultivated land. I 968a

♦ baʿlī (A) : as an adjective, frequently attached to the name of a vegetable or fruit; in such cases, it stresses the good quality. At Fez, ~ describes a man, avaricious, dry and hard, while the feminine *baʿliyya* is applied to a succulent fig. I 969b

bāla (Yem) : a folk poetry genre for men in northern Yemen tribal areas, usually improvised and sung at weddings and other celebrations. IX 234a f.

bālā (P) : height, high; since 1262/1846 the term for a grade in the former Ottoman Civil Service, to which the Secretary of State and other senior officials belonged. I 969b

balad → SHAYKH

♦ **baladiyya** (A) : municipality; the term used to denote modern municipal institutions of European type, as against earlier Islamic forms of urban organisation. I 972b

♦ baladiyyūn → SHĀMIYYŪN

balāgha (A) : eloquence. I 858a; I 981b; I 1114a; II 824a; to Ḳazwīnī (d. 1338), ~ was the term for the science of rhetoric as a whole. I 1116a

balam (A) : a typically ʿIrāḳī term for a barque which has both bows and stern pointed in shape, with a flat deck and a capacity of transporting from 5 to 10 tons, and is used on the Euphrates river. VII 53b
In zoology, a term for anchovy, found again in the Latinised term to specify a subspecies limited to a particular region (*Engraulis boelema*), and for the sand-smelt, both small fish. VIII 1021b; VIII 1023a

balamīda (A, < *Pelamys*) : in zoology, the pelamid, also called *būnīt*, the bonito. VIII 1021a

balāṭ (A, < L or Gk *palatium*) : a paved way; flagging; the term most usually applied to the naves of a mosque. I 950a; I 987b; I 988a; palace. IX 44a
♦ balāṭa (A) : a 'flag-stone' of any kind of material serving to pave the ground or to bear a monumental or memorial inscription. I 987b

balgham (A, < Gk) : phlegm, one of the four cardinal humours. XII 188b

bāligh (A) : in law, major, of full age. I 993a

balīladj (P) : in botany, a variety of myrobalanus (*Terminalia bellerica*). XII 349b

bālish (P 'cushion') : a 13th-century Mongolian monetary unit, coined both in gold and silver. It was in use particularly in the eastern part of the empire. Its value was assessed at 6,192 gold marks. I 996b

baliyya (A, pl. *balāyā*) : a name given, in pre-Islamic times, to a camel (more rarely a mare) tethered at the grave of his master and allowed to die of starvation, or sometimes burnt alive. Muslim tradition sees in this practice proof of the pre-Islamic Arabs' belief in resurrection, because the animal thus sacrificed was thought to serve as a mount for its master at the resurrection. I 997a

baʿliyya → BAʿL

ballūṭ (A, pl. *balāliṭa*) : in botany, acorn, fruit of the oaktree. II 744a

balshūn (A) : in zoology, the heron. I 1152b

balṭadji (T) : a name given to men composing various companies of palace guards under the Ottomans down to the beginning of the nineteenth century. The ~ was originally employed in connection with the army in the felling of trees, the levelling of roads and the filling of swamps. The term was used alternatively with the Persian equivalent, *tabardār*, both meaning 'axe-man', and hence 'woodcutter', 'pioneer', 'halberdier'. I 1003b

balyemez (T, < Ger *Faule Metze*) : lit. that eats no honey; a large caliber gun, which name (probably a jesting and popular transformation of the famous German cannon 'Faule Metze' of the year 1411) came to the Ottomans through the numerous German gun-founders in the Turkish services; the ~ was first introduced into the Ottoman army in the time of sultan Murād II. I 1007b; I 1062b

bālyōs (T, < It *bailo*) : the Turkish name for the Venetian ambassador to the Sublime Porte. With the generalised meaning of European diplomatic or consular agent, the word is also encountered in some Arabic dialects and Swahili. I 1008a; II 60b

bamm → ZĪR

bān (A, P) : the ben-nut tree (*Moringa aptera Gaertn.*), the wood of which was used for tent-poles. Its fruit, called *shūʿ*, was a commodity and greatly in demand. The ~ was used as a simile by poets for a tender woman of tall stature. I 1010b

bāna → ĪLĪDJA

banafsadj (A) : in botany, the violet (> *banafsadjī* 'violet-coloured'). V 699a

banāt naʿsh → BINT

band (P) : anything which is used to bind, attach, close or limit; a dam built for irrigation purposes. I 1012a; in Persian literature, each of the single separating verses of a TARDJĪʿ-BAND; also loosely used to designate each complete stanza, which usage is more common. X 235b

bandar (P) : a seaport or port on a large river. The word ~ passed into the Arabic of Syria and Egypt where it is used in the sense of market-place, place of commerce, banking exchange and even workshop. I 1013a

bandayr (Alg, < Goth *pandero*), or *bandīr* : in Algeria, a round tambourine with snares stretched across the inside of the head, probably called GHIRBĀL in the early days of Islam. II 620b

bandish : the composition, the second part in a performance of classical or art music of India, which in vocal music may be KHAYĀL, *dhrupad*, TARĀNA or one of several more modern forms; in instrumental music, as played on the stringed instruments, *sitār* and *sarod*, it is generally called *gat*. III 454a

bandj (A, P *bang*, < San) : henbane, a narcotic drug. In the popular dialect of Egypt, ~ is used for every kind of narcotic. I 1014b; III 266b

bandjārā : a term used in India to designate dealers rather than mere commissariat carriers, who travelled all over the country with large droves of laden cattle and regularly supplied the Indian armies and hunting camps. VII 932b

bang → BANDJ

banīḳa (A, pl. *banā'iḳ*) : originally, in early Arabic, any piece inserted to widen a tunic or a leather bucket; in the Arab West, ~ was used for a kind of man's tunic and, more frequently, for an element of women's hair-covering. In Algiers, ~ is still used for a kind of square headdress, provided with a back flap, which women use to cover their heads to protect themselves against the cold when leaving the baths. I 1016a

In Morocco, ~ means a dark padded cell; a closet serving as an office for a 'minister'. I 1016b

banish (A), or *banīsh* : a wide-sleeved man's coat, worn in the Arab East. V 740b

bannā'ī → HAZĀR-BĀF

banoyta → DARDAR

bānuwānī : in mediaeval 'Irāḳ, a vagrant who stands before a door, rattles the bolt and cries 'O Master', in order to get alms. VII 494a

bā'olī (U, H), and *ba'īn* : a step-well in Muslim India, usually found at the principal shrines associated with Čishtī *pīrs* (→ MURSHID). They are meant for the use of men and animals. I 1024a; V 884b; V 888b

bar-āwardī (IndP) : lit. by estimate; under the Mughal emperor Akbar, the payment at a rather low rate made in advance for a contingent of a size less than the titular rank, ultimately coming to define the number of the second or *sawār* (→ SUWĀR) rank. IX 909a

bārā wafāt (U) : a term used in the subcontinent of India for the twelfth day of Rabī' I, observed as a holy day to commemorate the death of the Prophet Muḥammad. I 1026a

barā'a (A) : release, exemption; freedom from disease, cure; in law, ~ is the absence of obligation; *barā'at (al-dhimma)* means freedom from obligation. I 1026b

As a Qur'ānic term, ~ also means the breaking of ties, a kind of dissociation or excommunication, which theme was developed by the Khāridjites as being the duty to repudiate all those who did not deserve the title of Muslim. I 207a; I 811a; I 1027b

In classical Muslim administration, a receipt given by the DJAHBADH or KHĀZIN to taxpayers. II 78b; XI 409b; ~ has been increasingly employed in a concrete sense to denote written documents of various kinds: licence, certificate, diploma, demand for payment, passport, a label to be attached to a piece of merchandise, a request or petition to the sovereign. I 1027a

In the science of diplomatic, ~ (syn. *risāla*) in Morocco was a letter addressed to a community, in order to announce an important event, or in order to exhort or to admonish. It was generally read from the MINBAR in the mosque on Friday. II 308a

♦ barā'at al-dhimma → BARĀ'A
♦ barā'at al-tanfīdh (A) : the consular *exequatur*. I 1027b
♦ barā'at al-thiḳa (A) : diplomatic 'credentials'. I 1027b

barāʿa (A) : in prosody, 'virtuosity', the ability to make intricate conceits appear natural, one of a tripartite typology of poets, the other two being *ṭabʿ* 'natural talent' and *ṣināʿa* 'artfulness'. XII 654a

♦ barāʿat al-istihlāl (A) : in rhetoric, the 'skilful opening', an introduction that contains an allusion to the main theme of the work. III 1006a

bāradarī (H) : a term, also applied to Muslim buildings in India, for a hall with twelve adjacent bays or doors, three on each side; ~ was figuratively used to designate 'summer house' as well. V 1214b

baraka (A) : (divine) blessing; in practice, ~ has the meaning of 'very adequate quantity'. I 1032a
In the vocabulary of the Almohads, ~ was used in the sense of 'gratuity which is added to a soldier's pay'. I 1032a

baramis (A, < L *Abramis brama*) : in zoology, the bream. VIII 1021a

bārandj : 'coloured', melons from Khʷārazm. X 435b

baranta (T) : an Eastern Turkish term, though now regarded as old-fashioned, for 'foray, robbery, plunder', 'cattle-lifting'. I 1037b
Among the nomad Turkish peoples, ~ once represented a specific legal concept involving a notion of 'pledge, surety', e.g. the appropriation of a quantity of his adversary's property by a man who has been wronged, in order to recover his due. I 1037b

baraṣ (A, pl. *abraṣ*) : in medicine, a term used for leprosy, but could be applied to other skin diseases as well. V 107a; XII 271a; and → DJUDHĀM

barastūk → BARASŪDJ

barasūdj (A, < P *parastūg*) : in zoology, the mullet. Variants are *barastūk* and *ṭarastudj*. VIII 1021a

barāt (K) : in the YAZĪDĪ tradition, little balls of dust from the Lālish area made with water from the Zamzam spring, which have great religious significance. XI 315a

barata (T) : a special type of headdress, KÜLĀH, of woollen cloth in the shape of a sleeve whose rear part fell on the back, worn by palace domestics in Ottoman Turkey. V 751b

barbā (A, < C *p'erpé* 'temple') : name given by the Egyptians to solidly constructed ancient buildings of pagan times. I 1038b

barbaṭ (P, < *bar* 'breast' and *baṭ* 'duck') : in music, a lute whose sound-chest and neck were constructed in one graduated piece, unlike the ʿŪD, whose sound-chest and neck were separate. Arabic authors generally do not discriminate between the two instruments. X 768b

barbūsha (B) : a variety of couscous, made with barley semolina. This is called *ṣīkūk* in Morocco. V 528a

barda (A) : in zoology, the pink sea-bream, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chrysophrys berda*). VIII 1021a

bardī (A), *waraḳ al-~* and *abardī* : the term for papyrus. VIII 261b; VIII 407b

bardjīs → MUSHTARĪ

bārgāh : guy ropes, used to support the Mongol ruler's large tent. IX 45b

bārgīr-suwār → SUWĀR

bāri' (A) : creator; one of the names of God (syn. *khāliḳ*). According to the *Lisān al-ʿArab*, ~ is he who creates without imitating a model, and is nearly always used for the creation of living beings in particular. IV 980b

barīd (Ass, < L *veredus* / Gk *beredos*) : postal service; post horse, courier, and post 'stage'. I 1045a; II 487a; III 109b

bāriḥ (A) : a term applied to a wild animal or bird which passes from right to left before a traveller or hunter; it is generally interpreted as a bad omen. I 1048a; 'that which travels from right to left', one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as FA'L, ṬĪRA and ZADJR. II 760a

bariyya → KHALḲ

bāriz (A) : visible; in grammar, often contrasted at a syntactical level with *mustatir* 'the concealed', for the pronouns in particular. XII 546a

barḳ (A) : lightning; telegraph. I 573a

barḳā' (A), and *abraḳ* : a Bedouin term from the Arabian peninsula denoting a hill whose sides are mottled with patches of sand. I 536b

barmā'iyyūn (A), or *ḳawāzib* : the amphibian mammals, such as the seal, the walrus, the sea lion etc. VIII 1022b

barnāmadj → FAHRASA

barnī (A) : a variety of dates. XII 366b

baro (Oromo) : a hymn with alternate verses. IX 399a

barrakān (N.Afr) : a heavy wrap worn by men in Tunisia in mediaeval times. V 745a; a large enveloping outer wrap for both sexes in present-day Libya. V 745b

barrānī (A), or *muḍāf* : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ were extraordinary taxes, the payment of which was demanded by the *multazims* (→ MÜLTEZIM) to increase their profits; they were collected regularly despite their illegality. II 148a; newly-arrived rural immigrant, in Oran contrasted with the oldest immigrants, the Oulad el-bled. XI 51a

barrāz → MUBĀRIZ

barsha (A) : a term, used round the South Arabian coasts, for a long, covered boat; also applied to large warships (cf. Ott *barča*, < It *bargia, barza*). VIII 811b

barsīm → ḲATT

bārūd (A, < Ar ?) : saltpetre; gunpowder. I 1055b

barzakh (A, P) : obstacle, hindrance, separation.

In eschatology, the boundary of the world of human beings, which consists of the heavens, the earth and the nether regions, and its separation from the world of pure spirits and God; Limbo. I 1072a

baṣal (A) : in botany, onions, one of the winter crops in mediaeval Egypt. V 863a

basbās (A), or *rāziyānadj* : in botany, the fennel (*Foeniculum vulgare*), in North Africa termed *bisbās*, which in the Eastern countries means the red seed-shell of the nutmeg (*Myristica frangrans*). I 214b; XII 128b

♦ basbāsa (A) : in botany, nutmeg. XII 128b

bash (T) : head, chief.

♦ bash ḳara ḳulluḳdju (T) : lit. head scullion; in Ottoman times, an officer's rank in an ORTA, subordinate to that of the ČORBADJĪ, or 'soup purveyor'. VIII 178b

♦ **bashi-bozuḳ** (T) : lit. leaderless, unattached; in the Ottoman period, ~ was applied to both homeless vagabonds from the province seeking a livelihood in Istanbul and male Muslim subjects of the sultan not affiliated to any military corps; from this last usage, ~ came to signify 'civilian'. I 1077b; IX 406b

basha (T) : a Turkish title, not to be confused with PASHA, nor with the Arabic or old eastern pronunciation of it. Put after the proper name, it was applied to soldiers and the lower grades of officers (especially Janissaries), and, it seems, also to notables in the provinces. VIII 281b

bas̲h̲arūs̲h̲ → NUḤĀM
bas̲h̲î-bozuḳ → BAS̲H̲
bas̲h̲īr (A) : in zoology, the polypterus Bichir. VIII 1021a; and → NAD̲H̲ĪR
bas̲h̲maḳlîḳ (T) : a term applied in 16th and 17th-century Ottoman Turkey to fief revenues assigned to certain ranks of ladies of the sultan's harem for the purchase of their personal requirements, particularly clothes and slippers. I 1079b
bas̲h̲tarda (T, < It *bastarda*) : the term for the great galley of the commander-in-chief of the Ottoman navy. The principal types of Ottoman ships in the period of the oared vessels were the *ḳādîrg̲h̲a* (< Gk *katergon*) 'galley', the *ḳālīte* 'galliot', and the *fîrḳate* 'frigate'. Although the ~ was not the largest unit of the fleet, it was a galley larger than the *galea sensile* (T *ḳādîrg̲h̲a* or *čektiri*), but smaller than the galeazza or galiass (T *mawna*). I 948a ff.; VIII 565a; VIII 810b
bas̲h̲tina → ČIFTLIK
bas̲h̲wekīl → ṢADR-I Aʿẓ̣AM
basīṭ (wa murakkab) (A) : simple (and composite), the translation of Gk απλοῦς and συνθετος. Used as such in pharmacology, in grammar, philosophy and medicine, MUFRAD is found for *basīṭ*, and in logic, mathematics and music, *muʾallaf* is more commonly used for *murakkab*. I 1083b; and → MURAKKAB
In prosody, the name of the second Arabic metre, formed by the two feet *mustafʿilun fāʿilun*. I 670a; I 675a
♦ basīṭa → MIZWALA
basḳaḳ (T) : governor, chief of police. VIII 281a
Among the Mongols, an official whose main duty was to collect taxes and tribute; the commissioners and high commissioners sent to the conquered provinces (or the West only?), notably in Russia. Its Mongol equivalent was DĀRŪG̲H̲A or *darog̲h̲a*. VIII 281a; IX 438a
basmala (A) : the formula *biʾsmⁱ llāhⁱ l-raḥmānⁱ l-raḥīmⁱ*, also called *tasmiya*. I 1084a; III 122b; V 411b
bast (P) : sanctuary, asylum; a term applied to certain places (mosques and other sacred buildings, especially the tombs of saints; the royal stables and horses; the neighborhood of artillery) which were regarded as affording inviolable sanctuary to any malefactor, however grave his crime; once within the protection of the ~, the malefactor could negotiate with his pursuers, and settle the ransom which would purchase his immunity when he left it. I 1088a
basṭ (A) : in mysticism, a term explained as applying to a spiritual state corresponding with the station of hope, 'expansion'. I 1088b; III 361a; IV 326a
In mathematics, the part or the numerator of a fraction (syn. *ṣūra*, *mak̲h̲rad̲j̲*). IV 725b
bāsūr (A, pl. *bawāsīr*) : in medicine, haemorrhoids. X 784a
baṭāʾin (P) : a cotton cloth, produced in Zarand in Iran, which appears to have been used as lining for clothes. Called al-Zarandiyya it was taken to Egypt and the most distant parts of the Mag̲h̲rib. V 151a
baṭāna → D̲J̲ARF
baʿt̲h̲ (A) : lit. to send, set in motion; in theology, ~ denotes either the sending of prophets or the resurrection. I 1092b
bat̲h̲n (A) : on the Arabian peninsula, a small, deadly but innocent-appearing snake living in the sands. I 541b
baṭīḥa (A, pl. *baṭāʾiḥ*) : marshland, the name applied to a meadowlike depression which is exposed to more or less regular inundation and is therefore swampy. In particular, it was applied in the ʿAbbāsid period to the very extensive swampy area on the lower course of the Euphrates and Tigris, also called *al-baṭāʾiḥ*. I 1093b
bāṭil → FĀSID; RAD̲H̲Ī

bāṭin (A) : in Ismāʿīlī theology, the inner meaning of sacred texts, as contrasted with the literal meaning, ẒĀHIR. I 1099a

♦ **bāṭiniyya** (A) : the name given to the Ismāʿīlīs in mediaeval times, referring to their stress on the BĀṬIN, and to anyone accused of rejecting the literal meaning of such texts in favour of the *bāṭin*. I 1098b; XI 389b

batman (P) : a measure of capacity introduced in Persia in the 15th century, equal to 5.76 kg. This was apparently the standard weight in most Persian provinces under the rule of the Ṣafawids. VI 120a

baṭn (A, < Sem 'stomach', cf. Heb 'uterus'; pl. *buṭūn*) : in Arabic 'a fraction of a tribe', designating a uterine relationship; in geography, ~ is used in geographical names with the meaning of 'depression, basin'. I 1102a; the plural form *al-buṭūn* was used to refer to the two sons of Saʿd b. Zayd Manāt, Kaʿb and ʿAmr, who were not among the group called *al*-ABNĀʾ. X 173a; sub-tribe. XI 101b

batr → BAṬṬ

batrāʾ (A) : in early Islam, a term for a Friday sermon, *khuṭba*, lacking the ḤAMDALA. III 123a; as *al-batrāʿ*, or *al-butayrāʾ*, 'the truncated speech', the name for Ziyād b. Abīhi's inaugural speech as governor, which though considered a masterpiece of eloquence, did not praise God and did not bless the Prophet. XI 520b

baṭrakh : botargo, a fish delicacy like caviar, *khibyāra*, not widely consumed in Arab countries. VIII 1023a

baṭṭ (A), or *batr* : in medicine, an incision (for the removal of morbid matter). II 481b In zoology, a duck. IX 98b

baṭṭāl (A) : idle, inactive, in particular, a discharged, dismissed or exiled member of the Mamlūk military nobility. V 332b

batur → ALP

baʿuḍ (A) : in zoology, the gnat. II 248a; mosquitos. IV 522a

bavik (K), or *mal* : a Kurdish extended family, consisting of a group of houses or household or family in the strict sense of father, mother and children. The union of many *baviks* constitutes the clan, or *ber*. V 472a

bawārid (A) : cooked green vegetables preserved in vinegar or other acid liquids. II 1064a; cold vegetable dishes, prepared also from meat, fowl and fish; frequent ingredients were vinegar and a sweetening agent, sugar or honey. X 31b

♦ bawāridiyyūn : makers and sellers of *bawārid*. II 1064a

bawraḳ (A, < P *būra*), and *būraḳ* : natron, sesqui-carbonate of soda. It was found either as a liquid in water or as a solid on the surface of the soil. XII 130b; borax. VIII 111b

bay (A, T *beg*) : name applied to the ruler of Tunisia until 26 July 1957, when a Republic was proclaimed in Tunisia. I 1110b; and → BEY

♦ bay al-amḥāl : in Tunisia, the heir apparent to the Bey and head of the army until the advent of the Protectorate. I 1111a

bayʿ (A) : in law, a contract of sale, which is concluded by an offer, **idjāb**, and acceptance, *ḳabūl*, which must correspond to each other exactly and must take place in the same meeting. I 1111a

♦ bayʿ al-ʿarāyā → BAYʿ AL-MUZĀBANA

♦ bayʿ al-barāʾa (A) : in law, a sale without guarantee wherein the seller is freed from any obligation in the event of the existence, in the sale-object, of such a defect as would normally allow the sale to be rescinded. I 1026b

♦ bayʿ al-gharar (A) : 'dangerous or hazardous trading', in law, a prohibited transaction, an example of which is *bayʿ ḥabal al-ḥabala*, namely, the sale of a pregnant she-camel for slaughter with the prospect that it may produce a female young one, which will again bear young. X 468a

♦ bayʿ ḥabal al-ḥabala → BAYʿ AL-GHARAR

♦ bayʿ al-ḥaṣāt → BAYʿ AL-MUNĀBADHA
♦ bayʿ ilḳāʾ al-ḥadjar → BAYʿ AL-MUNĀBADHA
♦ bayʿ al-ʿīna (A), or *ʿīna* : in law, a 'sale on credit', also known as MUKHĀṬARA. VII 518b; VIII 493a
♦ bayʿ al-muʿāwama (A) : in law, the purchase of the yield of palm-trees for two or three years in advance, an example of the sale of things which are not yet in existence at the time of the contract and thus prohibited. X 467b
♦ bayʿ al-mulāmasa (A) : in law, a prohibited transaction concluded without the goods being seen or examined beforehand, the covered goods being simply touched with the hand. X 468a
♦ bayʿ al-munābadha (A) : in law, a prohibited sale in which the exchange is irrevocably concluded by the two parties handing over the goods without seeing or testing them beforehand. Another form of this transaction is bayʿ al-ḥaṣāt or bayʿ ilḳāʾ al-ḥadjar, when as a sign of the conclusion of the agreement, a small stone is handed over in place of the goods. X 468a
♦ bayʿ al-muzābana (A) : in law, a transaction during which any goods the weight, size or number of which is not known is sold in bulk for a definite measure, weight or number of another commodity. It is a prohibited sale but according to Tradition, one exception was allowed, when a poor man who does not possess a palm-tree of his own, in order to procure for his family fresh dates, purchases for dried dates the fruit of a palm on the tree, but it has to be valued. Such a sale is termed *bayʿ al-ʿarāyā*. X 467b
♦ bayʿ al-muzāyada (A) : in law, an auction, which is only permitted in three cases: in direst poverty, in sickness or when deeply in debt. X 467b
♦ bayʿ al-ʿurbān (A), or *bayʿ al-ʿurbūn* : in law, a form of prohibited sale in which an earnest-money is given which belongs to the vendor if the transaction is not carried through. X 467b
♦ bayʿ bi'l-istighlāl → GHĀRŪḲA
♦ al-bayʿ bi'l-wafāʾ (A) : in law, a 'conditional sale' of part of the plot of a debtor to the lender, to be nullified as soon as the debt is redeemed. XII 322b
♦ bayʿatān fī bayʿa (A) : in law, a double sale, which is a legal device to get around the prohibition of interest. An example is the transaction called MUKHĀṬARA, where e.g. the (prospective) debtor sells to the (prospective) creditor a slave for cash, and immediately buys the slave back from him for a greater amount payable at a future date; this amounts to a loan with the slave as security, and the difference between the two prices represents the interest. III 511b; VII 518b

bayʿa (A) : a term denoting, in a very broad sense, the act by which a certain number of persons, acting individually or collectively, recognise the authority of another person. I 1113a; II 302b; VI 205b
♦ bayʿat al-ḥarb (A) : 'the pledge of war', the name of a promise given to the Prophet at 'the second ʿAḳaba' in 622 by seventy-three men and two women who promised to defend Muḥammad, if necessary, by arms. I 314b; V 995b
♦ bayʿat al-nisāʾ (A) : 'the pledge of the women', the name of a meeting between the Prophet and twelve men from Medina at 'the first ʿAḳaba' in 621 where the latter formally accepted Islam and made certain promises. I 314b; V 995b
♦ **bayʿat al-riḍwān** (A) : the name given to an oath of allegiance exacted by the Prophet from some of his followers during the Medinan period. XII 131a

bayāḍ (A) : 'blank book', a technical term in literature referring to a sort of anthology in the form of an informal notebook with poetical fragments. VII 529a
In medicine, the affected skin of the leper. X 510a

bayaḍ (A), or *bayyāḍ* : a silurus of the Nile, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Bagrus bajad*). VIII 1021a

bayān (A) : lucidity, distinctness, clarity.
In rhetoric, a near syn. of BALĀGHA 'eloquence'; *ḥusn al-bayān* means distinctiveness (of expression). I 1114a; VIII 614b; and → AL-MAʿĀNĪ WA 'L-BAYĀN

bayāt (A) : a night-attack (of a raiding group of Bedouin). II 1055b

bayḍ al-ḳiṭṭ (A) : 'cat's testicles', in botany, the variety *Astragalus sieberi* of the genus Milk vetch. IX 653b

bayḍa (A) : in clothing, properly an iron helmet (also *khūdha*, < P *khūd*) from their resemblance in shape to an ostrich egg, but, according to al-Kattānī, also a turban. X 611b; XII 735b; and → MIGHFAR

baydaḳ → SHAṬRANDJ

bāyina (A) : a bow which uses too long an arrow, this being considered a fault because it reduces the draw and consequently makes the shot less powerful. IV 798a

bāyirāt (A) : in law, lands that have been abandoned, which raised the question whether such lands should pay land tax. IV 1036a

bayn (U) : in Urdu poetry, the part of the elegy, *marthiya*, where the martyr's family, the poet himself and all believers are lamented. VI 611b

♦ bayniyya (A) : 'intermediary'; in grammar, a division of consonants in between the occlusive and the constrictive, designating the letters *ʿ, l, m, n, r, w, y, alif.* The term ~ is recent, from 1305/1887; the ancient practice was to say e.g. 'those which are between the SHADĪDA 'occlusive' and the RIKHWA 'constrictive''. III 599a

bayraḳdār (T *bayraḳ*, P *dār*) : 'standard-bearer', under the Ottomans, applied to various officers of both the 'feudal' and the 'standing' army and to certain hereditary chieftains of Albania. I 1134b

bayt (A, pl. *buyūt*) : dwelling; covered shelter where one may spend the night. In pre-Islamic Arabia, the ~, or *bayt shaʿar*, was a tent of goat's hair and of average size. It served as a dwelling for breeders of small livestock (that is to say, of numerous Bedouin). I 1139b; II 113b; IV 1147a; and → DĀR; ~ may sometimes designate a 'sanctuary'; thus, when used with the definite article, *al-bayt*, or *al-bayt al-ḥarām, al-bayt al-ʿatīḳ*, it signifies the holy place at Mecca. I 1139b
In prosody, ~ (pl. *abyāt)* is a line of poetry consisting of two clearly distinct halves called MIṢRĀʿ. I 668a; two hemistichs with between 16 and 30 syllables and a caesura. VIII 583a
In the game of chess or backgammon, the term for a field on which a piece stands. VII 963a; IX 366b
In archery, a sector or 'house' of the bow, thus the upper limb is called *bayt aʿlā*, also called *bayt al-ramy* 'house of shooting' because the shot is made according to this plan. The lower limb is the 'lower house' (*bayt asfal*) or 'house of perpendicularity' (*bayt al-isḳāṭ*), i.e. that which falls away towards the ground. IV 799a

♦ bayt al-ibra → IBRA

♦ bayt maftūḥ (A) : in architecture, a multi-courtyard house. VI 809a

♦ **bayt al-māl** (A) : the 'fiscus' or treasury of the Muslim state. The notion of public as distinct from private ownership and the idea of properties and monies designed to serve the interests of the communities is said to have been introduced first by ʿUmar b. al-Khaṭṭāb; coupled with the institution of the DĪWĀN, it marks the starting point of the ~ as the state treasury. Previously the term designated the depository where money and goods were temporarily lodged pending distribution to their individual owners. In the administration of the later caliphate, the term MAKHZAN seems to have almost replaced the ~, which reflects the proportionate increase of presentations in kind and the diminution of fiscal receipts in hard cash. I 1141b

♦ bayt al-māldjī (Alg) : the trustee of vacant estates, a member of the council governed by the DEY. I 368a

♦ bayt al-sadjdjāda (A) : in modern Egyptian usage, the central office of a ṣūfī order, serving as the residence and the office of the order's SHAYKH or his senior aide, *wakīl*. VIII 744a

♦ bayt al-ṭā'a (A) : in Egypt and Sudan, the institution of police-executed enforced obedience of rebellious wives, abolished since the late 1960s. VIII 32a

♦ al-abyāt al-mushadjdjara (A) : in prosody, verses which can be read from beginning to end and from end to beginning. IX 461a

bayṭār (A, < Gk) : veterinary surgeon. I 1149b

bayyāra (A) : a cesspool. V 1007a

bayyāz (A), and *bayyāzī, biyāz, bāziyy, bayzārī* : Spanish-Maghribī terms for hawker, which frequently gave way to *ṭayyār*, or *ṣakkār* 'falconer'. I 1152b

bayyina (A, pl. *bayyināt*) : clear, evident.

In the Qur'ān, ~ appears as a substantive, meaning 'manifest proof'. I 1150b

In law, ~ denotes the proof *per excellentiam*—that established by oral testimony—, although from the classical era the term came to be applied not only to the fact of giving testimony at law but also to the witnesses themselves. I 1150b

bayzara (A, < P *bāzyār* 'ostringer') : the art of the flying-hunt; falconry. I 1152a

bāz (T) : a common word for coarse cotton cloth in various Turkish dialects. V 557a

bāz (P) : in zoology, goshawk. I 1152a

bāzahr (A, < P *pā(d)-zahr* 'against poison') : bezoar, a remedy against all kinds of poisons, highly esteemed and paid for up to the 18th century. The bezoar-stone, a gall stone, is obtained from the bezoar-goat (*Capra aegagrus Gm.*). I 1155b

bazand (A) : a pre-Islamic word for raised canal banks in mediaeval 'Irāḳ. V 865a

bāzār (P, T *pāzār*) : syn. of SŪḲ, in some villages in Afghanistan, ~ is used for the town itself, in its entirety. IX 789a

♦ bāzār-i khāṣṣ (IndP) : in Muslim India, the market on the principal streets of the city. IX 800b

♦ mīnā bāzār (IndP) : in Muslim India during the Mughal period, a market in the nature of a fête, arranged in the palace, in which the ladies of the nobles set up shops and the Emperor, along with his queens, made purchases. IX 801a

bāzinḳir (T or P) : slave-troops equipped with fire-arms; a term current during the late Khedivial and Mahdist periods in the Sudan. I 1156b

bazirgan (T, < P 'merchant') : under the Ottomans, ~ was applied to Christian and especially Jewish merchants, some of whom held official appointments in the Ottoman palace or armed forces. I 1157a

♦ bazirgan-bashi (T) : under the Ottomans, the chief purveyor of textiles to the Imperial household. I 1155b

baẓr (A, pl. *buẓūr*) : in anatomy, the clitoris. IV 913a

♦ baẓrā' (A) : a woman who is affected by clitorism, or is believed to be so. An uncircumcised woman is called *lakhnā'*. Expressions such as *ibn al-~* or *ibn al-lakhnā'* meaning in effect 'son of the uncumcised woman' are considered injurious. IV 913a

bāzūband → SĀ'ID

bazz → ḲUMĀSH

bazzāz (A, T *bezzāz*) : a textile dealer, cloth merchant. V 559b; XII 756b

bedestān (T), or *bedesten, bezzāzistān* : the centre of a city's economic life as the place of business of the leading merchants, and the centre for financial transactions, where valuable imported wares were sold. IV 227a; X 414a

bəd'iyya (B) : in North Africa, a sleeveless vest for men; in Morocco, a sleeveless KHAFṬĀN for women. V 745b

beg (T) : a title, 'lord', used in a number of different ways. Under the Īlkhāns, ~ was sometimes used for women, and under the Mughals the feminine form, *begam* (→

BEGUM), was common. Under the Ottomans, ~ was in wide use for tribal leaders, high civil and military functionaries, and the sons of the great, particularly PASHAS. I 1159a; and → BEY; ULU BEG

♦ **begum** (IndP), and *begam* : feminine of BEG, and an honorific title of the royal princesses under the Mughals. I 1161a

♦ **beglerbegi** (T), or *beylerbeyi* : a title, 'beg of the begs', 'commander of the commanders'. Originally designating 'commander-in-chief of the army', ~ came to mean provincial governor and finally was no more than an honorary rank. I 1159b; II 722a ff.

♦ beglerbegilik (T) : a term used for an administrative division in the Ottoman empire until it was replaced by EYĀLET. Thereafter, ~ continued to be used for the office of a BEGLERBEGI. II 722a

bekči (T) : a watchman who, by a decree of 1107/1695, patrolled the quarters, *maḥalle* (→ MAḤALLA), in Ottoman Istanbul with a lantern in his hands and arrested any strangers found there after the bed-time prayer. The ~ became a characteristic figure in the folklore of Istanbul. IV 234b

beledī → ḲASSĀM

bəlgha (B) : flat slippers, usually pointed at the toe, but sometimes rounded, worn by both sexes in North Africa. V 745b

belūk : a vocal art in West Java which marks religious, family and agrarian rites, and which is in the course of disappearing. VIII 153b

belwo (Somali) : in Somali literature, a genre of poetry dealing specifically with the theme of love, developed during the late 1940s and 1950s, which grew into an important vehicle for the expression of nationalist, anti-colonial feeling. A similar genre is *heello*. IX 726a

ben-ʿamma (A) : among the Arabs of Transjordania, a form of agreement, the object of which is to establish a state of peace between tribes. III 389a

bendahara (Mal) : the Chief Minister in Malay sultanates, the highest dignitary after the sultan. He is followed by the PENGHULU *bendahari*, who is responsible for maintaining the sacred traditions, the *temenggung*, responsible for security, and the *laksamana*, the supervisor of the fleet. IX 852a

bender (A) : in music, a sort of big tambourine without bells. IV 382b

benlāk → BENNĀK

bennāk (T, < A *banaka* ?), or *benlāk* : an Ottoman poll tax paid by married peasants possessing a piece of land less than half a *čift* (→ ČIFTLIK) or no land. The former were also called simply ~, or in full *ekinlü bennāk*. I 1169b; II 32b; and → DJABĀ

ber (K) : the Kurdish clan, formed by the union of many extended families, BAVIK. A collection of ~ constitutes the tribe. V 472a

berāt (T, < A BARĀʾA) : a term in Ottoman Turkish denoting a type of order issued by the sultan. In its more limited sense, ~ meant also 'a deed of grant', 'a writ for the appointment to hold an office'. All appointments throughout the empire whether that of a high-ranking pasha, even that of the Syrian Church bishops, or that of a low-ranking employee of a mosque, were effected by a ~. Its constant attribute was *sherif* or *humāyūn* 'imperial'. I 1170a

♦ **berātli** (T) : holder of a BERĀT; a term applied in the late 18th and early 19th centuries to certain non-Muslim subjects of the Ottoman empire, who held *berāt*s conferring upon them important commercial and fiscal privileges. These *berāt*s were distributed by the European diplomatic missions in abusive extension of their rights under capitulation. I 1171b

bərbūkh (Alg) : a variety of couscous, with fine grain, eaten cold, without butter, and moistened with a little milk. V 528a

beshlik → ČEYREK

beste (T) : a vocal composition in four verses each followed by the same melodic passage. IX 876a

bey (T) : var. of BEG, title given to the sons of pashas, and of a few of the highest civil functionaries, to military and naval officers of the rank of colonel or lieutenant colonel, and popularly, to any persons of wealth, or supposed distinction. I 1159a; II 507b; V 631a; the name applied to the ruler of Tunisia until 26 July 1957 when Bey Lamine was deposed and the Republic was proclaimed. I 1110b

♦ beylerbeyi → BEGLERBEGI

♦ **beylik** (T) : a term denoting both the title and post (or function) of a BEY, and the territory (or domain) under his rule. Later, by extension, it came to mean also 'state, government', and, at the same time, a political and administrative entity sometimes enjoying a certain autonomy. In North Africa, the term is used in the former Ottoman possessions, but not in Morocco or in the Sahara, and refers to government and administrative authority at every stage. I 1191a; II 338b

In Ottoman administration, the most important of three offices into which the Ottoman chancellery was divided, the ~ saw to the despatch of imperial rescripts, orders of the viziers, and in general all ordinances other than those of the department of finance. VIII 482a

beza : a type of salt in the salt works near Bilma, in Niger, ~ is in the form of crystals and, not treated in any way, is used for human consumption. I 1221b

bezzāzistān → BEDESTĀN

bhakti (H) : a north Indian movement, sometimes seen incorrectly as a Hindu reaction seeking to strengthen Hinduism against the advancing pressure of conversions to Islam. III 456b

bhāng (< San *bhaṅga*, A BAN<u>DJ</u>, P *bang*) : in India, a product of the dried leaves of hemp reduced to powder and mixed with flour and spices, originally eaten but later more commonly smoked. III 266b; VI 814b

bi-lā kayf (A) : lit. without how, i.e. without specifying manner or modality; in theology, a doctrine taking a central position between those who interpreted the anthropomorphic expressions in the Qur'ān literally and those who interpreted them metaphorically. I 333b

bī-<u>sh</u>ar' (**bī<u>sh</u>ar'**) (P) : lit. without law, i.e. rejecting not only the ritual but also the moral law of Islam; one of the two categories into which dervishes in Persia are divided. The other is BĀ-<u>SH</u>AR'. The term seems primarily to denote the adepts of the Malāmatiyya ṣūfī sect. I 1239b; II 164b

bī'a → KANĪSA

bibi (T) : originally, 'little old mother', 'grandmother', 'woman of high rank', ~ was used in Ottoman Turkish in the sense of 'woman of consequence', 'lady', and in 13th-century <u>Kh</u>urāsān as a title for women of distinction. I 1197b

bid'a (A) : innovation, a belief or practice for which there is no precedent in the time of the Prophet. I 1199a; IV 141b

♦ bid'at (T) : dues in contradiction to the <u>sh</u>arī'a or to Ottoman administrative principles, which nevertheless continued to be levied either by the State or TĪMĀR-holders, e.g. the *bid'at-i <u>kh</u>inzīr* 'pig-tax' which provided the treasury with a large revenue. II 147a; VIII 486b

♦ bid'at marfū'e (T) : in Ottoman administration, pre-conquest taxes and dues that were abolished by the sultan's specific order. VIII 486b

♦ bid'at ma'rūfe (T) : in Ottoman administration, pre-conquest taxes and dues that were customarily recognized. VIII 486b

bīdār (A) : in Oman and Trucial Oman the official subordinate to the 'ARĪF, the latter being in charge of the water distribution. IV 532a

bīgār → ḤA<u>SH</u>AR

bīghā : a standard measure of area in Muslim India, divided into twenty BĪSWĀ. The ~ varied considerably by region, with a distinction between a larger (*pakkā*) and a smaller (*kaččā*) measure. VII 140a

bighā' (A) : the Qur'ānic term for prostitution. XII 133a

bikāsīn → SHUNKUB

bikr (A) : a virgin girl. III 17a; X 901b

billawr (A, < Gk ?) : in mineralogy, rock-crystal. I 1220b

bilmedje (T) : the name given to popular riddles among the Ottoman Turks. I 1222a

bilyūn (Mor), or *gersh* : a coin with the value of a twentieth of a douro or RIYĀL. III 256a

bīmāristān (P) : a hospital; in modern usage, a lunatic asylum. I 1222b

binā' (A) : building, the art of the builder or mason. I 1226a

In grammar, the state of a word that is fixed to one final short vowel or to none at all, and thus the opposite of IʿRĀB. III 1249b; and → WAZN

biñbashî (T) : 'head of a thousand'; a Turkish military rank. It appears as early as 729/1328-29 among the Western Turks. Although it was not much used in the regular Ottoman forces of the classical period, it reappeared in the 18th century when it designated the officers of the newly raised treasury-paid force of infantry and cavalry. From the end of the 18th century, it became a regular rank in the new European-style armies. I 1229a; VIII 370b

binish (T) : a kind of very full caftan with wide sleeves, worn most frequently as a travelling or riding garment in the Ottoman period. V 752a; all public appearances of the sultan, whether on horseback or in a boat. VIII 529a

binn : a Druze term denoting one of a number of earlier races or sects, said to have been a group of inhabitants of Hadjar in the Yemen who believed in the message of Shaṭnīl, the incarnation of Ḥamza in the Age of Adam. XII 135b

bint (A, pl. *banāt*) : daughter.

♦ bint labūn (A) : a female camel in its third year. XI 412a

♦ bint makhaḍ (A) : a female camel in its second year. XI 412a

♦ banāt naʿsh (A) : in astronomy, the Plough (δεζη Ursae Majoris). VII 51a

bi'r (A, pl. *abyār*) : well; cistern, reservoir; even any hole or cavity dug in the ground, whether containing water or not. I 538b; I 1230a

birdhawn (A, pl. *barādhīn*) : in zoology, 'of common parentage', one of four classifications of a horse, usually used for the draught-horse or pack-horse. II 785b; nag of non-Arab stock. IV 1143b; IV 1146a

birdjāṣ (A) : during the early ʿAbbāsid period, a kind of equestrian game, in which the contestant had to get his lance-point through a metal ring fixed to the top of a wooden column, thus revealing his skill or otherwise in controlling his horse and aiming his weapon. IV 265b

bīrindj → SHABAH

birindjāsaf → SHĪḤ

birka (A) : an external cistern; fish pond. VIII 816a; VIII 1022a

At Fez and Rabat and in Tunisia, a special (slave) market, existing until well into the 20th century. I 35a

birkish → ABŪ BARĀKISH

birr (A) : a Qur'ānic term meaning 'pious goodness'. I 1235b; charitable gift. VIII 712a

birsām : in medicine, pleurisy. IX 9b

birsīm (A) : in botany, Egyptian clover. VI 163a

bīrūn (P) : outside; in Ottoman Turkish, the name given to the outer departments and services of the Ottoman imperial household, in contrast to the inner departments, known as ENDERŪN. The ~ was thus the meeting-point of the court and the state and,

besides palace functionaries, included a number of high officers and dignitaries concerned with the administrative, military, and religious affairs of the empire. I 1236a; II 1089a

bisāṭ (A, pl. *busṭ, busuṭ, absiṭa*) : a generic term for carpet. XII 136a

bisbās → BASBĀS

bīsh → AKŪNĪṬUN

bīshar' → BĪ-SHAR'

bishāra (A) : equivalent used for Greek *evangelium* 'announcement of good news', found for the first time in Freytag's Arabic-Latin dictionary. XII 772a

bishṭ (A) : a mantle, jacket, worn by both sexes in Syria and Palestine. V 740b

biṣṣasfalṭus → MŪMIYĀ'

bīswā : a standard measure of area used in Muslim India, divided into twenty *bīswānsā*. In turn, twenty ~ was one BĪGHĀ. The ~ varied considerably by region. VII 140a

bit' (A) : mead, an alcoholic drink consisting of a mixture of honey and wine. The Egyptians used to be very fond of it in mediaeval times. VI 720a; VII 907b; hydromel. IV 998a

biti (T) : an Ottoman sultan's order, more or less obsolete after 1500. I 1170a

bitikči (T) : secretaries in Mongolian Persia, especially in the military administration, who were especially knowledgeable in Turkish or Mongolian. It was their task to translate into these two languages original documents probably written in Persian, and in 'Irāḳ also in Arabic. I 1248b; IV 757a

biṭrīḳ (A, < L *Patricius*) : patriciate; an honorary dignity, not connected with any office, and conferred for exceptional services to the state. In the history of the Arabs before Islam, only two Ghassānid dynasts, viz. al-Ḥārith b. Djabala and his son al-Mundhir, are known to have received this much coveted Roman honour. The term found its way into Muslim literature, and in the military annals of Arab-Byzantine relations, it became the regular term for a Byzantine commander. I 1249b; V 620a

biṭṭīkh ('ayn) al-nims → NIMS

bīwe resmi (T) : under the Ottomans, the ISPENDJE tax paid by widows at the rate of 6 AḲČES per person. II 146b

bocca : a mini-community, specific to the Wansharīs massif in central Algeria, whose administrative coverage often corresponds to a cleared area. XI 139a

bölük (T) : in Eastern Turkish and in Persian, ~ designated a province or region. I 1256a

In Ottoman Turkey, from the time of the reforms on, ~ designated units of infantry or cavalry of the standing army. I 102a; I 1256a; II 1097b; II 1121a; and → DÖRT BÖLÜK

♦ **bölük-bashi** (T) : the title given to the commanders of the BÖLÜKS of the AGHA. The ~ was mounted and had an iron mace and a shield tied to his saddle; when the sultan left the Palace for the mosque, the ~ was present wearing ornate clothes and holding in his hand a reed instead of a spear. I 1256b

börk (T) : the most widespread Turkish head-gear in Ottoman Turkey, the ~ was in a cone or helmet shape, raised in front and decorated at the base with gold braid; officers wore it decorated in addition with a plume. V 751b

boru (T), and NEFĪR : a trumpet without holes which could produce five notes within an ambitus of one and a half octaves. Older *borus* were apparently made of bronze, but by the 10th/16th century brass was in use. VI 1007b

bostāndji (T, < P **būstān** 'garden') : a term applied in the old Ottoman state organisation to people employed in the flower and vegetable gardens, as well as in the boathouses and rowing-boats of the sultan's palaces. The ~s formed two ODJAḲS 'army units'. I 1277b; IV 1100b; soldier-gardener. X 568b

♦ **bostāndji-bashi** (T) : the senior officer of the ODJAḲ of the BOSTĀNDJĪS. As the

person responsible for the maintenance of law and order on the shores of the Golden Horn, the Sea of Marmora and the Bosphorus, he used to patrol the shores in a boat with a retinue of 30 men, as well as inspect the countryside and forests around Istanbul. He was very close to the sultan. I 1278b

brīm → ʿAḲĀL; ḤAKW

budalāʾ → ABDĀL

budd (A, P *but*; pl. *bidada*) : a temple, pagoda; Buddha; an idol. I 1283b

būdjādī (A, < *abdjād*) : in North Africa, used for 'beginner', literally, 'one still at the abecedarian stage'. I 98a

budna → SINĀM

budūḥ (A) : an artificial talismanic word formed from the elements of the simple threefold magic square. The uses of the word are most various, to invoke both good and bad fortune, but by far the most common use is to ensure the arrival of letters and packages. II 370a; XII 153a

bughāt (A, s. *bāghī*) : 'rebels'; in law, sectarian-minded Muslims who reject the authority of the ruler, considered by the Zaydīs and Imāmīs as unbelievers, but by the Sunnīs as erring Muslims. IV 772a; IX 205a

bughtāḳ : a bonnet worn by Īlkhānid princesses. It consisted of a light wood frame covered with silk, from the top of which protruded a long feather. The ~ could be ornamented with gold and precious stones and sometimes had a long train which hung down behind. V 748b; X 611b

buhār (A) : in zoology, the diacope, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Diacope bohar*). VIII 1021a

buḥayra (A, dim. of *baḥra*) : lake. In North Africa, ~ (*bḥēra*) denotes a low-lying plain; its most common meaning, however, is 'vegetable garden, field for market gardening'. I 1288a

In Almohad times, ~ meant an irrigated garden. I 1288a

buḥūr → BAḤR

būḳ (A) : in music, the generic name for any instrument of the horn or trumpet family. I 1290b; a kind of reed-pipe that became quite famous in Western Europe. The original ~ was a horn or clarion, and was made of horn or metal. Pierced with holes for fingering, and played with a reed, the ~ evolved into a new type of instrument, somewhat similar to the modern saxophone. VII 207b

buḳʿa (A), or *baḳʿa* : a region which is distinguishable from its surroundings, more particularly a depression between mountains. I 1292b; a patch of ground marked out from adjoining land by a difference in colour, etc. or a low-lying region with stagnant water. XII 154a

In the central and eastern parts of the Islamic world, ~ acquired the sense of 'dervish convent', 'mausoleum' or in general 'a building for pious, educational or charitable purposes'. IX 474b; XII 154a

būḳalā (Alg) : a two-handled pottery vase used by women in the course of the divinatory practices to which it gave its name. I 1292b; III 290a

būḳalamūn (A) : a coloured (violet, red and green) cloth, with a moiré, watered-silk effect, produced in the Tinnīs workshops and especially prized by the Fāṭimid court in Cairo. X 532a

bukhl (A) : avarice, the person who practices it being called *bakhīl* or, less often, *bākhil*. I 1297b

bukht (A, s. *bukhtī*, pl. *bakhātī*) : in zoology, the species produced as a result of the crossing of two-humped stallions with Arab female camels; it did not breed and was mainly used as a beast of burden. III 665b

būḳīr (A) : in zoology, a kind of bird. I 168b
bukra → GHUDWA
buku (Sw?) : in zoology, the Zanzibar Pouched Rat (*cricetomys gambianus* Cosensi), reported to be nearly three feet long from snout to the end of the tail. XI 448b
bukubulbīs (A) : in zoology, the barbel. VIII 1021a
bularghuči → YURTČĪ
bulbul (A) : in zoology, the Syrian nightingale. I 541b; I 1301a
♦ bulbula → IBRĪḲ
bulḳa (A) : in mineralogy, piebaldness, uneven colouring which is a defect or impurity in a gem. XI 263a
bullayḳ (A) : in prosody, term used by Ṣafī al-Dīn al-Ḥillī for a ZADJAL that is jocular or obscene. XI 373b
bulūk (P, pl. *bulūkāt*) : a district, in particular a district watered by river water. V 873b f.
būmī → ZAMĪNDĀR
bunbuk → KHINZĪR AL-BAḤR
bunduḳ (A) : in botany, the parasol pine. V 50b; and → KAWS AL-BUNDUḲ
bunīča (P) : in Persia, a group assessment, on the basis of which taxes were levied on the craft guilds. The tax based on this assessment was subsequently allocated among the individual members of the guild. This form of tax was abolished in 1926. II 151b; the right to exercise a trade, given to some guilds, was called *ḥaḳḳ al-~*. IX 645b
būnīt → BALAMĪDA
bunn (A) : in zoology, the carp. VIII 1023a; and → ḲAHWA
♦ bunnī al-Nīl (A) : in zoology, the Nile barbel, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Barbus bynni*). VIII 1021b
būraḳ → BAWRAḲ
burd → BURDA
burda (A), or *burd* : a wrap of striped woollen cloth produced in the Yemen, before and during the Prophet's time, usually worn by men. I 1314b; III 316a; V 734a
burdj (A, pl. *burūdj*) : a square or round tower, whether adjacent to a rampart or isolated and serving as a bastion or dungeon; masonry pier of a bridge. I 1315a; a moveable tower, used as a siege instrument. III 473a; a pigeon-house. III 109a
In astronomy, each of the twelve signs of the zodiac. I 1315a; and → MINṬAḲAT AL-BURŪDJ
In music, ~ denotes a mode. I 1315a
♦ burdj-i kabūtar (P) : pigeon towers, the construction of which on the fertile plain around Iṣfahān was encouraged by Shāh ʿAbbās so that he could heavily tax the guano harvest. XII 457a
burdjās (A) : a chivalrous duel with lances, an equestrian sport regularly practised in the 6th-7th/12th-13th centuries. II 954a
burdjīn (A) : in botany, the name of one of five varieties of the red jujube; it has small fruits with a violent astringency, spreads on the ground and grows to the height of sitting. X 868b
burdjuma (A) : 'knuckle'; in its plural form, *barādjim*, was the term for five (or six or four) components of the Ḥanẓala b. Mālik group, the less numerous ones, against their brothers, three other sons of Ḥanẓala, X 173b
burghul (A, T *bulgur*) : crushed wheat, considered a dish of the poor. II 1067a
burghūth (A) : in zoology, fleas, diptera of the *pulex* family. IV 522a
♦ burghūth al-māʾ (A) : in zoology, the water-beetle (*Daphnia pulex*). VIII 1022a
burhān (A) : decisive proof, clear demonstration; a Qurʾānic term signifying a brilliant manifestation, a shining light from God. In correlation, ~ is also the decisive proof

which the infidels are called upon to furnish as justification of their false beliefs. I 1326b
In law, ~ refers to the quality of certitude (based upon an argument of authority, which can be either a scriptual text or the eye-witnessing of an obvious fact) which is proper to reasoning 'in two terms', in order to prove the radical distinction between or the identity of two comparable 'things'; it is found especially in al-Shāfiʿī, Ibn Ḥanbal and Dāwūd. I 1326b
In logic, ~ came to designate syllogistic demonstration. I 1327a
būrī (A) : in zoology, the grey mullet. I 168b; VIII 1023a
burḳuʿ (A) : in early Islam, a woman's face veil consisting of a fabric suspended from the centre front of the headband by a string creating a mask-like effect. It is still worn by married women among the Sinai Bedouin. V 735a
In military science, a chamfron or armour for the horse's head (syn. *kashka, sarī, tishtaniyya*). XII 739a
burnus (A) : a sort of high cap or bonnet, worn in the Prophet's time. Already this early, the ~ must also have designated by extension a woollen hooded cloak. V 734b; X 612a
burt (A, < L *portus*) : 'gate', the northeastern border of Muslim Spain, called as such by the geographers, although they differed as to where it lay. I 1337a
burtuḳāl, burtuḳāliyyāt → NĀRANDJ
burṭul[la] (A; P *pertele*) : in clothing, a high cap; with the pronunciation barṭala, a low skullcap. In modern parlance, it means the TĀDJ of a bishop. X 612a
bürüme (T) : 'one with a coat of mail', in the Ottoman army, a DJEBELI who held a TĪMĀR of above 2,000 AḲČEs. II 528b; a coat of mail consisting of linked steel rings that a djebelü who enjoyed a *tīmār* above 3,000 *aḳčes*. X 503a
būs (A) : a term used in addition to the general term LAWN 'colour' for a notion of brightness, of clear colour. V 699b
būsh (A) : a variety of ʿABĀʾ made in North Syria. V 740b
♦ būshī (A), or *pūshī* : a black face veil worn by women in Iraq. V 740b
būshāḳī → FĪRŪZADJ
busht (A) : woollen wraps. IX 765a
busr → TAMR
bussadh → MARDJĀN
būstān → BOSTĀNDJÎ
būtaḳ (A, pl. *bawātiḳ*) : in chemistry, a melting-pot. V 114b
buṭṭa (A) : a measure used in Egypt for weighing flour. The ~ was equal to 50 Egyptian RAṬLs, i.e. 22.245 kg. VI 119a
büyük kirpi → ḲUNFUDH
buyuruldu (T) : an order of an Ottoman grand vizier, vizier, BEGLERBEGI, *defterdār* (→ DAFTARDĀR), or other high official to a subordinate. A ~ is of two main types: a decision written in the margin of an incoming petition or report, or an order issued independently. It deals with various administrative matters, especially appointments, grants of fiefs, economic regulations, safe-passage, etc. I 1357b
buyūtāt (P) : under the Ṣafawids, the Royal Household, which was divided into a number of offices and workshops. II 335a; in Muslim Spain, the most influential families. XI 191b
būz (A) : snout.
♦ abū būz → ABŪ BŪZ
buz-kashī (P) : in Afghanistan, the equestrian sport of 'goat-dragging'. IV 1144b
buzuk → ṬUNBŪR
buzurg → BĀDJ-I BUZURG; SHASHMAḲOM

C

čabūtra (P) : in Mughal architecture, a platform. X 59b

čadirkhäyal (T) : one of two varieties of puppet theatre in Central Asia, a marionette show with full-bodied miniature marionettes suspended and activated from above on strings. VI 765a

čādur → RŪ BAND; SHAWDAR

čaghāna (T) : in music, the 'Jingling Johnny' (Fr *chapeau chinois*, Ger *Schellenbaum*), now superseded by the portable glockenspiel. X 37b

čahār (P) : four.

♦ čahār bāgh (P) → BĀGH

♦ čahār sūḳ → SŪḲ

♦ čahār tāḳ (P) : the mostly diminutive Sasanian fire temple with four axial arched openings. Set in the midst of a large open space, it served to house the sacred fire. This layout obviously lent itself to Muslim prayer, and literary sources recount how such fire temples were taken over and converted into mosques. The domed chamber, characteristic of Iranian mosques, derives from the ~. VI 684a

♦ čahārtār → TĀR

čakír (T) : a merlin and falcon, one of the birds of prey making up the traditional sport of hawking at the Ottoman court. The others were the *shāhīn* 'peregrine falcon' and the *atmadja* 'sparrow-hawk'. II 614b

♦ **čakírdjí-bashí** (T) : chief falconer, a high official of the Ottoman court and head of the whole organisation of hawking. II 6a; II 614b

čaḳshīr (T, A *shaḳshīr*) : Turkish-style pantaloons, underdrawers, worn by both sexes in Egypt, Syria and Palestine. V 740b

čālīsh → SHĀLĪSH

čālpāra → MUṢAFFAḤĀT

čandi : a temple of either Hindu or Buddhist intention, ultimately of Indian origin but modified by Indonesian religious concepts. The ~ has been proposed as one of the origins of the basic Indonesian mosque. VI 701b

canḳri : a word used in Laḳ society to designate children of marriages between BAGTALS and women of lower social orders. V 618a

čao (P, < Ch *tṣʿau*) : the name given to paper currency in circulation in Iran for about two months in 693/1294. It was made of the bark of the mulberry tree, was oblong in shape, and bore the SHAHĀDA. II 14a

čapar → ALP

čapūḳ → TUTUN

čarkh → SANG

♦ čarkh-kamān (P) : a multiple-firing arbalest, borrowed from the Mongols. IV 798a

čarkhadjí → ḲARĀGHUL

čarpāra → MUṢAFFAḤĀT

čarshí (T) : in Ottoman times, common term for both individual business locales and covered markets, which may encompass over a hundred shops, contrasting with *pāzār*, an open-air market held once or several times a week. IX 796b

čārtār → TĀR

čāshna-gīr (P, A *dhawwāḳ*) : 'taster', the title of an official, generally an AMĪR, at the court of the Muslim sovereigns from the time of the Saldjūḳs. The title does not appear to be found under previous dynasties, although caliphs and princes did undoubtedly have overseers for their food. The term ~ is also found as the name of a kind of crystal decanter. II 15a

♦ **čāshnagīr-bāshī** (T) : 'chief taster', a high official at the Ottoman court. A document dated 883/1478-9 lists 12 tasters as subordinate to the ~. Later, the number employed rose considerably, reaching as high as 117. By the 18th century, the ~ had clearly fallen in status and had responsibilities more related to the preparation of food. II 15a; an Ottoman court dignitary, whose duty it was to assist the sultan in mounting his horse by holding him under the arm or under the armpit. VIII 529b

čatr (P), or *čitr* : a term used in the Iranian cultural sphere to designate a parasol held over the sovereign and considered as one of the insignia of rank. In this, it is the synonym of the Arabic MIẒALLA. VII 192b; the variant *čitr* gave rise to the Arabicised forms *djitr* and *shitr* which were used in the Mamlūk sultanate. VII 192a

čā'ūsh (T) : officials staffing the various Ottoman Palace departments; low-ranking military personnel. In Uygur, ~ refers to a Tou-kiu ambassador. In North Africa, it is still seen in its Arabic form of *shā'ūsh*, where it means a court usher or mace-bearer. II 16a
Under the ancient Turks, the Saldjūḳs, the Ayyūbids and the Mamlūks, the ~ formed a privileged body under the direct command of the ruler; under the Ottomans, they were part of the official ceremonial escort of the sultan on his departure from the palace or when he had an audience with foreign dignitaries. Their services were also used as ambassadors or envoys by the sultan or his grand vizier. The ranks of ~ and *čā'ūsh wekīlī* were used in the cavalry and the navy at the beginning of the 19th century. After the army reorganisation in 1241/1826, a ~ held the equivalent rank of a sergeant. II 16a
In certain religious sects, the term designates a grade in the hierarchy of the sect. II 16a

čawgān (P) : the stick used in polo. The term is also used in a wider sense for the game itself, which originated in Persia and was generally played on horseback, though sometimes on foot; ~ was also used for any stick with the end bent back, particularly those for beating drums. II 16b

čawk : in Muslim India, a market usually located at places where four roads met. IX 800b

čay (P) : tea, introduced to sultan Mawlay Ismā'īl in Morocco in ca. 1700; ~ is variously termed *ātāy, tāy, shāy* and *shāhī*, in different parts of the Islamic world. II 17b

♦ **čāy-khāna** (P) : lit. tea-house, ~ covers a range of establishments in Iran serving tea and light refreshments. The term *ḳahwa-khāna* 'coffee-house' is used synonymously, although coffee is never served. XII 169a

čebken → ČEPKEN

čedik (T) : an indoor shoe with a low leg, worn in the Ottoman period. It was most often made in yellow Moroccan leather, with a supple sole. V 752b

čektiri → BASHTARDA

čelebi (T) : a term of unknown origin applied to men of the upper classes in Turkey between the end of the 13th and the beginning of the 18th century, as a title primarily given to poets and men of letters, but also to princes and heads of a ṣūfī order; ~ is the most general title of the head of the Mawlawī order of dervishes. II 19a; VI 883a; its Syrian and Egyptian variant, *shalabī* or *djalabī*, has the meaning of 'barbarian'. II 19a

čeltükdji (T) : in the Ottoman empire, a rice grower with a special status as labourer of the sultan on the state's rice fields. They are also listed in the surveys as *kürekdji* or *ortaḳdji*. The condition of a ~ was quite onerous, since apart from the hardships borne by him in irrigating and cultivating the rice, he had to surrender half of his production to the state treasury. V 880a

čepken (T), or *čebken, sallama* : a short caftan with sleeves, buckled and bordered, worn as an outer garment in the Ottoman period. V 752a; XI 494a

česhme (T, < P) : one of two kinds of water fountains (→ SABĪL) in Istanbul. The ~ is self-service, the water being received from a tap above a basin, while the other, called *sebīl*, is served by an attendant behind a grill. The ~s of Istanbul are mural fountains which consist of a recessed niche framed by a rectangle with a protruding basin, made of carved white marble. II 26a; VIII 682a

čewgān (T) : a crescent-shaped, jingling rattle with bells, one of two types of brass percussion supporting the drum of the musical ensemble MEHTER. VI 1008a

čeyrek (T, < P *čahāryak*) : a quarter of an hour; a coin, also known as *beshlik*, or five piastre piece. The silver ~ had a fineness of 830, weighed 6.13 grams and measured 24 mm in diameter. II 28b

čhadjdjā : an architectural feature found in Indian mosques, namely, the eaves pent to throw off monsoon water and increase shade. VI 690b

čhatrī (H, < San, dim. of *čhattra*) : lit. umbrella; an Indo-Muslim architectural form of the *čhattra*, sc. small, canopied structures placed at the junctions of the *chemin de ronde* of a fortification, or as decorative elements at roof level on mosque, tomb or other building, or as simple cover of an inhumation less imposing than a tomb proper. The characteristic form is that of a domed canopy supported on four strong pillars, with heavy protecting eaves. III 442b ff.; VII 195a

čhattra → ČHATRĪ

chêng (Ch) : a Chinese musical instrument which was probably not used by Islamic peoples, although known to them. The ~ was made of tubes of reed joined together. It was blown through a tube and the notes were obtained by fingerholes. VII 208b

chiao-chu → TAO-CHANG

chundawand (H) : a custom among Indian Muslims by which the group, being the sons of each wife, is entitled to its allotted portion of the inheritance until the extinction of its last member. I 172a

čift-resmi (T) : the basic land tax in the Ottoman empire paid in principle by every Muslim peasant possessing one *čift* (→ ČIFTLIK). Depending upon the fertility of the soil, it was originally levied in the lands conquered from the Byzantines in Western Anatolia and Thrace, on both Muslim and Christian peasants alike, although in other parts of the empire, the Christians were subjected to a different tax. The *Ḳānūnnāme* of Meḥemmed II specifies that the rate of the tax was 22 AKČES, the equivalent of seven services for the TĪMĀR-holder. II 32a; VII 507b; VIII 486b

čifte naḳḳāre → NAḲḲĀRA

čiftlik (T, < P *djuft* 'pair' + Turkish suffix *lik*), or *čift* : farm.

In Ottoman times it designated, at first, a certain unit of agricultural land in the landholding system, and then, later on, a large estate. Originally, it was thought of as the amount of land that could be ploughed by a pair of oxen; it applied to a holding of agricultural land comprising 60 or 80 to 150 DÖNÜMS, the size depending upon the fertility of the soil. In the Slav areas of the Ottoman empire, the term *bashtina* was often substituted for ~. II 32b

čihra (U) : descriptive rolls for the soldiers of the Indian army, introduced by Akbar to check evasions of military obligations. XII 176b

In Urdu poetry, ~ denotes the introductory verses of the elegy, *marthiya*, setting the tone with no restrictions as to details. VI 611b

čile → DEDE

čilim → NARDJĪLA

čilla (P, A *al-arbaʿīniyya*) : a quadragesimal fast. I 1122a; forty days of spiritual confinement in a lonely corner or cell for prayer and contemplation; one of the five main Čishtī ṣūfī practices adopted in order to harness all feelings and emotions in establishing communion with God. II 55b; IV 991a

♦ čilla-i maʿkūs (P) : the inverted ČILLA, performed by tying a rope to one's feet and having one's body lowered into a well, and by offering prayers in this posture for forty days. II 55b

čimshirlik → ĶAFES

čirāgh (T, pl. **čirāghān**) : a means of illumination, such as candle, torch or lamp. *Čirāghān* festivities, in which tulip gardens were illuminated with lamps and candles, were held at a palace on the European side of the Bosphorus of the same name. II 49a

čīt (P, T, H *chint*) : chintz, a popular British imitation of Indian muslin that enjoyed demand in the Ottoman empire after 1780. V 564a

čitak (Serb 'coarse', pl. *čitaci*) : in some parts of southern Serbia and Bulgaria, designation of Bulgarian Muslims, said sometimes to be only given to Serbs converted to Islam; ~ seems to be, however, limited to Turks in the two countries. VIII 320a; in former Yugoslavia, the designation of Muslims speaking Serbo-Croat, Macedonian or Albanian, who are largely of South Slavonic stock converted to Islam under the Ottomans from the 9th/15th century onwards. An alternative, *gadjal*, was used less often by also pejoratively. X 697b ff.

čitr → ČATR

čizme (T) : the most widespread shoes in Turkey during the Ottoman period, with a high leg reaching up as far as the knee and a supple sole. V 752b

çöğür → ČŪGŪR

čorbadji (T) : lit. soup-provider; the commander of eight units of infantry or cavalry, BÖLÜK, in the Galipoli ODJAĶ. I 1256a; the title applied among the Janissaries to commanders of the ORTAs and the *agha bölükleri*. The title of ~ was also given to the village notables who entertained travellers. Later, until a half-century ago, it became an appellation of merchants and rich Christians. II 61b; VIII 178b

♦ čorbadjî kečesi (T) : the crested headdress generally worn on ceremonial occasions by the ČORBADJÎ, also called *ķalafat*. Its crest was made either of cranes' feathers or of herons' feathers. II 61b

♦ čorbadjî yamaghî (T) : the aide to the ČORBADJÎ. II 61b

cot (P) : the pair of oxen used for labour; the work carried out by the peasant in one day. V 473a

čūb (P) : wood; and → TUTUN

♦ čūb-i čīnī (P) : the china root, considered a universal cure, and which the Ṣafawid physician ʿImād al-Dīn stated cured infertility, opium addiction, baldness, rheumatism and haemorrhoids. VIII 783b; X 457b

čūgūr (T) : a musical instrument of the pandore type, with five strings and a wooden belly. It was invented by Yaʿķūb Germiyānī of Kütāhiya, and was used by the Janissaries. X 626a; as *çöğür*, a variant of the SĀZ 'lute', originally from eastern Turkey and Ādharbaydjān, characterised by a shorter neck and with a total length of about 100 cm. IX 120a

čuķadār (T) : in the Ottoman empire, a valet-de-chambre at the palace. IX 706b

čūl : loess dune. IX 431a

čumāk (T) : the club or mace. X 595a

čūpān (P) : 'herdsman, shepherd', a term adopted by Turkish peoples in close contact with the Iranian language-area. II 69a, where also can be found many words, chiefly plant names, in which *čoban* forms a compound

♦ čūpānbegī (P) : a tax on flocks and herds, levied in 9th/15th-century Persia. It was possibly synonomous with ĶŪBČŪR. IV 1042a

čupūķ → TUTUN

D

ḍabb (A) : in zoology, the thorn-tail lizard (*Uromastix spinipes*). II 70a

dābba (A, pl. *dawābb*) : in zoology, any living creature which keeps its body horizontal as it moves, generally a quadruped, in particular, a beast of burden or pack animal: horse, donkey, mule, or camel. II 71a

dabbāba (A) : penthouse, a siege instrument, mainly a Frankish weapon. III 473a ff.; testudine. III 472a

dabbāgh (A) : the profession of a tanner. XII 172a

dabbūs : in music, a wooden sceptre, to the head of which is attached a number of chains with jingling pieces of metal fixed loosely in the links, used by the dervish. IX 11a

In Mamlūk terminology, *fann al-dabbūs* is the mace game, one of the branches of horse-riding. II 955a

dabdāb, dabdaba → ṬABL AL-MARKAB

dabīb (A) : 'crawling', in literature, a theme originating in pre-Islamic poetry where it was possible to crawl under the tent in order to approach a woman but became purely conventional with later urban poets. V 778b

dabīḳī : a type of material, manufactured more or less everywhere but stemming originally from a locality in the outer suburbs of Damietta called Dabīḳ. II 72b; cloth made essentially from linen and often stitched with gold or silk. X 532a

dabīr (P) : scribe, secretary, used as the equivalent in the Persian cultural world, including the Indo-Muslim one during the sultanate period, of the Arabic KĀTIB. The head of the Correspondence ministry in the Dihlī sultanate was called *dabīr-i khāṣṣ*. IV 758b; XII 173a; and → ʿUMDAT AL-MULK

♦ dabīr-i sarā (IndP) : in the Dihlī sultanate, the registrar of the palace. IV 759a

ḍābiṭ (A, T *zabit*) : an Ottoman term for certain functionaries and officers; later, officers in the armed forces. Originally, ~ designated a person in charge or in control of a matter or of (? the revenues of) a place. By the 11th/17th century, it was already acquiring the technical meaning of army officer, and in the 12th/18th century, it was in common use in this sense. II 74a

In Persia, in the smaller ports, a tribal chief or goverment official who managed the port's customs. XII 717a

For ~ in the science of Tradition, → ṢAḤĪḤ

dabr → NAḤL

ḍabṭ (A) : the assessment of taxable land by measurement, applied under the later Dihlī Sultanate and the Mughals. II 74b; II 155b

♦ **ḍabṭiyya** (A, T *zabtiyye*) : a late Ottoman term for the police and gendarmerie. II 74b

ḍabuʿ (A, < Sem; P *kaftār*, T *ṣirtlan*, B *ifis*), and *ḍabʿ* : in zoology, the hyena. From this generic term, other terms have been derived to differentiate the male, *ḍibʿān* (alongside *dhīkh*), and female, *ḍibʿāna*. The cub is called *furʿul*. XII 173b, where can be found other synonyms

dabūr (A) : in meteorology, the west wind. VIII 526b

ḍād (A) : the fifteenth letter of the Arabic alphabet, transcribed *ḍ*, with the numerical value 800. Its definition presents difficulties but the most probable is: voiced lateralized velarized interdental fricative (in Arabic: *rikhwa madjhūra muṭbaḳa*). II 75a

dadjādja (A) : in zoology, the domestic fowl. II 76a

In astronomy, the constellation of the Swan, also called *al-Ṭāʾir*. II 76a

♦ dadjādjat al-bahr (A), *dadjādjat al-kubba* : (in local pronunciation, *didjādja*), certain kinds of fish. II 76a

♦ dadjādjat al-mā' → SHUNKUB

dadjdjāl (A, < Syr) : lit. deceiver; the personage endowed with miraculous powers who will arrive before the end of time and, for a limited period of either 40 days or 40 years, will let impurity and tyranny rule the world. His appearance is one of the proofs of the end of time. II 76a; IV 408b

dādjin (A) : among the pre-Islamic Arabs, a sheep kept near the house and especially fattened for the table. II 1057b

♦ dādjina → KAYNA

dadjr (A), or *dudjr, dudjūr* : in mediaeval agriculture, the wooden cross-beam of the ancient tiller to which the ploughshare was fixed by means of a strap of iron; sometimes the dual (*dadjrān*) can be found, because it was in two parts with one joined to the other by another strap and/or a cord. VII 22a

daf' (A) : in law, the reply, and, by extension, every reply made by a party in contradiction of a plea raised by his opponent. II 171b

dafā'ir (A, s. *dafīra*), or *ghadā'ir* : locks of hair. IX 312a

dafn al-dhunūb (A) : burial of offences; a nomadic practice which consists of a make-believe burial of the offences or crimes of which an Arab is accused. II 248a; IV 407a

daftar (A, < Gk; T *defter*) : a stitched or bound booklet, or register, more especially an account or letter-book used in administrative offices. According to the administrative tradition, Khālid b. Barmak introduced the register into the central administration during the reign of al-Saffāh; until that time, records were kept on papyrus, *suhuf*. I 1090a; II 77b

♦ daftar-i awāridja : a cash-book, showing the balance of moneys in hand, one of the seven main registers on which the Īlkhānid system of book-keeping was based. II 81a

♦ daftar-i derdest : one of the auxiliary registers used in the Ottoman period alongside the DAFTAR-I KHĀKĀNĪ to note changes, the ~ was a list of the villages or towns constituting the nucleus of the military fiefs and showing the successive changes which each fief had undergone. II 82b

♦ daftar-i idjmāl : one of the auxiliary registers used in the Ottoman period alongside the DAFTAR-I KHĀKĀNĪ to note changes, the ~ was a summary based on the detailed register, omitting the names of the inhabitants and giving the revenues only as lump sums for each unit. II 82a; X 113a

♦ **daftar-i khākānī** : the collection of registers in which were entered, during the Ottoman period, the results of the surveys made every 30 or 40 years until the beginning of the 11th/17th century, containing primarily lists of the adult males in the villages and towns, their legal status, their obligations and privileges, and the extent of the lands which they possessed, information on the way in which the land was used, and fiscal information with regard to revenues of the country. The ~ cannot be called a land-register; the land-register, in the modern sense of the term, was established in Turkey only from the second half of the 19th century. II 81b

♦ daftar-i mufradāt : a budget register showing the income and expenditure by cities, districts and provinces under the Īlkhānids, one of the seven main registers on which their system of book-keeping was based. II 81a

♦ daftar-i rūznāmče : one of the auxiliary registers used in the Ottoman period alongside the DAFTAR-I KHĀKĀNĪ to note changes, the ~ was a 'day-book', into which the deeds of grants issued to new fief-holders were copied as they occurred. II 82b

♦ daftar-i tahwīlāt : an off-shoot of the DAFTAR-I TAWDJĪHĀT, a register dealing with disbursements for stocks and running expenses in state establishments and enterprises

under the Īlkhānids, one of the seven main registers on which their system of book-keeping was based. II 81a

♦ daftar-i ta'līḳ → RŪZNĀMADJ

♦ daftar-i tawdjīhāt : a register of disbursements under the Īlkhānids, one of the seven main registers on which their system of book-keeping was based. II 81a

♦ **daftardār** (P, T *defterdār*) : keeper of the DAFTAR; an Ottoman term for the chief finance officer, corresponding to the MUSTAWFĪ in the eastern Islamic world. The title ~ seems to originate with the Īlkhānids who appointed persons to make and keep the registers. The office of ~ was renamed MĀLIYYE (Ministry of Finance) in 1253/1838, although the term remained in use for provincial directors of finances. II 83a

♦ daftarkhāne (T) : under the Ottomans, the archives of the register-office to which the old registers were consigned each time a new survey was made. II 82b

♦ defter-i mufaṣṣal → TAḤRĪR

dāgh u taṣḥīḥa (IndP) : a term used in Muslim India for the branding of horses and compilation of muster rolls for soldiers, introduced by Akbar in order to check all evasions of military obligations. V 685b; XII 176b

ḍaghṭa (A) : pressure; in the religious sense, the pressure applied in the tomb by the questioning asked of one's religion. I 187a

ḍaḥā' (A) : the period corresponding to the sun's progress over the second quarter of the diurnal arc. It comes to an end at midday. V 709b

dahān band (P) : a face veil consisting of a small, white mask covering only the mouth and chin. It was worn in the Tīmūrid period. V 749a

daḥi : a title in Serbia under the Ottomans, derived from DAYĪ. IX 671b

ḍāḥik (A) : *risibile*. V 1261b

In anatomy, the pre-molar. VI 130a

dāhiya (A, pl. *duhāt*) : statesman. XI 521b

ḍaḥiyya (A) : the name for the animal sacrificed on the occasion of the feast of the 10th day of Dhu 'l-Ḥidjdja. II 213a; in the Negev and other parts of former Palestine, ~ is used synonymously with *fidya* to designate a blood sacrifice made in the interests of the living for purposes of atonement. II 884a

dahnadj (A, P *dahna, dahāna*, T *dehne-i frengī*) : in mineralogy, malachite, green copper-ore. II 92a

dahol : a Kurdish bass drum which is beaten on both sides. V 478a

dahr (A) : time in an absolute sense. I 2a; infinitely extended time. II 94b

♦ **dahriyya** : holders of materialistic opinions of various kinds, often vaguely defined; philosophers of Greek inspiration. They were called the *azaliyya* by the Ikhwān al-Ṣafā'. I 128a; II 95a; II 770b

ḍahūl (A) : oviparous, like the female ostrich, who scratches and flattens in the sand a shallow hole (*udḥī*) in which to lay her eggs. VII 829a

daḥya → ḲISHSHA

dā'ī (A) : 'he who summons' to the true faith, a title used among several dissenting Muslim groups for their chief propagandists; it became especially important in the Ismā'īlī and associated movements, where it designated generically the chief authorised representatives of the IMĀM. The title ~ came to mean something different in each of the sects which issued from the classical Fāṭimid Ismā'īlism. II 97b

ḍa'īf (A, pl. *ḍu'afā'*) : weak (syn. *waḍī'*); unable to bear arms, as opposed to SHARĪF. IX 330a

In the science of Tradition, the term for a weak Tradition, along with *saḳīm*, infirm. III 25a; Traditions without any claim to reliability. VIII 983b

In modern South Arabia, the plural form *ḍu'afā'* denotes non-arms bearers, a group comprising builders, potters and field workers. VII 145a; and → MISKĪN

dā'ir (A) : in astronomy, the time since rising, *faḍl al-~* being the 'hour-angle'. XI 505b; and → DĀ'IRAT AL-ẒILL

♦ dā'ira (A) : in music, with DUFF, a generic name for tambourine, but reserved for a round type; a round tambourine with small bells attached to the inside of the shell or body, sometimes attached to a metal or wooden rod fixed across the inside of the head. This instrument is popular in Persia and Central Asia. II 621a; and → DAWĀ'IR; ZMĀLA

♦ dā'irat al-ma'ārif (A) : an expression with the double meaning 'Department of Education' and 'encyclopaedia'. As of the 1960s Arab countries of the former Ottoman empire had replaced MAʿĀRIF with *tarbiya* for 'education'. V 903a

♦ **dā'ira saniyya** (T) : the term used in the Ottoman empire during the last quarter of the 19th century for the administration of crown lands. XII 179a

♦ dā'irat al-ẓill (A) : in astronomy, the cross-section of the shadow of the earth during an eclipse of the sun or moon. V 536a

dākhil (A) : in the Ottoman empire, one of two categories of viziers, the ~ sitting in the imperial DĪWĀN in Istanbul and the *khāridj* who sat in the provinces. XI 197a; and → MUḤALLIL

dakhīl (A) : interior, inward, intimate; hence 'guest, to whom protection should be assured' and, 'stranger, passing traveller, person of another race'. II 100a; XII 78b

In philology, ~ denotes a foreign word borrowed by the Arabic language. II 100a; VII 261b

In metrics, ~ is a term denoting the consonant preceding the rhyming consonant, the ~ itself being preceded by an *alif.* II 100a; IV 412a

daḳīḳ (A) : in culinary matters, meal. X 788b

dakka → DIKKA

daḳḳāḳ (A) : a miller. XII 758a

daḳḳūr (A, pl. *daḳāḳira*), or *dakkūr* (pl. *dakākīr*) : fetish. XI 177a

dāl (A) : the eighth letter of the Arabic alphabet, transcribed *d*, with the numerical value 4. It is defined as voiced dental occlusive. II 101a

For ~ in Persian zoology, → NASR

dalang (Mal, Ind) : puppetmasters. IX 245a

dalāl (A) : in rhetoric, the plural *dalālāt* can mean semantics of individual words and sentences. V 901a; and → TASHARRUF

dālāy (Mon), or *dala* : a term applied in Īlkhānid Persia originally to the subjects of the Great Khān came to be applied to land which belonged immediately to the ruler. The term rapidly went out of use. IV 975b

dalīl (A, pl. *dalā'il*) : sign or indication; proof. II 101b; the demonstration of that which is not immediately and necessarily known. III 544a

In Medina, the ~ (pl. *adillā'*) is a guide who is responsible for the physical needs of the pilgrim, such as food, lodging and local transport. V 1004a

dāliya (A) : a kind of draw-well still in use in Egypt and other eastern countries for raising water for irrigation. It usually consists of two posts about five feet in height. These posts are coated with mud and clay and then placed less than three feet apart. They are joined at the top by a horizontal piece of wood, in the centre of which a lever is balanced. The shorter arm of the lever is weighted, while at the end of the longer arm hangs a rope carrying a leather pail. The peasant stands on a platform on the river bank and pulls down the balanced pole until the pail dips into the water and is filled. A slight upward push, which is helped by the counterweight, raises the bucket above the irrigation canal, into which it is emptied. V 863b

dalḳ (A) : a ritual ceremony of appeasing the DJINN in Iraq, carried out by pouring water mixed with sugar and salt. XII 777a

dalla → BAKRADJ

dallāl (A), or *simsār* : lit. guide; in law, ~ indicates a broker, an agent, 'the man who shows the purchaser where to find the goods he requires, and the seller how to exact his price'. Women are also found taking the part of agents. Known as *dallāla,* they act as intermediaries for harems of a superior sort. II 102b

In the Muslim West, the ~ is exclusively an intermediary who, in return for remuneration, sells by public auction objects entrusted to him by third parties. In the large towns, they are grouped in specialised guilds. II 102b

dallāla → DALLĀL

dallīna → DILLĪNA

dalw (A) : a 'water bucket', in ancient Arabia, said to be made mostly from the hides of two young camels, in which case the bucket may be called *ibn adīmayn.* I 1230a; I 1231b

In astronomy, *al-~* is the term for Aquarius, one of the twelve zodiacal constellations. VII 84a

dam (A, pl. *dimāʾ*) : blood; blood-guilt. XII 188b

In botany, ~ *al-akhawayn* 'the blood of the two brothers' is used for dragon's-blood. IX 808b

♦ damawiyya → ʿAMĀR AL-DAM

dām → PAYSĀ; WALĪ 'L-DAM

dāmād (P) : son-in-law, title used by sons-in-law of the Ottoman sultans. II 103a

damāma : a kettle-drum, probably of a smaller size than the KŪRGĀ. X 34a

ḍamān (A) : in law, ~ is the civil liability in the widest meaning of the term, whether it arises from the non-performance of a contract or from tort or negligence. In the sense of suretyship, guarantee, ~ is a liability specially created by contract. In a wider sense, it is used of the risk or responsibility that one bears with regard to property of which one enjoys the profit. II 105a; and → ĶABḌ ḌAMĀN

In a financial sense, ~ stands for 'farming' (of taxes). The tax-farmer, *ḍāmin,* pays annually to the State a contracted sum, less than the calculated revenue from the tax, and afterwards undertakes its recovery on his own account. The State is assured of a precise and immediate return from the pockets of rich individuals but loses a portion of the money paid by the tax-payer and the control of operations. I 1144b; II 105b; III 323b; and → ĶABĀLA

♦ ḍamān al-adjīr (A), or *ḍamān al-ṣunnāʿ* : in law, the liability for the loss or damage caused by artisans. II 105a

♦ ḍamān al-**darak** (A) : in law, the liability for eviction. II 105a; the guarantee against a fault in ownership. XII 198a

♦ ḍamān al-ghaṣb (A) : in law, the liability for the loss of an object taken by usurpation. II 105a

♦ ḍamān al-mabīʿ (A) : in law, the liability for the loss of an object sold before the buyer has taken possession. II 105a

♦ ḍamān al-rahn (A) : in law, the liability for the loss of a pledge in the possession of the pledgee. II 105a

♦ ḍamān al-ṣunnāʿ → ḌAMĀN AL-ADJĪR

dāmānī (A) : a variety of apple (from Dāmān in Mesopotamia), said to be proverbial because of its redness, one of a number of varieties praised by the geographers, most named, as the ~ apple, after their provenance, e.g. *al-isfahānī, al-ķūfānī,* etc. X 587b; and → GHALĶ

ḍāmin → ḌAMĀN

dāmir (A) : a woman's jacket with short sleeves, worn in Syria and Palestine. V 740b

ḍamīr (A) : in grammar, as ~ *muttaṣil* 'bound pronoun' and its opposite, ~ *munfaṣil* 'separate, independent pronoun'. XI 173a; and → MUḌMAR
ḍamma (A) : in grammar, ~ denotes the short vowel *u*. III 172a
dammūsa (A) : on the Arabian peninsula, the slippery sand-swimming skink. I 541b
damūs, dāmūs : a brick vault. I 207b; crypt. XI 488b
ḍa'n (A) : in zoology, sheep. XI 411b
dāna-farang (H, < P) : malachite. VIII 269a
danānīr → DĪNĀR
dandī : a (West-African) locally-woven cloth. XI 8a
dandī (H) : a simple kind of litter used in India for transporting people. It was essentially a hammock slung from a pole. VII 932a
dānishkada → KULLIYYA
dann (A, pl. *dinān*) : an amphora with tapered base, in which the fermentation of grapes takes place. IV 997b
♦ danniyya → ḲALANSUWA
dār (A) : (dwelling place), house. The two words most commonly used to designate a dwelling place, BAYT and ~, have etymologically quite different meanings. *Bayt* is, properly speaking, the covered shelter where one may spend the night; ~ (from *dāra* 'to surround') is a space surrounded by walls, buildings, or nomadic tents, placed more or less in a circle. II 113b; palace, large dwelling complex. IV 1016b; VIII 344a
In the 5th/11th and 6th/12th centuries in Baghdad and Damascus, ~ was the name borne by the large depots with the name of the commodity for which the establishment was noted. IV 1015a
♦ **dār al-'ahd** (A) : 'the land of the covenant'; considered by some Muslim jurists as a temporary and often intermediate territory between the DĀR AL-ISLĀM and the DĀR AL-ḤARB. II 116a
♦ dār al-ḍamāna (A) : among the Wazzāniyya, a Moroccan ṣūfī order, the 'house of warranty', which the founder's eldest son Sīdī Muḥammad made the order's ZĀWIYA, meaning that the BARAKA of the *shurafā'* (→ SHARĪF) was sufficient to save any sinner from the Last Judgement. XI 201b
♦ **dār al-ḍarb** (A) : the mint, the primary function of which was to supply coins for the needs of government and of the general public. At times of monetary reforms, the ~ also served as a place where obliterated coins could be exchanged for the new issues. The large quantities of precious metals which were stored in the ~ helped to make it serve as an ancillary treasury. I 24a; II 117b; and → ḌARBKHĀNE-I 'ĀMIRE
♦ **dār al-ḥadīth** (A) : a term first applied to institutions reserved for the teaching of ḤADĪTH in the 6th/12th century. Until these special institutions were set up, the teaching of *ḥadīth*, as of other branches of religious learning, was carried out in the mosques. II 125b; V 1129a; XII 195a
♦ **dār al-ḥarb** (A) : the territories under perpetual threat of a missionary war, DJIHĀD. The classical practice of regarding the territories immediately adjoining the lands of Islam as the ~ and inviting their princes to adopt Islam under the pain of invasion, is reputed to date back to the Prophet. Classically, the ~ includes those countries where the Muslim law is not in force, in the matter of worship and the protection of the faithful and the DHIMMĪs. I 26a; II 126a; II 131b
♦ **dār al-ḥikma** (A) : 'the house of wisdom', a term used by Arab authors to denote in a general sense the academies which, before Islamic times, spread knowledge of the Greek sciences, and in a particular sense the institute founded in Cairo in 395/1005 by the Fāṭimid caliph al-Ḥākim. II 126b; II 859b; V 1125b
♦ **dār al-'ilm** (A) : 'the house of science', the name given to several libraries or scientific institutes established in eastern Islam in the 3rd/9th and 4th/10th centuries.

The most important ~ was the one founded in Baghdad by the vizier Abū Naṣr Sābūr b. Ardas͟hīr in the last quarter of the 4th/10th century, with more than 10,000 books on all scientific subjects. It was burnt down when the Sald͟jūḳs reached Baghdad in 447/1055-56. II 127a

♦ **dār al-islām** (A) : 'the land of Islam', the whole territory in which the law of Islam prevails. Its unity resides in the community, the unity of the law, and the guarantees assured to members of the UMMA. In the classical doctrine, everything outside ~ is DĀR AL-ḤARB. II 127b

♦ dār al-k͟harād͟j (A) : a brothel, in the Muslim West. XII 134a

♦ dār al-maʿārif (A) : schools founded by the Ottoman sultan ʿAbd al-Mad͟jīd I in 1849. I 75a

♦ dār al-mulk (A) : the private quarters of the caliph and his close associates in Muslim Spain. IX 45a

♦ **dār al-nadwa** (A) : the name of a town hall in Mecca in the time of the Prophet. II 128b

♦ **dār al-salām** (A) : 'the abode of peace', a name of Paradise in the Qur'ān; also a name for the city of Baghdad. II 128b

♦ **dār al-ṣināʿa** (A), or *dār al-ṣanʿa* : an industrial establishment, workshop; the term is always applied to a state workshop, e.g. under the Umayyads in Spain to establishments for gold and silver work intended for the sovereign, and for the manufacture and stock-piling of arms. The most widely-used sense is that of an establishment for the construction and equipment of warships, giving rise to the word 'arsenal' in the Mediterranean languages. II 129b; XII 120a

♦ dār ṣīnī → DĀRṢĪNĪ

♦ **dār al-ṣulḥ** (A) : 'the house of truce', territories not conquered by Muslim troops but by buying peace by the giving of tribute, the payment of which guarantees a truce or armistice. The Prophet himself concluded such a treaty with the Christian population of Nad͟jrān. II 131a

♦ **dār al-ʿulūm** (A) : 'the house of sciences', an establishment for higher instruction founded in 1872 by ʿAlī Pas͟ha Mubārak, whose aim was to introduce students of al-Azhar to modern branches of learning; the religious institutions at Deoband and Lucknow. I 817b; II 131b

♦ dār al-wakāla (A) : 'the house of procuration or agency', term for the urban caravanserai before this became a synonym for FUNDUḲ, which itself at the end of the 7th/13th century began to be replaced by K͟HĀN as a designation for suburban hostelries. IV 1015a

darabukka : in music, a vase-shaped drum, the wider aperture being covered by a membrane, with the lower aperture open. In performance it is carried under the arm horizontally and played with the fingers. II 135b; the ~ has come to have a variety of names east of Morocco, e.g. the *dirrīd͟j, darbūka, dirbakka, ḍarābukka* and even *ṭabla.* In Persia ~ is known as the *dunbak* or *tanbak.* X 33a

darad͟j (A) : in zoology, the courser, nearly ubiquitous in the Arabian desert. I 541b

darāʾib, or *ʿawāʾid* : the customary law of the Bedouin of the Western Desert and Cyrenaica. X 889b

darak → ḌAMĀN AL-DARAK

daraḳa (A, > *adarga*) : in military science, a shield, probably made from hide stretched over a wooden frame (syn. *turs, d͟junna, mid͟jann*). V 651b; XII 736a

darara bashu : in Ethiopia, at the tomb of S͟hayk͟h Nūr Ḥusayn, a black stone that the s͟hayk͟h is believed to have brought back with him from Mecca, which is kissed and touched as part of the ceremony of ZIYĀRA. XI 539b

darāy, hindī : in music, the Indian bell. X 35a

darb → SHĀRIʿ

ḍarb (A) : in prosody, the last foot of the second hemistich, as opposed to the last foot of the first hemistich, the *ʿarūḍ*. I 672b; IV 714b; VIII 747; and → IṢBAʿ

In mathematics, ~ is the term used for multiplication. III 1139b

In the art of the book, a cancellation. X 408b

For ~ as lithomancy, → ṬARḲ

♦ ḍarb khāne, ḍarrābkhāne → ḌARBKHĀNE-I ʿĀMIRE

♦ ḍarb al-raml → RAML

♦ ḍarb al-sadʿa (A) : shell-divination. VIII 138b

♦ ḍarb al-silāḥ (A) : 'body piercing', one of the deeds transcending the natural order, *khawāriḳ al-ʿādāt*, practiced by the Saʿdiyya order. VIII 728b

♦ ḍarbkhāne-i ʿāmire (T), or *ḍarrābkhāne, nuḳrakhāne, dār al-ḍarb* : the Ottoman mint. II 118a

darbazīn (A) : a balustrade. VI 662a

dardar (< SARDĀR) : 'sultan' in Tagorri, an ʿAfar dialect in Tadjura. The ~ is assisted by a *banoyta* 'vizier', which two functions alternate within two clans, the Burhanto and Diinite. X 72b

dargāh (P) : lit. place of a door; royal court, palace in Persia; in Muslim India, ~ is used to designate a tomb or shrine of a *pīr* (→ MURSHID). II 141b; IV 26a; VI 125b; VIII 954a

dari (P) : the court language, and language of government and literature, in pre-Islamic Persia. II 142a; IV 55a; XII 429b

In India, ~ is used to designate the normal floor-mat, a flat-woven pile-less rug of thick cotton. VIII 742a

dārī (A) : in the mediaeval eastern Muslim world, the perfume merchant. IX 100b

darība : in Muslim India, a short lane or street, usually one where betel leaves were sold. IX 800b

ḍarība (A) : a tax, applied in particular to the whole category of taxes which in practice were added to the basic taxes, ZAKĀT, DJIZYA and KHARĀDJ. Apart from *djizya*, these taxes form the basis of the official fiscal system of Islam and are essentially concerned with agriculture and stock-breeding. II 142b; XII 199b; an urban tax on buildings. V 1199a

dāridja (A) : the colloquial Arabic language (syn. *al-lugha al-ʿāmmiyya*). I 561b

ḍarīḥ → ḲABR

ḍarim → HAYTHAM

ḍarrāb (A) : a minter, one of the craftsmen employed as staff in the mint who carried out the actual coining operation. II 118a

In Muslim Spain, ~ was the term used for night-watchman. I 687b

♦ ḍarrābkhāne → ḌARBKHĀNE-I ʿĀMIRE

dars (A, pl. *durūs*) : lesson, lecture; in mediaeval usage, ~ meant 'a lesson or lecture on law'. V 1124b; a class, consisting of lecture and dictation. X 80b

darshan (San) : the (Hindu) ceremonial appearance of a king to his subjects, adopted by the Mughal emperor Akbar and his immediate successors. It was abandoned by Awrangīb in 1078/1668. II 162a

dārṣīnī (A, < P *dār čīnī*) : Chinese cinnamon, *Cinnamomum cassia*, although it cannot be established with certainty with what original plant ~ is to be associated. In pharmacognostic texts *Cinn. cassia* is also rendered by *salīkha*, which allegedly is not identical with ~ . XII 197a

dārūgha (P, < Mon) : originally a chief in the Mongol feudal hierarchy, ~ is first met in Persia in the Īlkhānid period. In his main capacities he belonged to the military hierarchy. In Ṣafawid Persia, his functions were sometimes those of a governor of town,

but more commonly those of a police officer, his duties to prevent misdeeds, tyranny, brawls, and actions contrary to the sharīʿa. In the 12th/18th and 13th/19th centuries, his function at times superseded even that of the *muḥtasib* (→ ḤISBA). At the beginning of the Constitutional period, most of his duties were taken over by the municipalities and the police force. In some cases, the ~ was appointed to collect taxes or to control certain ethnic minorities; ~ was also used to denote a kind of head clerk controlling the staff of the larger government departments in Ṣafawid Persia. II 162a

In Muslim India, ~ denoted an official in the royal stables; the British used it to designate the native head of various departments and, later, the local chief of police. II 162b

ḍarūra (A), and *iḍṭirār* : necessity; in law, ~ has a narrow meaning: what may be called the technical state of necessity (resulting from certain factual circumstances which may oblige an individual to do some action forbidden by the law), and a wider sense: to describe the necessities or demands of social and economic life, which the jurists had to take into account in their elaboration of the law which was otherwise independent of these factors. The legal schools agree that prohibitions of a religious character may be disregarded in cases of necessity and danger, while most of the offences committed under the rule of necessity are excused without any form of punishment. However, murder, the amputation of a limb, and serious wounding likely to cause death, irrespective of the circumstances, are never excused. The term in its wider sense signifies practical necessity, the exigencies of social and economic life. It takes into consideration the existence of rules and whole institutions in Muslim law which reasoning by strict analogy would have condemned. II 163b

darwa (A) : a typical style of hairdressing used by an Arabic-speaking tribe of Bedja origin in Upper Egypt with branches in the northern Sudan. I 1b

darwāza (P) : in architecture, a gatehouse. X 59a

darwīsh (P) : a mendicant, dervish; a member of a religious fraternity. II 164a

daryā-begi (T), or *deryā-beyi* : 'sea-lord', a title given in the Ottoman empire to certain officers of the fleet, who usually held their appointments for life and transmitted them to their sons. II 165b

dasātīn (A) : in music, the frets of an ʿŪD. X 769b

dashīsha → SIMĀṬ

♦ dashīsha kubrā (A) : the endowments made for the Holy Cities by the Mamlūk sultans Djaḳmaḳ and Ḳāʾitbāy; under the Ottomans, Murād III made a new endowment called the *dashīsha ṣughrā*. XI 66b

dasht : steppe, e.g. *dasht-i Ḳipčak*, the Ḳipčaḳ Steppe, the great plains of Southern Russia and western Kazakhstan. IX 61a; XII 203b

dasim (A) : the quality of foods being oily and greasy, similarly *samīn* 'rich in fats'. II 1071b

dāsinī → YAZĪDĪ

dāsitān (Ott) : in literature, the brief verse section in praise of the dynasty appended to the longer didactic poem *Iskender-nāme* by the poet Aḥmedī. X 291a

dastabān (P, N.Afr *ḳuffāz*) : the glove used by a falconer during the hunt. I 1152b

dastaḳ → MIḲWAM

dāstān (U, P *destān*) : in Urdu literature, a collection of short stories within a 'frame', recited to general audiences as well as to royal courts and rich households. They are the Urdu equivalents of Arab collections like *Alf layla wa-layla* and *Sīrat ʿAntar* and can be considered precursors of modern Urdu fiction. III 119a; III 375b; V 201b

In Turkish literature, the Persian term *destān* is used for the ancient popular epics in syllabic verse, transmitted orally, as well as the first verse chronicles of epic type. III 114b; IX 844a; X 733b

♦ destāndjï (T) : one of two groups of Türkmen bards, a relater of epics; the other group is made up of the *tirmedji*, who sings poems (*tirme*) on various themes.

dastār (P) : the turban cloth, also known as *mayzar*. X 611a

dastūr (P, A DUSTŪR) : a Persian term which in the period of the classical caliphate came to be used as a synonym of ḲĀNŪN in the sense of 'tax-list'. IV 558a; in the Ṣafawid period, ~ is defined as a Zoroastrian priest who knows the Avesta and the Zand, the Middle Persian literature, and has the authority to command laymen (*behdīns*) to do religious works. VII 215b

In classical Muslim administration, ~ is a copy of the *djamā'a* made from the draft. II 79a

In East Africa, ~ is the term used for custom and customary law, synonymous with 'ĀDA. I 170a

♦ dastūr al-'amal (P) : a detailed assessment of revenue, prepared and sent annually by the MUSTAWFĪs of the central government in Persia to the provinces, on the basis of which the provincial *mustawfīs* allocated the tax demand among the provincial population. II 151a

ḍaw' → NŪR

da'wa (A) : call, invitation; propaganda. II 168a; pretension. IX 432a; and → DA'WET

In the Qur'ān, ~ is the call to the dead to rise from the tomb on the day of Judgement. II 168a

In the religious sense, ~ is the invitation addressed to men by God and the prophets, to believe in the true religion, Islam. The concept that the religion of all the prophets is Islam and that each prophet has his own ~, was developed by the Ismā'īlīs. II 168a

In its politico-religious sense, the ~ denotes the invitation to adopt the cause of some individual or family claiming the right to the imamate over the Muslims, thus the 'Abbāsid ~, which was, strictly speaking, propaganda for a member of the Prophet's family, and Ismā'īlī ~, propaganda for the IMĀM, who alone could give mankind good guidance. II 168a

Among the Ismā'īlīs, ~ is one of nine periods of instruction which completed the initiation of Ismā'īlī neophytes. II 169b; IV 203b

♦ al-da'wa al-djadīda (A), or *da'wa djadīda* : the branch of Ismā'īlīs, known as the Nizārīs, who refused to recognise Musta'lī after the death of al-Mustanṣir in 487/1094. They are now represented by the Khodjas. II 170b; III 254a

♦ al-da'wa al-ḳadīma (A) : the branch of Ismā'īlīs, known as the Musta'līs or Ṭayyibīs, who followed Musta'lī after the death of al-Mustanṣir in 487/1094. They are now represented by the Bohoras in India. II 170b

♦ da'wat (IndP) : the communal administration of the Yemeni Sulaymānī sect, which split off from the Bohoras in the 10th/16th century. I 1255a

♦ da'wat-i samā' (IndP) : in the Shaṭṭārī mystic ideology, the control of heavenly bodies which influenced human destiny. IX 370a

da'wā (A) : action at law, case, lawsuit. II 170b

In hunting, a live calling bird. IV 745a

dawā' (A, pl. **adwiya**) : every substance which may affect the constitution of the human body; every drug used as a remedy or a poison. I 212b; gunpowder. I 1056a

♦ adwiya mufrada (A) : simple drugs. I 212b; V 251b; and → ṢAYDANA

♦ adwiya murakkaba (A) : composite drugs. I 212b; V 251b; and → ṢAYDANA

dawādār (P) : the bearer and keeper of the royal inkwell, which post was created by the Saldjūḳs. It was held by civilians. II 172b; secretary. VIII 432a; and → DĀWĀTDĀR

ḍawāḥī (A), or *ḍawāḥī 'l-Rūm* : 'outer lands' (of the land of the Greeks), constituting a kind of no-man's land in the Arab-Byzantine frontier regions. X 446b

dawā'ir (A, s. DĀ'IRA) : circles.
In the science of metrics, the ~ are the five metric circles used by al-Khalīl for the graphic presentation of the sixteen metres. They are arranged according to the number of consonants in the mnemonic words of the metres which compose them. I 669b
In Algeria, a group of families attached to the service and person of a native chief. Before the French conquest, ~ denoted especially four tribal groups encamped to the south-west of Oran and attached to the service of the BEY of that city. They were organised as a militia. II 172b

dawār (A) : an encampment of the Arab Bedouin in which the tents are arranged in a circle or an ellipse around the open space in the middle where the cattle pass the night. In North Africa, this arrangement is called *dūwār* or *dawwār*. II 174b; XII 318b
In Algeria, *douar* has lost its original meaning, and is employed to designate an administrative area, either nomad or sedentary, placed under the authority of the same chief. II 175a
According to Ibn al-Kalbī, ~ is the procession that the Arabs made around the *anṣāb* 'sacred stones', which served as replicas of the Black Stone of the Kaʿba. VIII 155b

dawāt (A) : ink-holder, inkwell (syn. *miḥbara*); ~ is also used for *miḳlama* 'the place for keeping the pen', and for *ḳalamdān* 'penbox'. IV 471b; V 988b; XII 203b
♦ dāwātdār (IndP) : the keeper of the sultan of Delhi's inkpot or inkhorn. IV 759a; and → DAWĀDĀR

daʿwet (T, < A *daʿwa*) : in the science of Turkish diplomatic, the invocation composed of the formula containing the name of governor (the Bey's name), ranging from the simplest *huwa* to the longest titles. II 314b

dāwiyya (A, O.Fr *devot*) : the Knights Templars, one of the Frankish military orders, known to the Arabs from their experiences with the Crusaders. The Knights Hospitallers, known to the Arabs as *Isbitāriyya*, was another such order. XII 204b

dawla (A) : turn, reversal (especially in battle); victory; the reign of the Mahdī. From the middle of the 3rd/9th century, ~ attained the meaning of 'dynasty, state', still in force today. *Al-dawla* is used as the second element in titles; its earliest usage was noted at the end of the 3rd/9th century. II 177b; IV 293b; V 621b ff.

dawm (A) : in botany, the gingerbread tree, a palm which on occasion replaces the date palm in the Gulf. I 540a; the edible fruit of the jujube, called ~ by the Bedouin of Arabia and KUNĀR by the townsmen. I 540b

dawr (A, pl. *adwār*) : lit. revolution, period; the periodic movement of the stars.
In shīʿism, ~ is for the extreme sects the period of manifestation or concealment of God or the secret wisdom. XII 206b
In music, ~ denotes one of two cycles which make up an ĪḲĀʿ, each of which is composed of several basic notes and a pause. XII 408b
♦ dawr al-kashf (A) : 'period of manifestation', the period for the Ismāʿīliyya before the DAWR AL-SATR, during which the twelve angels of the zodiac kept the unadulterated pure unity of God, TAWḤĪD. At the end of time, the ḲĀ'IM will bring forth a new ~. XII 206b
♦ dawr al-satr (A) : 'period of concealment', the period for the Ismāʿīliyya from Adam to the ḲĀ'IM, the last speaking prophet. A synonym is *al-dawr al-kabīr*. XII 206b

dawsa (A) : lit. trampling; a ceremony formerly performed in Cairo by the SHAYKH of the Saʿdī order, consisting of the *shaykh* riding over the members of the order on horseback. It was believed that by such physical contact, the BARAKA of the *shaykh* was communicated to his followers. II 181b; VIII 525b; VIII 728b

dawshān (A) : in the context of Yemen, a sort of tribal herald, considered a menial job. XI 277a

dawudu : a land-leasing system in Kurdish Iran, in which the landowner, in return for supplying earth and seed, takes two-tenths of the harvest. V 473b
dawul → ṬABL
dawwār → DAWĀR
ḍayʿa (A, pl. *ḍiyāʿ*) : estate.
In its fiscal context, ~ denotes an estate subject to tithes. The holder of the ~ was not usually its cultivator, and the peasant rents went for the greater part to the holder of the ~ . II 187b
♦ ḍiyāʿ al-khāṣṣa (A), *ḍiyāʿ al-sulṭān* and *ḍiyāʿ al-khulafāʾ* : the private estates of the caliph in early Islamic times. IV 972b
daydabān (A, < P *dīdebān*) : a term applied at different times to certain categories of sentinels, watchmen, inspectors, etc. II 189a
ḍayf (A) : guest; host, which meaning, however, occurred later. II 189a
dayi (T) : lit. maternal uncle; an honorific title used to designate official functions in the Regencies of Algiers and Tunis. II 189a; title of the Janissary rulers of Algiers, Tunis and Tripoli in North Africa. IX 671b
dāyman (A) : lit. always; said after finishing a cup of coffee to thank the host, one of several customs associated with coffee drinking, another being the saying of *ʿāmir* (lit. fully inhabited) when finishing drinking coffee in a house of a bereaved person. XII 756a
dayn (A, pl. *duyūn*) : debt; claim; in law, an obligation, arising out of a contract (loan, sale, transaction or marriage) or out of a tort requiring reparation. I 29a; XII 207a
♦ dayn fī dhimma (A) : in law, an obligation which has as its object a personal action. XII 207a
♦ dayn fi ʾl-ʿayn (A) : in law, an obligation which has as its object a non-fungible, determinate thing. XII 207a
♦ **duyūn-i ʿumūmiyye** (T) : the Ottoman public debt; more particularly the debt administration set up in 1881. II 677a
dayr (A, < Syr) : a Christian monastery, which continued functioning after the Arab conquest of the Middle East. They were often named after a patron saint or founder but also occasionally after the nearest town or village or a feature of the locality. II 194b
For its meaning in Somalia, → GU'
♦ (A) : in prosody, a poem describing evenings spent in a convent or monastery. IV 1005a
dāyra → ZMĀLA
daysam (A) : the first swarm that leaves with the young queen bee (syn. *lūth, riḍʿ, ṭard*). VII 907a
ḍaywan (A) : in zoology, the Fettered cat (*Felis ocreata*), and also used for the European wild cat (*Felis sylvestris lybica*) and the Sand cat (*Felis margarita*). IX 651b, where are listed synonyms
ḍayzan (A) : a man who marries his father's widow (the marriage is called *nikāḥ al-makt*), a practice which the Qurʾān disapproves of. VI 476b
dede (T) : lit. grandfather, ancestor; a term of reverence given to the heads of DARWĪSH communities. II 199b; a member of a religious order resident in one of the cells of the DARGĀH or ZĀWIYA, who has fulfilled his *čile* (period of trial) and been elevated to the rank of dervish. VI 884a
In western Turkish heroic tales, ~ is used for the rhapsodes. II 199b
In Istanbul and Anatolia, ~ was also used as a term of respect for various wonder-working holy men. II 200a
In the terminology of the Ṣafawid order, ~ denoted one of the small group of officers in constant attendance on the MURSHID. II 200a

defter → DAFTAR
deglet nūr → GHARS
deli (T) : 'mad, heedless, brave, fiery', a class of cavalry in the Ottoman empire, formed in the Balkans at the end of the 9th/15th century or the beginning of the 10th/16th century. Later, they were officially styled as *delīl* (guides) but continued to be popularly known by the their original name. Called ~ on account of their extraordinary courage and recklessness, they were recruited partly from the Turks and partly from the Balkan nations. They became brigands in the 12th/18th century and were disbanded in the 13th/19th century by sultan Maḥmūd II. II 201a
demirbash (T) : lit. iron-head; the movable stock and equipment, belonging to an office, shop, farm, etc. In Ottoman usage ~ was commonly applied to articles belonging to the state and, more especially, to the furniture, equipment, and fittings in government offices, forming part of their permanent establishment. II 203b; ~ also means stubborn or persistent, and was applied by the Turks to King Charles XII of Sweden, possibly in this sense or to indicate his long frequentation of Turkish government offices. II 203b
derbend (T) : a mountain pass, defile. XI 114b
derebey (T) : 'valley lord', the Turkish designation of certain rulers in Asia Minor who, from the early 12th/18th century, made themselves virtually independent of the Ottoman central government in Istanbul. Ottoman historians usually call them *mutaghallibe* 'usurpers', or *khānedān* 'great families'. The best known ~ families are the Ḳara ʿOthmān-oghlu of Aydîn, Manisa and Bergama in western Anatolia, the Čapan-oghlu of Bozok in central Anatolia, and the family of ʿAlī Pāshā of Djānīk in eastern Anatolia or Trebizond and its neighbourhood. II 206b
dergāh → TEKKE
deryā-beyi → DARYĀ-BEGI
destān(djî) → DĀSTĀN
destimal (T) : lit. napkin; in relation to relics of Islam, the gauze with inscriptions printed on it in which some objects holy to Islam are kept at the Istanbul University Library. The ~ was specially made for the visits to the Holy Mantle organised by the Sultan-Caliph on 15 Ramaḍān. V 761b
devedji (T, P *shuturbān*) : 'cameleer', the name given to certain regiments of the corps of Janissaries. II 210b
devekushu → NAʿĀM
devshirme (T) : the term in the Ottoman period for the periodical levy of Christian children for training to fill the ranks of the Janissaries and to occupy posts in the Palace service and in the administration. The earliest reference to the term appears to be contained in a sermon delivered by Isidore Glabas, metropolitan of Thessalonica, in 1395. By the end of the 10th/16th century, the system began to show signs of corrupt practices by the recruiting officers. By the beginning of the 11th/17th century, the ranks of the Janissaries had become so swollen with Muslim-born 'intruders' that frequent recruitments were no longer necessary. The system, however, continued at least till 1150/1738, but sporadically. I 36a; I 268b ff.; II 210b; II 1086a ff.
dey (Alg, < T DAYÎ) : a ruling power in Algeria, who succeeded the AGHAS of the army corps and ruled until the capture of Algiers by France. I 368a; and → DAYÎ
♦ deynek (T) : a commander's baton or cane, carried by a number of high Ottoman navy officers. It was also called *ṣadafkārī ʿaṣā*, because it was encrusted with mother of pearl of different colours. VIII 565b
dhabḥ (A) : one of the two methods of slaughtering animals according to Muslim law by which the animal concerned becomes permissible as food. It consists of slitting the throat, including the trachea and the oesophagus (there are divergencies between the schools in respect of the two jugular veins); the head is not to be severed. At the

moment of slaughter, it is obligatory to have the necessary intention and to invoke the name of God. Preferably the victim should be laid upon its left side facing in the direction of the KIBLA. II 213b

dhabīḥa (A) : in law, a victim (animal) destined for immolation in fulfilment of a vow, for the sacrifice of ʿAKĪKA, on the occasion of the feast of the 10th day of Dhu 'l-Ḥidjdja, or in order to make atonement for certain transgressions committed during the ḤADJDJ. II 213a; XII 221b

dhabl (A) : in botany, the shell of the tortoise, highly valued for the manufacture of combs and bracelets, *masak*. IX 811a

dhahab (A) : in mineralogy, gold. II 214a

♦ dhahabiyya (A) : a Nile vessel, especially known in the 19th century. VIII 42b

dhakā'a (A) : the strict ritual of slaughtering the DHABĪḤA which must be followed and which does not differ in form from the ritual slaughter of animals permitted as food. II 213a

dhāl (A) : the ninth letter of the Arabic alphabet, with the numerical value 700, representing the voiced interdental fricative (*rikhwa madjhūra*). II 217b

dhanab (A) : tail.

In astronomy, ~ or *dhanab al-tinnīn* 'the dragon's tail' refers to the waning node, one of the points where the moon passes through the ecliptic during an eclipse of the moon. V 536a; VIII 101b; X 531a; and → KAWKAB AL-DHANAB

♦ dhanab al-dadjādja → RADĪF

♦ dhanab al-ḳiṭṭ (A) : 'cat's tail', in botany, the Bugloss (*Anchusa italica*) and the Goldylocks (*Chrysocoma*). IX 653a

♦ dhanab al-sirḥān → AL-FADJR AL-KĀDHIB

dhanb (A, pl. *dhunūb*) : sin. Synonyms are KHAṬĪ'A, *sayyi'a*, which is an evil action, and *ithm*, a very grave sin, a crime against God. IV 1106b; and → DAFN AL-DHUNŪB

dharā'iʿ (A) : a method of reasoning to the effect that, when a command or prohibition has been decreed by God, everything that is indispensable to the execution of that order or leads to infringement of that prohibition must also, as a consequence, be commanded or prohibited. I 276a

dharāriḥī (A) : in mediaeval ʿIrāḳ, a vagrant feigning serious wounds for begging purposes. VII 494b

dharīḥ (A) : in architecture, a silver enclosure, which surrounds a shīʿī shrine. XI 533a

dharr → NAML

♦ **dharra** (A) : a term denoting in the Qur'ān the smallest possible appreciable quantity, interpreted by the commentators of the Qur'ān as: dust which remains clinging to the hand after the rest has been blown off, or weightless dust, seen when sunlight shines through a window; the weight of the head of a red ant; the hundredth part of a grain of barley; or atom. ~ was not generally used to denote the philosophical atomism of Democritus, Epicurus and the Muslim 'atomists'. In its stead, the two technical terms DJUZ' and DJAWHAR *fard* were preferred. Modern Arabic does render atom with ~. II 219b

dhāt (A) : thing; being, self, ego.

In philosophy, ~ is most commonly employed in two different meanings of substance and essence, a translation of the Greek οὐσία. When used in the sense of 'substance', it is the equivalent of the subject or substratum and is contrasted with qualities or predicates attributed to it and inhering in it. In the second sense of 'essence', it signifies the essential or constitutive qualities of a thing as a member of a species, and is contrasted with its accidental attributes (→ ʿARAḌ). Some Muslim philosophers distinguish, within the essence, its prior parts from the rest. II 220a; V 1262a

In Muslim India, ~ was one of the two ranks into which the *manṣabdār* (→ MANṢAB)

was divided, the other being *suwār*. The rank of ~ was meant for calculating one's salary according to the sanctioned pay scale. V 686a

♦ dhāt al-anwāṭ (A) : 'that of the suspended things', among early Muslims, the name for the SIDR tree. IX 549b

♦ dhāt al-ḥalaḳ (A) : an armillary sphere, constructed by ʿAbbās b. Firnās in 9th-century Muslim Spain. I 11b

♦ dhāt al-niṭāḳayn (A) : 'she of the two girdles', the nickname of Asmāʾ, elder half-sister of ʿĀʾisha and wife of al-Zubayr. XI 550b

♦ dhātī (A) : essential; the conceptually and ontologically prior part of the essence of a thing. II 220b; V 1262a

dhawḳ (A) : taste; insight or intuitive appreciation. II 221a; direct experience. II 1041a
In philosophy, ~ is the name for the gustatory sense-perception which, according to Aristotle, is a kind of sub-species of the tactual sense, localised in the gustatory organ, the tongue. It differs, however, from tactual sense because mere contact with skin is not sufficient for gustation to occur. II 221a
In aesthetics, ~ is the name for the power of aesthetic appreciation, something that 'moves the heart'. II 221a
In mysticism, ~ denotes the direct quality of the mystic experience. The metaphor of 'sight' is also often used, but ~ has more qualitative overtones of enjoyment. II 221a

dhawlaḳ (A) : tip (of the tongue). VI 130a; VIII 343a

♦ dhawlaḳī (A) : 'pointed'; in grammar, for al-Khalīl, those consonants that are produced with the tip of the tongue, such as the *r*. VIII 343a

♦ dhawlaḳiyya (A), and *asaliyya* : in grammar, two terms used by al-Khalīl to indicate articulation with the tip of the tongue but specifying only the form of the tongue. III 598a

dhawu 'l-arḥām (A) : relatives in the maternal line; in law, a third class of heirs recognised only by the Ḥanafī and Ḥanbalī schools of law, who can only succeed to an inheritance in the total absence of any representative of the fixed-shares heirs and the ʿAṢABA. IV 916b

dhawwāḳ → ČĀSHNA-GĪR

dhayl (A, pl. *dhuyūl, adhyāl*) : 'tail', a continuation of a text, simultaneously attached to the work of which it is the 'appendix' and detached from it. IX 158b; IX 603b f.; X 277a; and → MUDHAYYAL

♦ dhayl al-ḳiṭṭ (A) : 'long cat's tail', in botany, either the Cat's tailgrass (*Phleum pratense*) or Alfagrass (*Lygeum spartum*). IX 653a

dhiʾb (A) : in zoology, the wolf, and, in local usage, the jackal. II 223a

dhīkh → ḌABUʿ

dhikr (A) : 'remembering' God, reciting the names of God; the tireless repetition of an ejaculatory litany; a religious service common to all the mystical fraternities, performed either solitarily or collectively, also known as *ḥaḍra, ʿimāra*, or simply *madjlis*. II 164b; II 223b; II 891b; IV 94b; X 245a; a discourse. IX 112a; the revelation sent down to Muḥammad. V 402a

♦ dhikr-i ʿalāniyya → DHIKR-I DIL

♦ dhikr al-ʿawāmm (A) : the collective DHIKR sessions. II 224a

♦ dhikr-i dil (P) : the DHIKR of the heart, as opposed to a public one (*dhikr-i ʿalāniyya*, or *dhikr-i tan*). As practiced by al-Hamadānī, the first figure of the Khʷādjagān ṣūfī movement, it was accompanied by the prolonged holding of the breath. XII 521a

♦ dhikr-i djahr (< A) : a practice of reciting the names of God loudly while sitting in the prescribed posture at prescribed times, adopted by the Čishtī mystics. II 55b; as ~ *djahrī*, repetitive oral prayer, called '~ of the saw' (T *arra*) (in Arabic, ~ *al-minshār*), which practice gave the Yasawiyya the name of Djahriyya. XI 295a

♦ dhikr-i khafī (< A) : a practice of reciting the names of God silently, adopted by the Čishtī mystics. II 55b

♦ dhikr al-khawāṣṣ (A) : the DHIKR of the privileged (mystics who are well advanced along the spiritual path). II 224a

dhimma (A) : the term used to designate the sort of indefinitely renewed contract through which the Muslim community accords hospitality and protection to members of other revealed religions, on condition of their acknowledging the domination of Islam; the beneficiaries of the ~ are also collectively referred to as the ~, or *ahl al-dhimma*. Originally only Jews and Christians were involved; soon, however, it became necessary to consider the Zoroastrians, and later, especially in Central Asia, other minor faiths not mentioned in the Qur'ān. II 227a

In law, ~ is a legal term with two meanings: in legal theory, ~ is the legal quality which makes the individual a proper subject of law, that is, a proper addressee of the rule which provides him with rights or charges him with obligations. In this sense, it may be identified with legal personality (*fi 'l-dhimma* 'in personam'). The second meaning is that of the legal practitioners and goes back to the root of the notion of obligation. It is the *fides* which binds the debtor to his creditor. II 231a; XII 207a; abstract financial responsibility. I 27a

♦ dhimmī (A) : the beneficiary of the DHIMMA. A ~ is defined as against the Muslim and the idolater; and also as against the *ḥarbī* who is of the same faith but lives in territories not yet under Islam; and finally as against the *musta'min*, the foreigner who is granted the right of living in an Islamic territory for a short time (one year at most). II 227a

dhirā' (A) : cubit, a basic measure of length, being originally the length of the arm from the elbow to the top of the middle finger. The name ~ is also given to the instrument used for measuring it. One ~ was 24 IṢBA', although the cubit was not always used with great precision and a considerable number of different cubits were in common use in Islam, e.g. the legal cubit, the black cubit, the king's cubit, and the cloth cubit. II 231b; VII 137b

A minor branch of a river, also called khalīdj, as distinguished from the main stream (*'amūd*). VIII 38a

In anatomy, the arm. XII 830b

dhrupad → BANDISH; KHAYĀL

dhu'āba → 'ADHABA

dhubāb (A) : in zoology, the fly. II 247b

♦ dhubābī (A0 : a variety of emerald, which when drawn near a snake's eyes, make them bulge out of their sockets and burst. Other types of emeralds were experimented with but did not have the same effect. XI 570a

dhubbān (A) : the term used in navigation to designate the standard angular distance of four fingers, IṢBA'S, wide, i.e. a handbreadth. IV 96b; VII 51a

dhura (A) : in botany, the great sorghum (*Sorghum vulgare*), also called Indian millet, *djāwars hindī*. IV 520a; XII 249b

dhurr → ḲAMḤ

dhurriyya (A) : the descendants of 'Alī, one of a class of noble blood, *sharaf*, that existed in Egyptian terminology of the 9th/15th century. IX 332a

dībāča (P) : in prosody, a conventional introduction. IV 1009b

dībādj (A, < P) : silk brocade. III 209b

♦ dībādja → 'UNWĀN

ḍib'ān → ḌABU'

dibdiba (A) : any flat, firm-surfaced area; the term is related to the classical *dabdaba*, referring to the drumming sounds of hooves on hard earth. II 248b

dibs (A) : syrup, molasses; a treacle of grapes, carob, etc. I 69a; II 1062b; IX 804b
dibshī → DJIḤḤ
ḍidd (A, pl. *aḍdād*) : contrary; one of the four Aristotelian classes of opposites, viz. relative terms, contraries, privation and possession, and affirmation and negation. II 249a; and → AḌDĀD
diffiyya (A) : a heavy winter cloak for men, worn in Egypt. V 740b
diflā (A) : in botany, the oleander. IX 872b
dīg-i djūsh → TASHARRUF
dīh → TIK WA-TUM
dihḳān (A, < P *dehkān*) : the head of a village and a member of the lesser feudal nobility of Sasanian Persia. They were an immensely important class, although the actual area of land they cultivated was often quite small. Their principal function was to collect taxes. In Transoxania, the term was applied to the local rulers as well as the landowners. The spread of the IḲṬĀʿ system in the 5th/11th century and the depression of the landowning classes diminished the position and influence of the ~, and the term acquired the sense of peasant, which is its meaning in modern Iran. I 15b; II 253b; V 853b
dihlīz (A) : the palace vestibule where the ruler appeared for public audience. VIII 313b
dīk (A) : in zoology, the cock, of which several kinds (*hindī, nabaṭī, zandjī*, etc.) are mentioned in the sources. II 275a
diḳḳ → KATTĀN
dikka (A), or *dakka* : a platform in a mosque near the MINBAR to which a staircase leads up. This platform is used as a seat for the muezzin when pronouncing the call to prayer in the mosque at the Friday service. Mosques of the Ottoman period have their ~ in the form of a rostrum against the wall opposite the MIḤRĀB. II 276a; VI 663a; and → FŪṬA

♦ dikkat al-muballigh → MUBALLIGH

ḍilʿ → DJABAL; SĀḲ; SHAYʾ
dilḳ (A) : the patched garment of ṣūfīs, also worn by clowns. V 740b
dillīna (A, < Gk), or *dallīna* : the flat mussel (*Tellina planata*). VIII 707a; its export as pickled mussels from Rosetta, in Egypt, was mentioned by the mediaeval geographer al-Idrīsī. VIII 438a
dilsiz (T, P *bīzabān*) : lit. tongueless; the name given to the deaf mutes employed in the inside service of the Ottoman palace, and for a while at the Sublime Porte. Established in the palace from the time of Meḥemmed II to the end of the sultanate, they served as guards and attendants, and as messengers and emissaries in highly confidential matters, including executions. II 277a
dīmak (A, < P *dīma* 'cheek'), or *daymak* : in archery, the 'arrow-pass', sc. the side of the handle continuous with the the part facing the archer as he shoots (*wadjh*). IV 799a
dīn (A, pl. *adyān*) : religion; the obligations which God imposes on man; the domain of divine prescriptions concerning acts of worship and everything involved in it. II 293b; IV 171b

For ~ as second element in titles, V 621b ff.

♦ dīn al-ḥaḳḳ (A) : a Qurʾānic expression denoting 'the religion of Truth'; the revealed religion; the religion of the golden mean. II 294b

♦ **dīn-i ilāhi** : the heresy promulgated by the Indian Mughal emperor Akbar in 989/1581, as a result of his discussions with learned men of all religions, which he vainly hoped would prove acceptable to his subjects. The new religion was related to earlier *alfī* heretical movements in Indian Islam of the 10th/16th century, implying the need for the reorientation of faith at the end of the first millennium of the advent of the Prophet. I 317a; II 296a

dīnār (A, < Gk; pl. *danānīr*) : Muslim gold coin issued by the Umayyad caliph ʿAbd al-Malik b. Marwān, to replace the Byzantine *denarius*. There are earlier types of *dīnār*s dating from ca. 72/691-2, but the coinage reform of ʿAbd al-Malik drastically affected the style which it would henceforth have. I 77b; II 297a; V 964a ff.

♦ dīnār dhahabī (A) : a double DĪNĀR, of a weight of 4.57 gr, struck first by the Almohads. The traditional *dīnār* was called *dīnār fiḍḍī* or *ʿashrī* in the Marīnid sources. VI 573a

♦ danānīr al-ṣila (A) : special coins, presentation issues, struck for non-currency purposes. XI 228b

dirʿ (A), or *sard, zarad, muzarrad* (< P *zard*) : in military science, protective body armour in the shape of coats of mail, which were considered valuable in desert fighting in the pre-Islamic period. XII 735b

dirāya (A) : the term used by al-Rāmahurmuzī to distinguish transmissions of Traditions by people who have learned to discern between all transmission minutiae, from those by people who merely transmit without paying proper heed to all sorts of crucial details in ISNĀD as well as contents of Tradition, which he terms *riwāya*. VIII 421a; X 934a

dirham (A, < Gk) : the name indicates both a weight and the silver unit of the Arab monetary system, used from the rise of Islam down to the Mongol period. II 319a; V 964a ff.; VI 118a

In early mathematics, ~ was the term used for the absolute number. II 361a

♦ dirham waraḳ (A), or *dirham aswad* : in numismatics, so-called black dirhams, which were described as 'rough, uneven, small rectangles or squares of low silver content, the weight of which depended on the haphazard way the cold chisel of the flan cutter fell'. XI 199b

dirlik (T) : living, livelihood; a term used in the Ottoman empire to denote an income provided by the state, directly or indirectly, for the support of persons in its service. It is used principally of the military fiefs, but also applies to pay, salaries, and grants in lieu of pay. II 322a; IX 656a

dirra (A) : a whip of ox-hide, or of strips of hide on which date-stones have been stitched. X 406b

dirrīdj (A), or *durraydj* : a drum. II 135b; X 33a; a lute with a long neck and plucked strings. VI 215b; and → DARABUKKA

dirṣ (A, pl. *adrāṣ, durūṣ*), and *shibriḳ* (pl. *shabāriḳ*) : in zoology, the kitten of both wild and domestic cats. IX 651b; the young of the jerboa. XI 283b

dirwa (A) : a typical style of hairdressing, which has given rise to the nickname Fuzzy-wuzzy, practised by the ʿAbābda tribe of Upper Egypt. I 1b

dīw (P) : the name of the spirits of evil and of darkness, creatures of Ahriman, the personification of sins, whose number is legion. II 322b

diʿwa → ISTILḤĀḲ

dīwān (A) : a register; an office. I 801b; I 1145b; II 323a; IV 937b

In literature, a collection of poetry or prose. II 323a

For a list of *dīwān*s not listed below, II 328b ff.

♦ dīwān al-badal : under the Mamlūks, a special department established to facilitate the exchange of feudal estates of the members of the ḤALḲA against payment or compensation which had become usual after the death of the Mamlūk al-Nāṣir Muḥammad. III 99b

♦ **dīwān-begi** : the title of high officials in the Central Asian khānates in the 16th-19th centuries. XII 227b; among the Tīmūrids, the office of secretary of the DĪWĀN or chief of the secretariat of the *dīwān*. VIII 481b

♦ dīwān efendi : in the Ottoman empire, chancellor of the Admiralty. VIII 422a; in the Ottoman provinces, an important official attached to the *wālī*. In Egypt, under

Muḥammad ʿAlī, the ~ became a kind of president of the council of ministers. VIII 481b

♦ dīwān raḳamlari (T) : term for the SIYĀḲAT numerals, in effect the 'written out' shapes of the numerals in Arabic, reduced to a skeletal and schematised form. IX 693a

♦ **dīwān-i humāyūn** (T) : the name given to the Ottoman imperial council founded by Meḥemmed II after the conquest of Istanbul, which, until the mid-11th/17th century, was the central organ of the government of the empire. II 337b

♦ dīwānī (A) : in land management, land held by the ruler as head of state as opposed to crown land. IV 974b

In calligraphy, a form of Arabic script which consisted of letters and particular signs devised from abbreviations of the names of numbers. It was already in use during the ʿAbbāsid caliphate by the army of scribes and accountants working in the Treasury, although according to Turkish sources, the ~ script was allegedly invented for writing official documents and registers of the DĪWĀN-Ī-HUMĀYŪN. *Djalī dīwānī* is a variant type of ~ with the letters written within each other. It flourished from the 9th/15th century onwards. I 1145b; II 315b; IV 1125b; VIII 151b; and → TAWḲĪʿ

diya (A), or *ʿaḳl, maʿḳūla* : in law, a specified amount of money or goods due in cases of homicide or other injuries to physical health unjustly committed upon the person of another. It is a substitute for the law of private vengeance. In its restricted and most usual sense in law, it means the compensation which is payable in cases of homicide. I 29a; I 171b; I 338a; II 340b; V 180a

diyāmīrūn : in medicine, a robb, made from mulberry juice for swellings of the mouth and for angina. X 752a

diyānay (P) : an ancient type of double reed-pipe. Its two pipes have been described as being of equal length, each of which is pierced by five finger-holes, which gave an octave between them. According to al-Fārābī, the ~ was also called the *mizmār al-muthannā* or *muzāwadj*. VII 208a

djaʿāla → DJUʿL

djaʿba (A) : in archery, a fairly large, leather quiver having a lid fixed by means of a cord, *mikhdhaf*. IV 799b

djabā (T), or *djabā bennāk* : in Ottoman times, married peasants possessing no land. I 1169b

djābāḍūli (Mor), or *djābāḍūr* : a full-length, caftan-like garment with either no buttons or a single button in front. V 745b; a short tunic worn over a waistcoat. XI 543b

djābāḍūr → DJĀBĀḌŪLI

djabal (A, pl. **djibāl**) : a massive mountain, rocky hillock; other synonyms in common use among the Bedouin in Arabia are *ḍilʿ* (pl. *ḍulūʿ, ḍilʿān*), *ḥazm*, which is usually lower than a ~, *abraḳ* (pl. *burḳān*) and BARḲĀʾ (pl. *burḳ*). Promontories jutting out from the island escarpments are called *khashm* 'nose' (pl. *khushūm*). I 536b; II 534b; the name for a very large ruby, of which three were known to have been bought by the ʿAbbāsid caliphs al-Manṣūr, al-Mahdī and al-Mutawakkil. XI 263b

djabbādha → SARAFSĀR

djabbāna (A, pl. *djabbānāt*) : a piece of unbuilt land serving, i.a., as a meeting place and a cemetery. V 23a; V 347a; and → MAḲBARA

djabbār → DJAWZĀʾ

djabha → SUDJDJA

djābī (A) : a collector of the *ṣadaḳa* tax. X 50b

djābih (A) : 'that which comes from in front', one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as FAʾL, ṬĪRA and ZADJR. II 760a; and → NĀTIḤ

djabr (A) : compulsion. I 27b; and → DJABRIYYA
In law, ~ is compulsion in marriage exercised upon one or other of the prospective partners. XII 233a
In medicine, minor or simple surgery. II 481b
♦ **al-djabr wa 'l-muķābala** (A) : originally two methods of transforming equations, later, the name given to algebra, the theory of equations. II 360b
♦ **djabriyya** (A), or *mudjbira* : the name given by opponents to those whom they alleged to hold the doctrine of DJABR 'compulsion', viz. that man does not really act but only God. It was also used by later heresiographers to describe a group of sects. The Muʿtazila applied it to traditionists, Ashʿarite theologians and others who denied their doctrine of ĶADAR 'free will'. II 365a; III 1142b
♦ djabriyyūn (A) : in the writings of the Ikhwān al-Ṣafā' (4th/10th century), the name of the representatives of the branch of mathematics called *al*-DJABR WA 'L-MUĶĀBALA. II 361b
djadal → ADAB
♦ djadaliyyūn (A) : controversialists. X 440b; and → ADAB
djadhaʿ → ʿATŪD
♦ djadhaʿa (A) : a female camel in its fifth year. XI 412a
djadhba (A) : in mysticism, divine attraction. VIII 306b; IX 863a
djādhī → ZAʿFARĀN
djadhīdha (A) : in agriculture, wheat husked and crushed. II 1060b
djadhr (A) : in mathematics, ~ is the term used for the square root. III 1139b
djādī → ZAʿFARĀN
djadīd (A, T *djedīd*) : new, modern. II 366a
In Persian prosody, the name of a metre of rare occurrence, said to have been invented by the Persians. I 677b
In Central Asia and among the Muslims of Russia, the name of a reform movement (followers of the *uṣūl-i djedīd[e]* 'the new methods') in the 19th and 20th centuries. II 366a; XII 466b
djadwal (A), or *khātim* : a scientific table. XI 497b
In sorcery, quadrangular or other geometrical figures into which names and signs possessing magic powers are inserted. These are usually certain mysterious characters, Arabic letters and numerals, magic words, the Names of God, the angels and demons, as well as of the planets, the days of the week, and the elements, and lastly pieces from the Qur'ān. II 370a
For ~ in the Ottoman context, → KHARĶ
♦ al-djadwal al-mudjarrad (A) : in dating, a double-argument table used for the calculation of *madākhil* (→ MADKHAL) from which the initial week day can be read off directly for every month of every year within the respective cycles. X 270b
djady (A) : lit. kid; in astronomy, *al-* ~ is the term for Capricorn, one of the twelve zodiacal constellations. VII 84a; and → SAKHLA
djaʿfarī → KĀGHAD
djafīr (A) : in archery, one of the terms for quiver. IV 800a
djafna → MIʿDJAN
djafr (A) : the generic name for an esoteric literature of apocalyptic character which arose as a result of the persecution which the descendants of ʿAlī and Fāṭima had suffered. Later, deviating from its original form of esoteric knowledge, reserved for the successors and heirs of ʿAlī, it became assimilated to a divinatory technique accessible to the wise whatever their origin, particularly mystics, consisting of speculations based on the numerical value of the Arabic letters. II 375b; IV 1129a; and → SAKHLA

d̲jagh̲āna (A, < P *čagh̲āna*) : in music, a jingling instrument of small cymbals attached to a frame, in Europe given the name Chapeau Chinois or the Jingling Johnny. Another name for it is *zillī māsh̲a*. IX 10a ff.

d̲jāgīr : land given or assigned by governments in India to individuals as a pension or as a reward for immediate services. The holder of such land was called *d̲jāgīrdār*. II 378b; IX 581a

♦ d̲jāgīrdār → D̲JĀGĪR

d̲jāh (P) : in astronomy, the north pole, used by Islamic navigators of the Indian Ocean. The term was also used for the Pole Star. V 543a; VII 51a

d̲jahannam (A) : hell. I 334b; II 381b; and → SAʿĪR

d̲jahārdah → SH̲AHĀRDAH

d̲jahbad̲h̲ (P, pl. *d̲jahābid̲h̲a*) : a financial clerk, expert in matters of coins, skilled money examiner, treasury receiver, government cashier, money changer or collector. I 1144b; II 382b; the functionary in the Treasury whose task it was to prepare the monthly statement of income and expenditure. II 79b

d̲jaḥfal → ḲURDŪS

d̲jāhil (A, pl. *d̲juhhāl*) : 'ignorant'. Among the Druze, members of the community not yet initiated into the truths of the faith; the initiated are the *ʿuḳḳāl*. II 633a

♦ d̲jāhilī (A) : 'pre-Islamic'; in Sayyid Ḳuṭb's book *Maʿālim fi 'l-ṭarīḳ*, ~ means 'barbaric', 'anti-Islamic', 'wicked', and implies apostasy from Islam, punishable by death. IX 117b

♦ **d̲jāhiliyya** (A) : the term for the state of affairs in Arabia before the mission of the Prophet; paganism; the pre-Islamic period and the men of that time. II 383b

d̲jaḥmarish̲ (A) : a term used for a female hare while suckling. XII 84b

d̲jahr → D̲H̲IKR-I D̲JAHR

d̲jaḥwash̲ (A) : a child who has passed the stage of weaning. VIII 822a

d̲jā'ifa (A) : a wound penetrating the interior of the body; a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

d̲jaʿīla → D̲JUʿL

d̲jā'iz (A) : permissable; in law, the term preferred by Ḥanafī authors to specify that the juridical act was legitimate or licit, in point of law, apart from its being valid, ṢAḤĪḤ, or not. Other schools also use it to denote the revocability of e.g. a contract. II 389b

In logic, ~ means what is not unthinkable. II 390a

In the vocabulary of tents, ~ is the main ridge piece, which was of considerable importance. IV 1147b

♦ d̲jā'iza → ṢILA

d̲jalabī → ČELEBĪ

d̲jalālī (P) : the name of an era founded by the Sald̲jūḳ sultan Maliksh̲āh b. Alp Arslan, called after his title D̲jalāl al-Dawla, although it is sometimes termed *malikī*; a calendar used often in Persia from the last part of the 5th/11th century onwards. II 397b; VI 275b; X 267b

In Ottoman Turkish, a term used to describe companies of brigands, led usually by idle or dissident Ottoman army officers, widely spread throughout Anatolia from about 999/1590 but diminishing by 1030/1620. IV 499a; IV 594a; XII 238a

d̲jalam (A) : shears. XII 319a; a strain of sheep in the time of D̲jāḥiẓ found in Ṭā'if, which was very high on its hooves and had a fleece so smooth that it appeared bald. XII 318a

d̲jalba (A, < Por/Sp *gelba/gelva*) : a large type of barque used by Arabs on the Arabian Sea and Indian Ocean shores. Ibn D̲jubayr observed that they were stitched together with coir, i.e. coconut palm fibres. VIII 811a

djalī (A), or *djalīl* : a name given to every large type of script, but more specifically used for the large type of THULUTH. It was used for large-sized frames and also for public buildings and their inscriptions. IV 1123b; V 224a

♦ djalī dīwānī → DĪWĀNĪ

djalīl → DJALĪ

djālish (A, < T *čalish* 'battle'), also written **shālish** : in military science, the vanguard of an army, as described during the battle of Ḥiṭṭīn in 584/1187, syn. ṬALĪʿA, *mukaddama*; also during the Mamlūk period, a special flag hoisted over the *ṭablkhāna* to make known the decision to dispatch a large expedition against a strong enemy. III 184a; XII 722a

djāliya (A, pl. DJAWĀLĪ) : the term used for the Arabic-speaking communities with special reference to North and South America. II 403b; II 470b

djallāb (A) : 'importer', slave-trader. I 32b; I 929a; an outer garment used in certain parts of North Africa, variant of DJALLĀBIYYA. II 404b; sheep merchant. XII 316b

♦ djallābiyya (A) : in Morocco and the west of Algeria, a hooded outer robe with long sleeves, originally worn by men only, now by both sexes. II 404b; V 745b; in Egypt, the loose body shirt still commonly worn by men, pronounced *gallābiyya*. V 741a

djallāla (A) : a 'scatophagous animal', mentioned in Tradition and developed in FIḲH with regard to the prohibition of certain foods. II 1069b; V 8b

djalsa (A), and *ʿanāʾ, zīna* : in Morocco, the prevalent system of perpetual lease by WAḲF of dilapidated shops and workshops, whereby the tenant makes the necessary repairs, pays an annual rent and thus acquires the perpetual usufruct of the property. XII 369a

♦ djalsat al-istirāḥa (A) : in the Islamic ritual prayer, the return to the sitting position after the second inclination, RAKʿA, which practice is common among the Ḥanbalīs and the Shāfiʿīs, and now also widespread among Mālikī worshippers. VIII 929b

djalṭīṭa → FALṬĪṬA

djalwa → DJILWA

djamʿ (A), or *djamāʿa* : in grammar, the plural for units numbering three or more. II 406b; VIII 990b

In mysticism, ~ is contrasted with *farḳ* 'separation', and denotes seeing all things as brought together through God's reality. XI 38a

djāma-dār → DJAMDĀR

djamāʿa (A, T *djemāʿa*) : meeting, assembly.

In religion, the community (of believers). II 411a; the common practices and beliefs of the Companions. II 295a

In North Africa, as *djemaa*, ~ denoted local administrative assemblies, which owned property collectively. II 412b; IV 362a

In Morocco, a tribal assembly of men able to bear arms, which dealt with all the business of the tribe, civil, criminal, financial and political. V 1198b

In the Ottoman empire, as *djemāʿat* or *piyādegān*, one of three principal subdivisions of the Janissary corps, later expanded to 101 regiments, for those created before Meḥemmed's time. The other two were the *segbān*, a small corps of keepers of the palace hounds, and the BÖLÜK or *agha bölükleri*. XI 323b

For ~ in grammar, → DJAMʿ

djamād → MAʿDIN

djāmāhāt (P, < A *djamāʿa*) : among the Shāhsewan in Persia, a community which moved and camped as a unit during the autumn migration in October and the spring migration in May, performing many religious ceremonies jointly. IX 224a

djāmakān (T) : a disrobing chamber in the Ottoman sultan's palace. X 567a

d̲j̲āmakiyya (A, < P) : salary; originally, that part of the regular salary given in dress or cloth; under the Mamlūks, ~ denoted the part of the salary given in money. II 413b; a grant. IX 269a

d̲j̲amal (A, Heb *gimel*) : in zoology, the male camel, sometimes used equally with *ibil* for the species. III 666a

♦ d̲j̲amal al-baḥr (A), or *ḳuba'* : in zoology, the humpbacked whale. VIII 1022b

d̲j̲amalūn (A) : in architecture, a gable roof. I 616a

d̲j̲amdār (A, < P *d̲j̲āma-dār* 'clothes-keeper') : 'platoon commander', the lowest commissioned rank in the Indian Army. It also denotes junior officials in the police, customs, etc., or the foreman of a group of guides, sweepers. II 421b

♦ d̲j̲amdāriyya (A) : under the Mamlūks, the keepers of the sultan's wardrobe. II 421b; VIII 432a

d̲j̲āmedān (T) : a short, trimmed waistcoat without sleeves, worn as an outer garment in the Ottoman period. V 752a

d̲j̲āmi' (A, pl. *d̲j̲awāmi'*) : mosque; and → MASD̲J̲ID D̲J̲ĀMI'

In philosophy and science, the plural form, *d̲j̲awāmi'*, is used to denote the compendium or handbook. VII 536b; *d̲j̲awāmi'* is also used for the 'short' recension of Ibn Rus̲h̲d's commentary on Aristotle's works. VII 539a; summaries. X 454b

♦ d̲j̲āmi' al-ḥisāb (A) : the master-ledger of the Īlk̲h̲ānids, from which the annual financial reports were prepared, one of the seven main registers on which their system of book-keeping was based. II 81b

♦ d̲j̲āmi' al-ṣadaḳa (A) : an alms collector, one of the 'representatives' despatched to Yemen under the early regimes. XI 272a

d̲j̲āmi'a (A) : an ideal, a bond or an institution which unites individuals or groups; university. II 422b; in modern usage, ~ has also been used to characterise a political, united movement; more specifically, ~ signifies the political unification of Muslim states. VIII 359b ff.

d̲j̲am'iyya (A, T *d̲j̲em'iyyet*; P *and̲j̲uman*) : society; association. This term was perhaps first used to refer to the organised monastic communities or congregations which appeared in the Uniate Churches in Syria and Lebanon. In the middle of the 19th century, ~ came into more general use, first in Lebanon and then in other Arabic-speaking countries, to refer to voluntary associations for scientific, literary, benevolent or political purposes. By the middle of the 20th century, ḤIZB had replaced ~ to refer to political movements and organisations. II 428b; III 514b ff.

d̲j̲ammāl (A) : camel-driver or cameleer; also an owner and hirer of camels, and a dealer in camels. XII 241b

d̲j̲amra (A, pl. *d̲j̲imār*) : pebble. II 438a; tribe. VIII 381a; ~ is the name given to the three places (*al-d̲j̲amra al-ūlā, al-d̲j̲amra al-wusṭā, d̲j̲amrat al-'aḳaba*) where pilgrims returning from 'Arafat during the pilgrimage stop to partake in the ritual throwing of stones. II 438a; III 36a; VIII 379a

♦ d̲j̲amarāt al-'arab (A) : tribes that never allied themselves with others. VIII 120a; X 173b; the groups of Bedouin tribes. VIII 379a

d̲j̲amūḥ (A) : in the terminology of horse-riding, a horse that checks its head to escape from control by the hands. II 953b

d̲j̲amulyān → GÖNÜLLÜ

d̲j̲āmūs (A, < P *gāv-i mīs̲h̲* 'bull-sheep') : in zoology, the Indian buffalo or water buffalo (*Bubalus bubalis*). XII 242b

In Algeria, ~ designates women's bracelets carved from the horns of the water buffalo. XII 244a

♦ d̲j̲āmūs al-baḥr (A) : in zoology, the hippopotamus, to some writers. XII 244a

♦ d̲j̲āmūs al-k̲h̲alā' (A) : in zoology, the African buffalo (*Syncerus caffer*), called thus by the Sudanese. It was unknown to the Arab writers. XII 242b

djanāba (A) : in law, the state of major ritual impurity, caused by marital intercourse, to which the religious law assimilates any *effusio seminis*. II 440b; VIII 929a

djanāḥ (A) : wing; in botany, ~ *al-nasr* 'vulture's wing' is the Cardoon (*Cynara cardunculus*). VII 1014b

djanāza (A) : corpse, bier, or corpse and bier, and then, funeral. II 441b

djānbāz (P, Egy *ganbādhiya*) : an acrobat, especially 'rope-dancer'; soldier; horse-dealer. II 442b

♦ **djānbāzān** : the name of a military corps in the Ottoman empire, serving only in time of war, in the vanguard, and charged with dangerous tasks. It was abolished towards the end of the 16th century. II 443a

djāndār (P) : the name of certain guards regiments who provided the sovereign's bodyguard from the Saldjūḳs on. II 444a; V 685a

djandji dalem (J) : 'the royal promise', a term in Java for the TAʿLĪḲ-ṬALĀḲ institution. I 173b

djang (U) : in Urdu poetry, the part of the elegy, MARTHIYA, where the battle is described, with stress on the hero's valour and often including a description of his sword. VI 611b

djanīn (A) : the term for the child in its mother's womb; foetus. VIII 821b

djank (A) : in music, the harp. II 1073b; IX 10a

djānkī (P) : council of state. XI 194a

djanna (A) : garden; Paradise. II 447a

♦ djannat al-khuld (A) : 'the garden of eternity', i.e. Paradise. XII 529b

djanṭīṭa → FALṬĪṬA

djanūb (A) : in meteorology, the south wind. VIII 526b

djār → IDJĀRA

djarab (A) : in medicine, scabies. V 107a; VIII 783a; IX 902b; X433a

♦ djarab al-ʿayn → RAMAD ḤUBAYBĪ

djarād (A, s. *djarāda*) : in zoology, locusts. For the different stages of the locust's development, Arabic has special names, such as *sirwa, dabā, ghawghāʾ, khayfān*, etc., which, however, are variously defined. II 455a; and → ḲAYNA

djarāʾid (Tun) : a pair of men's leather leggings. V 745b

djaras (A, pl. *adjrās*) : in music, the cup, bowl or cone-shape bell; the sphere-shaped bell was called the *djuldjul*. ~ also stood for a large bell, *djuldjul* meaning a small bell. A collection of these bells, on a board or chain, is known as a *ṭabla*. IX 10b f.

djardaḳ, djardhaḳ → RAGHĪF

djarf (A) : one of a number of terms for a seine or drag-net, i.e. a large pouched net used for fishing on the high seas, also called *djārūf, djarrāfa, ḳaṭṭāʿa* and *baṭāna*. VIII 1021b

djarḥ (A) : in law, the contestation that a witness is ʿADL. I 209b

♦ **al-djarḥ wa 'l-taʿdīl** (A) : lit. disparaging and declaring trustworthy; in the science of Tradition, a technical phrase used regarding the reliability or otherwise of traditionists. II 462a; VIII 515a

djarīb (A) : the basic measure of area in earlier Islamic times, which, as well as being a measure of capacity for grain, etc., equal to four ḲAFĪZs, became a measure of surface area, originally the amount of agricultural land which could be sown with a *djarīb*'s measure of seed. The extent of the ~ of area varied widely. Canonically, it was made up of 100 ḲAṢABAS, hence approx. 1600 m^2. VII 138a

djarīd (A) : the firm central stem of the palm which, when stripped of the leaf, is used for different purposes. Used in the manner of a javelin, the ~ gave its name to DJERĪD, the well-known equestrian sport so popular in Abyssinia, the Near East and Turkey. VII 923a

♦ **djarīda** (A, pl. *djarā'id*) : lit. leaf; a usual term in modern Arabic for a newspaper, the adoption of which is attributed to Fāris al-Shidyāḳ (syn. ṢAḤĪFA, usually used in the pl. *ṣuḥuf*). II 464b; XII 247a; in Sicily, a document which set out the different legal and social levels, defining the status on the one hand of the people of the countryside, having limited rights, and on the other that of the urban classes. IX 585b
♦ al-djarīda al-musadjdjala (A) : in classical Muslim administration, the sealed register. II 79a
♦ al-djarīda al-sawdā' (A) : in classical Muslim administration, the central register of the army office prepared annually for each command, showing the names of the soldiers, with their pedigree, ethnic origin, physical descriptions, rations, pay, etc. II 78b

djāriḥ (A, pl. *djawāriḥ*) : a 'beast of prey', used in hawking. I 1152a

djarīma (A), or **djurm** : a sin, fault, offence; in modern law, the technical term for crime. II 479b
In Ottoman usage, in the forms *djerīme* and *djereme*, fines and penalties. Other prescribed fines were called *ḳinlïḳ* and *gharāmet*. II 479b; II 604a

djāriya (A) : maidservant, female slave. I 24b

djarkh (A, < P *čarkh*) : a crossbow. II 506b; an individual arbalest whose bow is drawn back by means of a wheel (whence its name); by this, very long arrows, approaching the length of javelins, could be fired. IV 798a

djarm → GARMSĪR

djarr (A), or *khafḍ* : in grammar, the genitive case. III 1008a
In mediaeval agriculture, the trace, which attached the beam of the ploughshare to the centre of the yoke (*nīr*). VII 22b
♦ djarr al-djiwār (A) : in grammar, a term denoting 'attraction of the indirect case'. II 558b

djarrāḥ (A) : in medicine, surgeon. II 481b

djarrār (A) : 'he who drags (someone) along'; in military terminology, the commander of 1,000 men. X 91a; an army corps. IV 1144b
In the context of the pilgrimage, ~ is the name given to the few *muṭawwifūn* (→ MUṬAWWIF) who worked outside the special guild. They dealt primarily with pilgrims too poor to hire the services of a bona fide *muṭawwif*. VI 171a

djars (A, pl. *adjrās*) : in grammar, the result of the application of the articulatory organs to the place of the 'cutting', MAḲṬAʿ. III 597b

djarūsha (A) : the ancient *tribulum*, a technique using animal power motivating sharp stones and iron blades for threshing corn. X 411a

djasad (A, pl. *adjsād*) : body, in particular that of a higher being such as an angel. II 555a
♦ adjsād (A) : in alchemy, the metals, corresponding to Gk τὰ σώματα. V 111a

dja'sh (A) : in archery, a light and weak bow which, contrary to the KATŪM, vibrates when loosed. IV 798a

djāshankīriyya → USTĀDĀR

djaṣṣ (A) : gypsum manufactured in the town of Siʿird, which was used in the building of local houses. IX 574b
♦ djaṣṣāṣ (A) : a seller of gypsum. XII 759a

djāsūs (A) : spy; in particular, a spy sent among the enemy. II 486b

djāti (H) : an Indian musical term for modes, constructed on heptatonic series of notes, *mūrččhanā*. III 452b; caste. III 459b

djawāb → SHARṬ

djawād (A) : in zoology, the 'excellent runner', one of the more precise terms for a horse. IV 1143b

djawāli (A, s. *djālī*) : lit. émigrés; and → DJĀLIYA

As a fiscal term, ~ came to mean the poll-tax levied on non-Muslims, DJIZYA. II 490a; II 561a
djawāmiʿ → DJĀMIʿ
djāwars (A, < P *gāwars*) : in botany, millet (*Panicum miliaceum*). XII 249b
djawarsh (A, pl. *djawārish*) : in medicine, a stomachic. IX 805a; XI 381b
djawarshin (A) : in medicine, an electuary. XII 641a
djawf (A) : in geography, a depressed plain, sometimes replaced by *djaww*, a basin with a spring well. II 491b; VIII 1048b
djawlakh (P) : sack-cloth, probably the origin for the name, arising from the founder's distinctive garb, of the Djawlakiyya movement that penetrated into Anatolia in the first half of the 7th/13th century. IV 473b
djawhar (A, < P) : jewel; atom. II 494b; XII 250b
In philosophy, the technical term for οὐσία 'substance'. I 784b; II 493a
djawka (A, pl. *djawkāt*) : in Lebanon, a troupe accompanying the ZADJAL poet, with whome they engage in poetic duelling at festivals. XI 376a
djawr (A) : oppression. XI 567b
djawshan (A, P) : in military science, a lamellar armour, popular throughout most Islamic countries but the Islamic West by the 12th century. XII 737b
djāwun → ḤĀWŪN
djaww → DJAWF
djawwāla (A) : globetrotter. I 116a
djawz (A, < P *gawz*) : the nut in general, and the walnut (*Juglans regia*) in particular. XII 264a; the walnut tree. VIII 732b; for many fruits combined with ~, XII 264b
♦ **djawzahar** (A, < P *djawz čihr* 'nut-shape'), *tinnīn*, or *ʿukda* (< Gk) : in astronomy, the two opposite points in which the apparent path of the moon, or all planets, cuts the ecliptic. In course of time, these points come to move on to the ecliptic. In texts dating from the 5th/11th century, ~ also indicates the *circulus pareclipticus* of the moon; and the nodes of the orbit of any of the five planets. II 501b; V 536a; VIII 101b; and → FALAK AL-DJAWZAHAR
djawzāʾ (A) : in astronomy, *al-~* is the term for Orion, the stellar figure, replaced by the translators with *al-djabbār*, and Gemini, one of the twelve zodiacal constellations, also called *al-tawʾamān*. VII 83a
djawzal (A, pl. *djawāzil*) : the chick of a sandgrouse, ḲAṬĀ. IX 744b
djayb → DJĪB
♦ al-djayb al-maʿkūs → SAHM
♦ al-djayb al-mustawī → SAHM
♦ **djayb-i humāyūn** (T) : the privy purse of the Ottoman sultans, which contents provided for the immediate needs and expenses of the sovereign. II 502b
djaysh (A) : army. II 504a
In the south of Algeria and Morocco, *djīsh* means an armed band to go out on an ambush, GHAZW, against a caravan or a body of troops. When the ~ consisted of several hundred men, it was called a *ḥarka*. II 509b
In Morocco, *djīsh* (pronounced *gīsh*), denotes a kind of feudal organisation in the Moroccan army. II 509b
djazāʾ (A) : recompense both in a good and in a bad sense, especially with reference to the next world. II 518a
In Ottoman usage, ~ means punishment. II 518a; and → ḲĀNŪN-I DJAZĀʾĪ
For ~ in grammar, → SHARṬ
♦ djazāʾilči : tribal levy, as e.g. that known as the Khyber Rifles, paid by the government of India for the protection of the Khyber in the late 19th century. I 238a; and → KHĀṢṢADĀR

djazīra (A) : island; peninsula; territories situated between great rivers or separated from the rest of a continent by an expanse of desert; a maritime country. II 523a
Among the Ismāʿīlīs, ~ is the name of a propaganda district. II 523a
djazīza → DJAZZĀZ
djazm (A) : in grammar, quiescence of the final ḤARF of the MUḌĀRIʿ. III 173a
djazz → IḤFĀʾ
djazzār (A) : a slaughterer of camels, sheep, goats and other animals. Today, ~ is synonymous with *ḳaṣṣāb* and *laḥḥām*, the two terms for butcher, but in mediaeval times, they formed a distinct group of workers. XII 267a
djazzāz (A) : a shearer of wool-bearers. The shears he uses are called *djalam* and the wool obtained *djazīza*. XII 319a
djebedji (T) : the name given to a member of the corps of 'Armourers of the Sublime Porte', which had charge of the weapons and munitions of the Janissaries. The corps was closely associated with the Janissaries, and was abolished together with the latter in 1241/1826. I 1061b; XII 269b
djebe (T) : in Ottoman army usage, a simple armour perhaps made of metal plates, which a DJEBELI who enjoyed a small TĪMĀR as low as 730 AḲČEs had to wear. X 503a
♦ **djebeli** (T), or *djebelü* : an auxiliary soldier in the Ottoman empire, mostly of slave origin. II 528b; man-at-arms. IX 656b; a fully-armed auxiliary horseman. X 503a
djedhba → ḤĀL
djerīd (A) : a wooden dart or javelin used in the game of the same name, popular in the Ottoman empire from the 10th-13th/16th-19th centuries. The game consisted of a mock battle in the course of which horsemen threw darts at one another. II 532a
djiʿāl → DJUʿL
djīb (A, < San *jīva* 'bow-string, half chord') : in mathematics, often misread as *djayb* 'breast-pocket', this transcription from Sanskrit led to Eng 'sine' (< L *sinus* 'breast'). X 232a
djibāya (A) : the collection of taxes. X 307b; XI 532b
djidār → LUʾAMA
djidd (A) : a common ancestor (which links different sections of a tribe). XI 276b
djiddāba (A) : in zoology, the djeddaba kingfish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Caranx djeddaba*). VIII 1021b
djidhāʿ → ADJDHĀʿ
djidhr (A) : root; in mathematics, ~ is represented by the area of a rectangle having the side of the square as its length and the unit as its width. II 360b
djiflik (T, pl. *djafālik*) : land given by Muḥammad ʿAlī and his successors to themselves or to members of their family. XII 179a
djihād (A) : an effort directed towards a determined objective; a military action with the object of the expansion of Islam and, if need be, of its defence. II 64a; II 126a; II 538a; III 180a ff.; IV 772a; VIII 495a ff.; IX 845b
djiḥḥ (Nadjdī A) : in botany, the term for watermelon in Nadjd (*ḥabḥab* in the Ḥidjāz, *dibshī* in the south). I 540b
djiḳa (P) : a plume, for a headdress. XI 192b
djild (A), or *adīm* : leather; parchment. Synonyms of the latter meaning are *waraḳ*, ḲIRṬĀS, RAḲḲ or *riḳḳ*. II 540a; VIII 407b
djilfa (A) : the nib of a reed-pen. IV 471a
djillāya (A) : an embroidered coat-like outer garment, a wedding costume, worn by women in Syria and Palestine; in Yemen, a man's marriage caftan. V 741a
djilwa (A) : the ceremony of raising the bride's veil, and the present made by the husband to the wife on this occasion. II 542b

In mysticism, ~ (or *djalwa*) is the name of the state in which the mystic is on coming out of seclusion, KHALWA. II 542b

djīm (A) : the fifth letter of the Arabic alphabet, with the numerical value 3, representing the *g* (occlusive, postpalatal, voiced, *shadīda madjhūra*). II 543b

djimāʿ (A) : coitus (syn. *bāh*). XII 641a

djimat (Mal) : an amulet, in particular a written one. II 545a

djinās (A) : paronomasia; → TADJNĪS

♦ djinās al-ḳalb (A) : in literary theory, an imperfect paronomasia whereby there is difference in the arrangement of the letters, e.g. the juxtaposition of *fatḥ* and *ḥatf*. When the two words occur at the beginning and the end of the verse, it is called *mudjannaḥ*. X 69b

♦ djinās al-khaṭṭ → MUṢAḤḤAF

djindār (T) : the second animal in the row of mules forming the caravans that used to operate in Anatolia. IV 678b

djinn (A) : a Qur'ānic term applied to bodies composed of vapour and flame, who came to play a large role in folklore. II 546b; III 669a; V 1101a; and → ʿAMLŪḲ; ḤINN; KHUSS

djins (A, < Gk) : genus; race. II 550a; sex. II 550b

Under the Circassian rule in the Mamlūk period, *al-djins*, meaning the Race, denoted the Circassian race. II 24b

In music, ~ denotes the 'form' of the ĪḲĀʿ, whose metrical patterns were chosen by the musician by modifying the basic notes. The early music schools knew seven or eight forms. XII 408b

djirāḥa → ʿAMAL BI 'L-YAD

djirāya (A) : salary, in the terminology of the Azharīs during the Ottoman period; originally, a number of loaves of bread sent daily by the Ottoman sultan to someone. II 413b

djirdjir (A) : in botany, rocket (*Eruca sativa*). IX 653a

djirga (Pash) : an informal tribal assembly of the Pathans in what are now Afghanistan and Pakistan, with competence to intervene and to adjudicate in practically all aspects of private and public life among the Pathans. I 217a; V 1079a; XII 270a

djirm (A) : body, in particular the heavenly bodies. II 554b

djirrat (A) : in Čishtī mysticism, a ~ is a mystic who visits kings and their courts and asks people for money. This was considered an abuse, along with the status of a *muḳallid* (a mystic who has no master), as contact with the state in any form was not permitted. II 55b

djisān → ZAʿFARĀN

djīsh → DJAYSH

djism (A) : body. II 553b; for synonyms, → BADAN; DJASAD; DJIRM

♦ djism taʿlīmī (A) : mathematical body; a term used by Aristotle in contrast to *djism ṭabīʿī* 'physical body'. II 555a

♦ djismiyyāt (A) : a term employed by Abu 'l-Hudhayl to denote the corporeal pleasures of Paradise. II 449b

djisr (A, pl. *djusūr*) : a bridge of wood or of boats. II 555a; IV 555a

In mediaeval Egypt, the plural *djusūr* is used for 'irrigation dams', of which there were two types: the small irrigation dams (*al-djusūr al-baladiyya*), important for conveying water from one field to another in the village, and the great irrigation dams (*al-djusūr al-sulṭāniyya*), constructed for the provinces. V 862b

djiṣṣ (A) : plaster. II 556b

djitr → MIẒALLA

djiwār (A) : protection of another tribe; neighbourhood. I 429b; I 890b; II 558a; IX 864b; and → DJARR AL-DJIWĀR

djizya (A) : the poll-tax levied on non-Muslims in Muslim states. II 490a; II 559a
djönk (T) : a manuscript collection of folk poetry. VIII 171b
djūʿ (P) : hunger; in mysticism, voluntary hunger was one of the foundations of the Khalwatiyya order. IV 992a
djuʿaydī → ḤARFŪSH
♦ djuʿaydiyya (A) : the populace. XI 546a
djubba (A) : a woollen tunic with rather narrow sleeves, worn over the shirt, ḲAMĪṢ, by both sexes in the time of the Prophet. V 733b; a coat-like outer garment worn by both sexes today in the Arab East. V 741a; in Tunisia, ~ denotes a full-length, sack-like chemise without sleeves. V 745b; a gown. IX 765a
djubn (A) : a mild cheese; its residual whey is termed *māʾ al-djubn*. XII 318b
djudhām (A) : in medicine, leprosy. Other terms for the disease, depending on the symptoms, were *baraṣ, bahaḳ, waḍaḥ* and *ḳawābī*. XII 270b; for more euphemisms, XII 271a; elephantiasis. V89b; X 433a; impetigo. VII 1014a
djūdī (A) : a large, sea-going ship. III 324b
djuʾdjuʾ → ṢADR
djughrāfiyā (A, < Gk) : geography; in mediaeval Arabic, geography was termed *ṣūrat al-arḍ* or *ḳaṭʿ al-arḍ*, with ~ being explained as 'map of the world and the climes'. The Arabs did not conceive of geography as a science, and the use of ~ for geography is a comparatively modern practice. II 575b
djuhhāl → DJĀHIL
djuhlūl → SHUNḲUB
djuḥūd (A) : in theology, denial of God. XI 478a
djūkāndār (P) : an official responsible for the care of the ČAWGĀNs and for the conduct of the game of polo. II 17a
djūkh (A), or *djūkha* : a wide-sleeved coat worn by men in the Arab East. V 741a; a long, woollen outer robe without sleeves or collar which is closed by a single button at the neck worn by men in North Africa. V 745b
djuʿl (A), or *djiʿāl, djaʿāla, djaʿīla* : in early Islamic warfare, a kind of contract, regarded as degrading, received by mercenary irregulars often drawn from tribal splinter-groups and led by their own chieftains; ~ also served to designate the sum, levied in advance, as insurance against failure to participate in an obligatory razzia. VIII 496b
djulāb (P) : rose julep. XII 550b
djulāha : in India, a low Muslim weaver caste. XII 483a
djulāhiḳ → ḲAWS AL-BUNDUḲ
djulandjubīn (P) : rose honey. XII 550b
djulbān (A) : in botany, bitter-vetch, one of the winter crops in mediaeval Egypt. V 863a
djuldjul → DJARAS
♦ djuldjulān → SIMSIM
djull → WARD
djulla → KABŪSH
djullanār (A, < P *gul-i anār*) : in botany, the blossom of the wild pomegranate tree, also called *al-maẓẓ*. XII 277a
♦ djullanārī (A) : the deeply saturated yellow colour of the yellow sapphire. XI 262b
djulūs (A, T *djülūs*) : accession to the throne. XII 504a
djumʿa → YAWM AL-DJUMʿA
djumhūriyya → MASHYAKHA
djumla (A, pl. *djumal*) : in law, a term meaning a general Qurʾānic statement made more specific only by a ḤADĪTH which supplies a more precise definition, as opposed to NAṢṢ. VII 1029a

In grammar, a sentence. IX 526a
Its plural form *djumal* denotes a compendium or handbook, especially in grammar. VII 536b
djummār (A) : the pith of the palm-tree, eaten by pre-Islamic Arabs. II 1058b
djummayz → TĪN
djund (A, pl. *adjnād*) : an armed troop. Under the Umayyads, ~ was applied especially to (Syrian) military settlements and districts in which were quartered Arab soldiers who could be mobilised for seasonal campaigns or more protracted expeditions. Later, ~ took on the wider meaning of armed forces. II 601a; IX 263b
Under the Mamlūks, ~ is sometimes applied to a category of soldiers in the sultan's service, but distinct from the personal guard. II 601b
For geographers of the 3rd/9th and 4th/10th centuries, the plural *adjnād* denoted the large towns. II 601b; V 125a
djundub (A) : in zoology, the locust. V 566b
djung (P) : lit. boat; an informal notebook with poetical fragments. VII 529a; VII 602a
djūnī → ḲAṬĀ
djunna → DARAḲA
djunub (A) : in law, a person who is in a state of major ritual impurity. II 440b
djura → ṬUNBŪR
djuradh (A, pl. *djirdhān, djurdhān*) : in zoology, a term defining all rats of a large size without distinction of species. XII 285b
♦ djuradhān (A) : 'the two rats', the name of the two symmetrical dorsal muscles of the horse. XII 286b
♦ djurdhāna (A) : the name of a variety of date, on the Arabian peninsula. XII 286b
djuraydī 'l-nakhl (Ir) : 'palm-tree rat', a term used in 'Irāḳ to designate the ichneumon or Egyptian mongoose, sub-species *persicus* or *auropunctatus*. VIII 49b
djurdjunadjî (T) : a comic dancer. VIII 178b
djurm → DJARĪMA
djurn → HĀWIN
djurnal (A) : under Muḥammad 'Alī of Egypt, a 'daily administrative report'; the term was borrowed during the reign of Ottoman sultan 'Abd al-Ḥamīd I to denote written denunciations. I 64a
djurūf (A) : in Yemen, caves hewn out of the rock. X 449b
djusūr → DJISR
djuz' (A, pl. *adjzā'*) : part, particle; a technical term used in scholastic theology (*kalām*) and philosophy to describe the philosophical atom in the sense of the ultimate (substantial) part that cannot be divided further, sometimes also called *al-djuz' al-wāḥid*. II 220a; II 607b
In prosody, the eight rhythmic feet which recur in definite distribution and sequence in all metres. I 669b
In the science of the Qur'ān, ~ is a division of the Qur'ān for purposes of recitation. II 607b
In literature, a booklet. XI 354b
djūz shikastan (P) : 'breaking the nut', a rite performed by the superior of the 'Alī-Ilāhīs. X 398a
djuzāf (A) : in law, buying or selling provisions wholesale without fixing weights and measures. X 467b; unascertained quantities. XII 703b
djuzāzāt (A) : index cards, as for example the collection in the Egyptian Academy of Science that was prepared for the historical dictionary and for the dictionary of technical and scientific terms. V 1092b

do'āb (P) : lit. two waters; in the subcontinent of India, ~ is generally applied to the land lying between two confluent rivers, and more particularly to the fertile plain between the Jamna and the Ganges in present Uttar Pradesh in India. II 609b; XI 1a

dogāh → SHASHMAḲOM

doghandji (T) : falconer. Hawking was a favourite traditional sport at the Ottoman court. II 614a

dohā : in Indo-Persian poetry, couplet. XII 483a

dokkali (B) : woollen and cotton wall covers, once a major craftsmanship in Adrar, Algeria. I 210b

dolāb (T) : a swivel-box, through which servant in Ottoman Turkish houses of the upper class communicated with the women's apartments. IV 899a

dolama (T) : a caftan worn by the least important Ottoman palace servants, which had a long robe, fastened in front, with narrow sleeves. V 752a

dōlī (H) : a litter used in India for transporting people. It is a simple rectangular frame or bedstead, usually suspended by the four corners from a bamboo pole and carried by two or four men; when used by women there are usually curtains hanging from the bamboo. The ~ was much used for the transport of sick persons, and in war to carry casualties off the battlefield. A form where the frame is supported on two poles is used as the bier to transport a corpse to the burial-ground. VII 932a

dombra : a lute used in Kazakhstan, with two or three strings. X 733b

donādon (K), or *kirās gihorrīn* 'changing one's shirt' : reincarnation, a belief of the YAZĪDĪ religion. XI 314a

donanma (T) : a fleet of ships, navy; the decoration of the streets of a city for a Muslim festival or on a secular occasion of public rejoicing such as a victory, and, more particularly, the illumination of the city by night and the firework displays which formed part of these celebrations. II 615a

dönüm (T, A *dūnam*) : the standard measure of area in the Turkish lands of the Ottoman empire and the Arabic lands of 'Irāḳ, Syria and Palestine directly under Ottoman rule until 1918, originally considered to equal one day's ploughing. In Turkey it equalled 939 m^2 (approx. 1,000 sq. yards), but in the 19th century the new ~ was equated with the hectare; in 1934 the metric system of weights and measures was officially adopted by the Turkish Republic. In Syria and Palestine in recent times, the ~ is 1,000 m^2 = 0.247 acres, while in Iraq a larger ~ of 2,500 m^2 is used, despite the official adoption of the metric system in 1931. II 32b; V 474a; VII 138a

dört (T) : four.

♦ dört bölük (T), or *bölükat-i erba'a* : a collective name for the four lowest cavalry regiments of the ḲAPÎ ḲULLARÎ. They were regarded as inferior in comparison to the remaining two higher divisions, the *sipāhī oghlanlarî* and the *silāḥdārlar*. II 1097b

♦ dört ḳapî (T) : 'four doors', a doctrine of the Bektāshiyya, comprising *ṭarīḳa, ḥaḳīḳa, ma'rifa* and *sharī'a*. X 332b

♦ dörtlük (T) : in Turkish prosody, a strophe consisting of four lines, hence synonymous with the term RUBĀ'Ī in its broader sense. VIII 580b

doston (Taj) : a lyrical epic poem. X 65b

drafsh-i kāwiyān (P) : the Iranian national flag; according to legend, it was the apron of the blacksmith Kāwah, who brought about the fall of the tyrant Zohak. IV 775a

du'ā' (A, pl. *ad'iya*) : appeal, invocation (addressed to God) either on behalf of another or for oneself, or against someone; hence, prayer of invocation. II 617a

In the science of diplomatic, ~ is the formula of benediction for the addressee. II 302a; II 314b

In prosody, ~ is the sixth and final section of a ḲAṢĪDA, wherein the poet implores God for the prosperity of the sultan or person to whom the poem is addressed and expresses his thanks for the completion of the work. IV 715b; V 956b; V 960a

♦ duʿāʾ al-wasīla → TAṢLIYA
♦ duʿākh^wān → BĀKHSHĪ
dūbaytī → RUBĀʿĪ
dubb al-baḥr (A) : in zoology, the sea lion, also called *asad al-baḥr* and *baḳrat al-baḥr*. VIII 1022b
dubbāʾ → ḲUTHTHĀʾ
dūd al-ḳazz (A) : in zoology, the silkworm. X 752a
dudjr → DADJR
dudjūr → DADJR
duff (A) : in music, the generic term for any instrument of the tambourine family. II 620a
dūgh → AYRAN
dügün → TOY
ḍuḥā (A) : 'forenoon', the first part of the day, up to the moment when the sun has traversed a quarter of the diurnal arc. II 622b; V 709b
♦ ṣalāt al-ḍuḥā (A) : a sixth prayer performed in some circles, on top of the five compulsory prayers, at the same time before midday as the ʿAṢR was performed after midday. VII 28a
duhn (A, pl. *adhān*) : oil extracted from any plant other than the olive. XI 486a
♦ duhn al-ḥall (A), or *ṣalīṭ djuldjulān, shīradj* (P *shīra*) : the oil of sesame. IX 615a; XI 486a
duhul (A, P *dohol*) : a drum with a shorter body than the long-bodied cylindrical drum, mentioned by Nāṣir-i Khusraw as one of the martial instruments of the Fāṭimids. In Egypt of modern times it is known as *ṭabl al-baladī*. X 33b
dūka (Tun) : a pointed bonnet for women. V 745b
dukhān → TUTUN
dukhla (A) : 'entering', consummation of a marriage. The wedding night was known as *laylat al-~*. X 903a; X 905b
dukhn (A) : in botany, the small sorghum (*Pennisetum spicatum*) widespread in the Sudan and also called Moorish millet. XII 249b
duḳmaḳ (A) : in zoology, a silurus of the Nile, the Euphrates and the Niger, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Bagrus docmac*). VIII 1021b
dūlāb (P, pl. *dawālīb*) : a water-wheel. Al-Muḳaddasī (4th/10th century) noted that there were many alongside the banks of the Nile for irrigating orchards during the low waters. According to him, the *ḳādūs* was the bucket. V 863b f.
dulband → TULBAND
dūm (A) : in botany, jujube-like fruits of the *Ziziphus* trees, highly valued for food. IX 549a
duʿmūṣ (A) : the maggot. VIII 1022a
dūnam → DÖNÜM
dunbak, or *tanbak* → DARABUKKA
dundj → ʿIKBIR
dunyā (A) : lit. nearer, nearest; in theology, this (base) world, as opposed to DĪN and the correlative ĀKHIRA. II 295a; II 626b
durāb (A) : in zoology, the chirocentrus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chirocentrus dorab*). VIII 1021b
durāda (A, < Sp *dorado*) : in zoology, the goldfish (*Sparus aurata*). VIII 1021a
durar → DURR
dūrbāsh (P) : lit. be distant; the mace or club used as an emblem of military dignity, and in Persian and Turkish usage, the functionary who carries the mace. II 627b

durḳāʿa → ḲĀʿA

durr (A), or *durar* : pearl. II 628a; artistic poetry of high quality. IX 448b; and → LUʾLUʾ

durrāʿa (A) : the gown worn by a secretary (*kātib*) in mediaeval times. IV 756a; in Syria and Palestine, a woman's outer coat, open in front, sometimes synonymous with DJUBBA. V 741a; in North Africa, a long robe with sleeves for both sexes. V 746a

durūd → TAṢLIYA

dūṣ : in metallugry, cast iron. V 971b

dūs̲h̲āb (P) : in the mediaeval Near East, a drink from syrup or from preserves of fruit which is sometimes non-alcoholic, but which is frequently mentioned in the context of drinks which can ferment and become alcoholic. VI 720b

dūs̲h̲āk̲h̲ (P) : a crown-like hat with a pointed rim on either side, worn by men of high rank in Sald̲j̲ūḳ Persia and of Inner Asian, Turkish origin. V 748a

dustūr (A) : originally from Persian, ~ seems originally to have meant a person exercising authority, whether religious or political. Later, ~ acquired a specialised meaning, designating members of the Zoroastrian priesthood. The word occurs in *Kalīla wa-dimna* in the sense of 'counsellor'. More commonly it was used in the sense of rule or regulation, and in particular the code of rules and conduct of the guilds. In Arabic, ~ was employed in a variety of meanings, notably 'army pay-list', 'model or formulary', 'leave', and also, addressed to a human being or to invisible D̲J̲INN, 'permission'. In modern Arabic, ~ means constitution. II 638a; and → DASTŪR

Under the Ayyūbids, ~ meant a legal release from a campaign. The term gradually died out in the period of the Mamlūks. III 186b

In astronomy, a circular instrument, known also as *al*-S̲H̲AKKĀZIYYA. V 84a

♦ düstūr (T) : principle, precedent, code or register of rules; applied in particular to the great series of volumes, containing the texts of new laws, published in Istanbul (and later Ankara) from 1279/1863 onwards. II 640a

♦ dustūr-i mükerrem (T) : one of the honorific titles of the grand vizier of the Ottoman empire. II 638a

dutār (T), variants *dotar, dūtār* : in music, a lute with two strings. VIII 234b; X 733b f.

dūwār → DAWĀR

duwwāma (A) : the game of tops (syn. *k̲h̲ud̲h̲rūf*). V 616b

duyūn → DAYN

duzale : a Kurdish flute with two pipes of reed or bird bone, pierced with holes and whose mouthpiece has a kind of vibratory tongue. The sound resembles that of the Scottish bagpipes. V 478a

duzdīd̲h̲a → ANDARGĀH

düzen (T) : in music, the tunings [of the lute]. IX 120b

E

efe (T) : the chief of the Zeybek or Turkish mountaineers in Western Anatolia. His word was law, even to the extent of whether one could marry another. His assistant was called *kızan*. XI 493b

efendi (T, < Gk) : an Ottoman title, already in use in the 7th/13th and 8th/14th centuries in Turkish Anatolia. A 16th-century FATWĀ applied the term to the owner of slaves and slave-girls. Later, ~ became increasingly common in Ottoman usage as a designation of members of the scribal and religious, as opposed to the military, classes, in particular of certain important functionaries. During the 13th/19th century, although the Ottoman government made attempts to regulate the use of the term by law, ~ was used,

following the personal name, as a form of address or reference for persons possessing a certain standard of literacy, and not styled BEY or PASHA; ~ thus became an approximate equivalent of the English mister or French monsieur. In 1934 it was finally abolished, but has remained in common use as a form of address for both men and women. I 75a; II 687a

eflāḳ (T, < Ger *Wallach*) : under the Ottomans, ~ denoted the Balkan Rumanians and those north of the Danube. II 687b; II 915a

efsane (T, < P *afsāna*) : legend; completely fantastic story, fabricated or superstitious. III 373b

eklan → IMGHAD

elči (T) : envoy, messenger; in Ottoman diplomacy, the normal word for ambassador, although *sefīr* (< A SAFĪR) was used. II 694a; and → MAṢLAḤATGÜZĀR; SAFĪR

In eastern Turkish, ruler of a land or people. II 694a

elifi nemed (T) : a woollen initiatic girdle, worn by the Mewlewīs, so called because with its tapering end when laid out flat, it resembled the letter *alif*. They also wore a second type of woollen girdle, the *tīghbend*, during their dance, in order to hold in place the ample skirt of the garment known as the TENNŪRE. IX 167b

emānet (T) : the function or office of an EMĪN. II 695b; the system of collection of MUḲĀṬAʿA revenues directly by the *emīn*. II 147b

♦ **emānet-i muḳadesse** (T) : the name given to a collection of relics preserved in the treasury of the Topkapı palace in Istanbul. II 695b

♦ emāneten (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being ILTIZĀMEN and IḤĀLE; ~ meant the direct administration of mines or mining districts through state-appointed superintendents. V 974b

emīn (T, < A AMĪN) : an Ottoman administrative title usually translated intendant or commissioner. Primarily, an ~ was a salaried officer appointed by or in the name of the sultan, to administer, supervise or control a department, function or source of revenue. The term is used also of agents and commissioners appointed by authorities other than the sultan, and at times, by abuse, the ~ appears as tax-farmer. II 695b

emr (T, < A AMR) : a term denoting a general order issued in the name of the Ottoman sultan, as well as a special order which decreed the issue of a BERĀT. I 1170a

enderūn (T) : inside.

Under the Ottomans, ~ was used to designate the inside service (as opposed to BĪRŪN, the outside service) of the imperial household of the Ottoman sultan, comprising four departments, viz. the Privy Chamber, the Treasury, the Privy Larder, and the Great and Little Chambers. II 697b; IV 1097a

entārī (T) : a kind of caftan, worn in the Ottoman period under the real caftan and fur, descending as far as the ankle or covering the knee. V 752a

enzel (Tun, < A **inzāl**) : in law, a perpetual lease system found not only on 'habous' (inalienable property, the yield of which is devoted to pious purposes) but also on private, *mulk*, properties, peculiar to Tunisia. XII 369a; XII 423a

eren → ERMISH

ermish (T, < 'to reach, attain') : with *baba, ata, eren* and *yatîr*, a term for saint in the Turkish world.

eshām (T, < A **ashām**, s. *sahm* 'share') : the word used in Turkey to designate certain treasury issues, variously described as bonds, assignats and annuities. Although the ~ reverted to the state on the death of the holder, they could be sold, the state claiming a duty of one year's income on each such transfer. The ~ were introduced in the early years of the reign of Muṣṭafā III and the practice was continued by later sultans; their purpose and names varied from time to time. I 692b

eshkindji (T), or *eshkündji* : a term in the Ottoman army denoting in general a soldier who joined the army on an expedition. As a special term, ~ designated auxiliary soldiers whose expenses were provided by the people of peasant, *re'āyā* (→ RA'IYYA), status. From the mid-10th/16th century, the ~ lost importance and gradually disappeared. II 714b; cavalry participating in the campaigns. X 503a

esrār : a pandore viol from India, with the TĀWŪS one of the two best-known examples. The ~ has a membrane on its face and has five strings played with the bow together with a number of sympathetic strings. VIII 348b

eyālet (T, < A *iyāla*) : in the Ottoman empire, the largest administrative division under a governor-general, BEGLERBEGI. An ~ was composed of SANDJAKS, which was the basic administrative unit. The ~ system was replaced by that of *wilāyet* in 1281/1864. I 468b; I 906b; II 721b

ezan → ADHĀN

F

fā' (A) : the twentieth letter of the Arabic alphabet, transcribed *f*, with the numerical value 80. It is defined as fricative, labio-dental, unvoiced. II 725a

faḍā'il (A, s. **faḍīla**) : lit. virtues, a genre of literature exposing the excellences of things, individuals, groups, places, regions and such for the purpose of a *laudatio*. II 728b; VI 350a

In Mamlūk terminology, ~, or *kamālāt*, was often applied to the exercises necessary for the mastery of horse-riding. II 954b

♦ faḍā'il al-af'āl (A) : in the science of Tradition, a genre consisting of Traditions that list human actions which are believed to be particularly pleasing to God. VIII 983a

fadān (A) : a word that seems to have been applied at the same time to the yoke, to the pair of oxen and to the implement that they pull to till the land, i.e. the tiller. An evolved form, FADDĀN, came to designate also the area that a pair of oxen could till in a given time. VII 21b

faddān (A) : a yoke of oxen; the standard measure of land in Egypt in former times. It was defined by al-Ḳalḳashandī (9th/15th century) as equalling 400 square ḲAṢABAS, i.e. 6,368 m^2. Since 1830, the ~ has corresponded to 4200.833 m^2. VII 138a

fadhlaka (A, < *fa-dhālika*) : in mathematics, the sum, total. Besides being placed at the bottom of an addition to introduce the result, ~ is also employed for the summing up of a petition, report, or other document. By extension, ~ acquired the meaning of compendium. II 727b

faḍīkh (A) : a kind of date, from which wine was made. IV 995b; a drink composed of fruits (dates, etc.) mixed in water. VI 720b; an intoxicating drink made from different kinds of dates. VII 840a

faḍīla → FAḌĀ'IL

fadjdjā' → FAR'

fadjr (A) : dawn, daybreak.

♦ al-fadjr al-kādhib (A), or *al-ṣubḥ al-kādhib* : lit. the false dawn; the Arabic term for the column of zodiacal light which is a symmetrically converse phenomenon in the circadian cycle (syn. *dhanab al-sirḥān* 'the wolf's tail') during which prayers are forbidden. It is followed by the 'true dawn', *al-ṣubḥ al-ṣādiḳ*. VIII 928b; IX 179b

♦ ṣalāt al-fadjr (A) : the morning prayer which is to be performed in the period from daybreak, or 'the true dawn', when faces can still not yet be recognised, until before sunrise. VII 27b; VIII 928b

faḍl → DĀʾIR; RAḤMA; ṢILA
fāfīr (Egy) : in Egypt, the term used for papyrus. VIII 261a
faghfūr (P), or *baghbūr* : title of the emperor of China in the Muslim sources. II 738a
♦ faghfūrī : Chinese (porcelain). The term has entered Modern Greek in the sense of porcelain, and also Slav languages, through the Russian *farfor*. II 738a; III 345b
fāghiya, faghw → ḤINNĀʾ
fahd (A, < Gk or L *pardus* ?; P *yūz*) : in zoology, the cheetah (*Acinonyx jubatus*). II 738b
fāḥisha (A) : a sin. XI 509a
faḥl (A, pl. *fuḥūl*) : lit. stallion; in literature, a term given to a powerful poet. I 405b; XII 648b
fahm → IDRĀK
faḥm (A) : in mineralogy, coal, used in early Islam as fuel for ovens while its ashes were utilised as a cleaning agent. V 118a; V 965a; a sort of charcoal. VII 886a
fahrasa (A, < P *fihrist*) : the name given in Muslim Spain to kinds of catalogues, in which scholars enumerated their masters and the subjects or works studied under their direction. Synonyms of this term are: *barnāmadj, thabat, mashīkha* (*mashyakha*) and *muʿdjam*. The genre, which appears to be a particular speciality of the Andalusians, should be associated with the transmission of ḤADĪTH. I 96b; II 743b
fāʿil (A) : in grammar, the agent. VIII 384a
fāʾit (A), or *fawāt* : continuation of a work (syn. *ṣila*), but connoting discontinuity in relation to the original work. IX 604a
fāʾiẓ → AL-MĀL AL-ḤURR
faḳʿ (A) : on the Arabian peninsula, truffles. I 540b
fakhkhār (A) : earthenware vase, pottery, ceramics, produced by practically every country in the Islamic world. II 745a
fakhr (A) : self-praise. VIII 376b
♦ fakhriyya (T, < A) : in Turkish prosody, ~ is the last but one section of a ḲAṢĪDA, wherein the poet praises himself. IV 715b
fāḳiʿ (A) : said of the child who has become active, and has started to grow. VIII 822a
faḳīh (A, pl. *fuḳahāʾ*) : in its non-technical meaning ~ denotes anyone possessing knowledge, *fiḳh*, of a thing (syn. *ʿālim*, pl. *ʿulamāʾ*). II 756a
In law, ~ became the technical term for a specialist in religious law and in particular its derivative details, *furūʿ*. In older terminology, however, ~ as opposed to *ʿālim* denotes the speculative, systematic lawyer as opposed to the specialist in the traditional elements of religious law. II 756a; and → MUTAFAḲḲIH
In several Arabic dialects, forms like *fiḳī* have come to denote a schoolmaster in a KUTTĀB or a professional reciter of the Qurʾān. II 756a
faḳīr (A, pl. *fuḳarāʾ*) : a needy person, a pauper; its etymological meaning is ‘one whose backbone is broken’.
In mysticism, a ~ is a person ‘who lives for God alone’. Total rejection of private property and resignation to the will of God were considered essential for the ~ who aspired to gnosis. II 757b
In irrigation terminology (pl. *fuḳur*), the water outlet of a canal, ḲANĀT; a well or group of wells linked by a gallery. IV 532b
fakk → ĪWĀN
fakkāk (A) : the individual who devotes himself totally or episodically to the ransoming of Muslims held captive by infidels; in the Muslim West by the 13th century, ~ came to denote the man who liberates a captive, whether Muslim or not, as an extension of the equivalent appearing in a Christian context, called *alfaqueque* in Castillian. XII 307a

faḳḳūs (A) : in botany, unripe melons, one of the summer crops in mediaeval Egypt. V 863a

faḳr (A) : poverty. XI 141b

fa'l (A) : an omen, appearing in varied forms, ranging from simple sneezing, certain peculiarities of persons and things that one encounters, to the interpretation of the names of persons and things which present themselves spontaneously to the sight, hearing and mind of man. II 758b

♦ **fāl-nāme** (P) : book of divination, consulted in the Muslim East (especially in Iranian and Turkish countries) in order to know the signs or circumstances that are auspicious for some decision. II 761b

falad̲j̲ (A, pl. *aflād̲j̲*) : the term used in Oman, Trucial Oman, and Bahrain to designate an underground aqueduct with surface apertures to facilitate cleaning. This type of aqueduct, which may be of Persian origin, is now called SĀḲĪ (pronounced *sād̲j̲ī*, pl. *sawād̲j̲ī*) in al-Aflād̲j̲, the district in Nad̲j̲d which takes its name from ~. I 233a; I 539a; IV 531b

falak (A, pl. *aflāk*) : sphere, in particular the Celestial Sphere. II 761b; VIII 101b

♦ falak al-awd̲j̲ → AL-FALAK AL-K̲H̲ĀRID̲J̲ AL-MARKAZ

♦ falak al-burūd̲j̲ (A) : in astronomy, the term for L. *ecliptica*. II 762b

♦ falak al-d̲j̲awzahar (A) : in astronomy, the massive ball into which, according to Ibn al-Hayt̲h̲am, the moon is inserted, and which carries it along as it moves. V 536a

♦ al-falak al-ḥāmil (A) : in astronomy, the deferent. II 762b; IX 292b

♦ al-falak al-k̲h̲ārid̲j̲ al-markaz (A), or *falak al-awd̲j̲* : in astronomy, the term for L. *excentricus*. II 762b

♦ al-falak al-mā'il (A) : in astronomy, the term for L. *circulus obliquus* (or *deflectens*). II 762b

♦ al-aflāk al-mā'ila ʿan falak muʿaddil al-nahār (A) : in astronomy, the term for the circles parallel to the equator. II 762b

♦ falak muʿaddil al-nahār (A) : in astronomy, the term for L. *circulus aequinoctialis* (the celestial equator). II 762b

♦ al-falak al-mumat̲h̲t̲h̲al li-falak al-burūd̲j̲ (A) : in astronomy, the term for L. *circulus pareclipticus*. II 762b

♦ al-falak al-mustaḳīm (A) : the astronomical term for L. *sphaera recta*, the celestial sphere as appearing to the inhabitants of the equatorial region, where the celestial equator passes through the zenith. II 762b

♦ falak al-tadwīr (A) : in astronomy, the epicycle. II 762b; IX 292b

falaḳa (A) : an apparatus used for immobilising the feet in order to apply a bastinado on the soles of the feet. The ~ existed in three different forms: a plank with two holes in it, of the pillory type; two poles joined at one end; or a single, fairly stout pole with a cord fixed at the two ends. In the Muslim East, especially among the Turks, the ~ was used as an instrument of torture, while in North Africa its use was confined to the schoolmaster. II 763b

falāsifa (A, < Gk; s. *faylasūf*) : the Greek thinkers; philosophers. II 764b

fālid̲j̲ (A, pl. *fawālid̲j̲*) : the *camelus bactrianus*, or camel proper, with two humps. III 665b

In medicine, hemiplegia. V 89b; VIII 111a; IX 8a

falīd̲j̲a (A), and *s̲h̲uḳḳa* : bands of hair or wool forming the awning of an Arab tent. They were sewn side-by-side and formed a rectangle. Those that were placed at the two edges, that is, those that form the larger side of the rectangle, were called *kisr* or *kasr*. IV 1147b

fallāḥ (A, pl. *fallāḥīn*) : ploughman; member of the sedentary rural population. I 575a; II 899a

fallāḳ (A, B *fellāga*) : brigands and subsequently rebels in Tunisia and Algeria. Originally the term was applied to individuals who wished to escape punishment, to deserters, and to fugitive offenders, who eventually formed bands supporting themselves by brigandage. The uprising brought about by Kh̲alīfa b. ʿAskar in southern Tunisia in 1915 gave new meaning to the word. Later, the incidents which occurred in Tunisia between 1952 and 1954, as well as the Algerian rebellion in 1954, made the term popular again. II 767b

fallāta : term, strictly signifying the Fulānī, used in the Nilotic Sudan for Muslim immigrants from the western *bilād al-sūdān*, and in particular those from northern Nigeria, many of whom are primarily pilgrims en route to Mecca. ~ has largely superseded the older *takārir* or *takārna*. II 767b

fals (A, pl. *fulūs*) : the name of the copper or bronze coin, regardless of its size or weight. II 768a

In astronomy, a small ring placed under the wedge at the front of the astrolabe to protect one of the movable parts of the instrument, the 'spider', and ensure a smooth turning. I 723a

falsafa (A, < Gk) : Greek thought; philosophy. ~ began as a search by Muslims with sh̲īʿī leanings for a coherence in their intellectual and spiritual life, evolving later to grow closer to orthodox KALĀM and finally fusing with it. II 769b

falta (A) : a precipitate, arbitrary act, excusable only because God had bestowed success on it. IX 422a

falṭīṭa (A), or *d̲j̲alṭīṭa, d̲j̲anṭīṭa* : a skirt of Spanish origin worn mainly by Jewish and Andalusian women in the Muslim West. V 746a

fam → ʿAYN

fanā' → BAḲĀ' WA-FANĀ'

fanak (A, < P; pl. *afnāk*) : in zoology, the fennec-fox (*Fennecus zerda*), in the Muslim West, and the Corsac or Karagan Fox (*Vulpes corsac*, < T *ḳūrsāḳ*), in the Muslim East. However, in the imagination of all the authors who used the word, ~ must have meant the mink (*Mustela lutreola*), whose pelt was greatly esteemed in the luxury fur-trade. II 775a

fānī → PĪR

fānīd → SUKKAR

fann (A) : the modern name for art. II 775b

♦ fann al-multazim (A) : committed art, that is, art that shows social concern, first examples of which are to be found after the Suez crisis in Egypt. X 365b

fa'r (A, pl. *fi'rān, fi'ara, fu'ar*) : in zoology, the majority of types and species of the sub-order of the Myomorphs; the family of Soricids. XII 285b, where can be found many synonyms and varieties

♦ fa'r firʿawn (A) : lit. Pharaoh's rat; in Egypt, with the geographical sub-species *pharaonis*, the ichneumon or Egyptian mongoose, sometimes called *ḳiṭṭ firʿawn* 'Pharaoh's cat'. VIII 49b

farʿ (A, pl. *furūʿ*) : a branch; in archery, a self-bow (syn. *fad̲j̲d̲j̲ā', fid̲j̲w, munfad̲j̲ā*). IV 798a

In fiscal law, ~ was a supplementary increase, discovered or invented in the course of history, upon the official taxes for the defrayal of attendant expenses or any other reason. I 1144a; IV 1041a; and → FURŪʿ AL-FIḲH

In military science, *furūʿ* are the operations by the irregulars, who do not form part of the army proper but who may play a part in the preliminaries and on the fringes of the battle. III 182a

In prosody, the *furūʿ* are the modifications in the feet of the metres, due to deviations, e.g. *mu[s]tafʿilun* becomes *mutafʿilun* when its *sīn* is lost, the 'normal' foot being part

of the *uṣūl* (→ AṢL) form of the feet, and the altered foot, one of the *furū'*. I 671b
As a literary topos, ~ denoted thick, soft and fragrant hair. IX 313a

♦ furū' al-fiḳh (A) : in law, the body of positive rules derived from the sources of legal knowledge, *uṣūl al-fiḳh* (→ AṢL). I 257b; II 889b; IX 323b

fara'a (A, pl. *furu'*) : the firstling of a flock or herd, sacrificed in the pre-Islamic period during the month of Radjab as an invocation to the deities to increase the number of flocks. VIII 373b

faradjiyya (A) : a long-sleeved man's robe in Egypt. V 741a; a green robe. XII 612b; the Moroccan variant *faradjiyya* (B *tafaradjit*) is a very light gown with a deep slit at the breast which may or may not have sleeves and is worn under the KHAFTĀN or garment by both sexes. It also comes in a half-length version called *nuṣṣ faradjiyya.* V 746a

farā'iḍ (A, s. *farīḍa*) : lit. appointed or obligatory portions; as a technical term, ~ means the fixed shares in an estate which are given to certain heirs according to the provisions of Muslim law. The whole of the Islamic law of inheritance is called *'ilm al-farā'iḍ.* II 783a; VII 106b

farakh (P) : a type of cloth brocade, which along with a type called *mushtī* was manufactured especially in Yazd. XI 304a

farāmush-khāna (P) : in Iran, a centre of masonic activities, freemasonry seemingly having come over from India where the first lodge was founded by the British in 1730. XII 290a

faras (A) : in zoology, the horse (*Equus caballus*) in the sense of saddle-horse, the rider of which is termed FĀRIS. II 784b; II 800a; IV 1143b; the chesspiece. IX 366b
In astronomy, a wedge which is fitted into a slit in the narrow end of the broadheaded pin at the front of the astrolabe to prevent the pin from coming out. I 723a; a 'cavallo'. X 367b

♦ faras al-baḥr (A) : in zoology, the bellows fish (*Centriscus*). VIII 1021a

♦ **faras al-mā'** (A) : in zoology, the hippopotamus. XII 294a

farāsha (A, P *parwāna*) : in zoology, the moth. IX 282a

faraṭ (A) : lit. dying before one's parents; a child who dies before reaching maturity. VIII 821b

fard (A, pl. *afrād*) : 'only, solitary, unique, incomplete, incomparable'; in prosody, ~ denotes a line of verse taken in isolation (intact or reduced to a single hemistich). II 789b
In lexicography, *afrād* are the words handed down by one single lexicographer, as distinct from *āḥād* and *mafārīd.* II 790a
In the science of Tradition, ~ is synonomous with *gharīb muṭlaḳ* and means a Tradition in which the second link of the chain of those who have transmitted it is only represented by a single transmitter. II 790a; ~ is used of an ISNĀD with only one transmitter at each stage, or of a Tradition transmitted only by people of one district. III 25b
In astronomy, ~ denotes the star alpha in Hydra, *al-shudjā'*, and hence the most brilliant. II 790a
In arithmetic, *al-'adad al-fard* is the odd number (from 3 upwards, inclusive), as opposed to the even number, *al-'adad al-zawdj.* II 790a
In theology and philosophy, ~ denotes the species, as restricted by the bond of individuation. II 790a
In mysticism, *al-afrād* are seven in number and occupy the fourth category in the hierarchy of the saints. I 95a

farḍ (A), or *farīḍa* : lit. something which has been apportioned, or made obligatory; as a technical term in religious law, ~ is a religious duty or obligation, the omission of which will be punished and the performance of which will be rewarded. It is one of

the so-called *al-aḥkām al-khamsa*, the five qualifications by which every act of man is qualified. II 790a; VIII 486b

♦ farḍ ʿayn (A) : the individual duty such as ritual prayer, fasting, etc. II 790a; VIII 497b

♦ farḍ kifāya (A) : the collective duty, the fulfilment of which by a sufficient number of individuals excuses others from fulfilling it, such as funeral prayer, holy war, etc. II 539a; II 790a; VIII 497b

farhang (P) : politeness, knowledge, education; dictionary.
In recent decades, ~ has come to be used also in the sense of culture, while *farhangistān* has been adopted for 'academy'. V 1095b

farhangistān → FARHANG

farīḍa → FARĀʾIḌ; FARḌ

fāridj → KATŪM

farīḳ → ṢAFF

fārīna (A) : a soft variety of wheat, grown in Algeria. The indigenous hard variety, *triticum durum*, was known as *gemḥ*. IX 537b

farīr → FAZZ; SAKHLA

fāris (A, (pl. *fursān, fawāris*) : the rider on horseback (and thus not applicable to a man riding a camel or mule), implying, in contrast to *rākib* 'horseman', the valiant, the champion, the intrepid warrior. II 800a

farḳ (A, (pl. *furūḳ*) : like FAṢL, separation, difference; in law, the decisive difference that brings about a different legal determination, ḤUKM, that is, that indicates the difference between outwardly similar cases. XII 517a

farḳad (A) : in astronomy, the star 'the oryx calf' (= Phercad), γ *Ursae minoris*, and with the associated β *Ursae minoris* together form *al-farḳadayn* (= Elfarcadin) 'the two calves', the 'guardians' of the North Pole. V 1230a; VII 51a; and → FAZZ

farmān (P, T *fermān*) : originally command, but by the 9th/15th century, ~ had come to denote the edict or document, as issued by the ruler, itself. There were many synonyms, such as *ḥukm, mithāl* and *raḳam*, which later came to designate a document issued by authorities of lower rank. II 309a; II 803a

♦ farmān-i bayāḍī : in the Mughal period, a confidential and important FARMĀN, not involving a sum of money, which received only a royal seal and was folded and dispatched in such a way that its contents remained private to the recipient. II 806a

farmāsūniyya (A) : freemasonry. XII 296a; and → FARĀMUSH-KHĀNA

farrān (A) : an oven-worker. V 41b
In Morocco, a communal oven. V 41b

farrāsh (A) : lit. spreader of the carpets; a servant who looks after the beds and the house generally. IV 899a; an attendant in a library. VI 199a; and → YURTČĪ

farrūdj (A) : a robe similar to the ḲABĀʾ, but slit in the back, worn in the Prophet's time. V 733b

farsakh (P), and *farsang* : a measure of distance on a time basis, originally the distance which could be covered on foot in an hour: approx. 5.94 km for cavalry, and 4 km for foot-soldiers. In present-day Iran, the ~ is now fixed at precisely 6 km. II 812b

farsang → FARSAKH

farsha → ʿATABA

fārsī (P, A), also *pārsī* : in linguistics, the name for modern Persian, the official language of Iran. *~-i darī* or simply DARĪ is also used in native sources, referring to the oldest and most respected variety of (Classical) literary Persian or simply as an equivalent of ~. XII 427a ff.

♦ fārsī-nigārī (P) : a simple Persian style of writing, with a minimum of Arabic loan words. XI 238b

♦ fārsī-i ʿāmiyāna (P) : Persian as it is written and spoken in Tehran, which is becoming the common spoken standard all over Iran. XII 433b

♦ fārsī-i bāstānī (P) : denomination for 'old archaic' modern Persian vs. *fārsī-i naw*, a 'new' variety, sometimes found in scholarly publications. XII 428b

♦ fārsī-i naw → FĀRSĪ-I BĀSTĀNĪ

farūdiyya (A) : a square kerchief bound around the cap by women in Egypt. V 741a; X 612a

farw (A), or *farwa* : a fur; a garment made of, or trimmed with, fur. Although *farwa* can mean also a cloak of camel-hair, it is likely that this term in ancient poetry refers to sheepskins with the wool left on (in Morocco called *haydūra*), used as carpets, to cover seats, or for protection against the cold. II 816b

faʾs → ḤAKMA

faṣāḥa (A) : clarity, purity; in rhetoric, ~ is the term for the purity and euphony of language, and can be divided into three kinds: *faṣāḥat al-mufrad*, with respect to a single word when it is not difficult to pronounce, is not a foreign or rare word and its form is not an exception to the usual; *faṣāḥat al-kalām*, with respect to a whole sentence, when it does not contain an objectionable construction, a discord, an obscurity (through a confusion in the arrangement of the words) or a metaphor too far-fetched and therefore incomprehensible; and *faṣāḥat al-mutakallim*, with respect to a person whose style conforms to the above conditions. I 981b; II 824a

faṣd (A) : in medicine, bleeding. II 481b; XII 303b; and → FAṢṢĀD

fas̲h̲t (A, pl. *fus̲h̲ūt*), or *ḳufʿa, nad̲j̲wa* : the term for reef in the Persian Gulf. I 535b

fāsid (A) : in law, a legal act which does not observe the conditions of validity *stricto sensu* required for its perfection; vitiated and therefore null. Only in the Ḥanafī school of law is ~ distinct from *bāṭil* 'null and void', where it denotes a legal act which lacks one of the elements essential for the existence of any legal activity. I 319a; II 829b; VIII 836a; IX 324b

fāsiḳ (A) : in theology, one who has committed one or several 'great sins'. According to the Muʿtazila, who elaborated the thesis of the so-called intermediary status, the ~ is not entirely a believer nor entirely an infidel, but 'in a position between the two' (*fī manzila bayna 'l-manzilatayn*). Al-As̲h̲ʿarī maintained the same opinion, but added that if the ~ was a believer before becoming a sinner, the 'great sin' committed will not invalidate his standing as a believer; this position was adopted by the sunnīs as a whole. II 833a

In law, ~ is the opposite of ʿADL, a person of good morals. I 209b; II 834a

faṣîl (T) : a term in Ottoman music which in its classical form can be defined as a variable selection of pieces, usually by different composers, fitting into a series of prescribed slots organised in such a way as to emphasise, within the overall unity of mode, contrast and variety. It thus alternates between instrumental and vocal, unmeasured and measured, and juxtaposes vocal pieces using contrasting rhythmic cycles. VII 1043a; X 143b

fasīl → T̲H̲AʿLAB

faṣīl (A) : in architecture, an *intervallum*. I 616a

♦ **faṣīla** (A) : an object which is separated, like a young animal when weaned, and a palmtree sucker when transplanted; also the smallest 'section' of a tribe, the closest relatives. II 835a

fāṣila (A, pl. *fawāṣil*) : a separative; in prosody, ~ denotes a division in the primitive feet, meaning three or four moving consonants followed by one quiescent, e.g. *ḳatalat, ḳatalahum*. II 834b; VIII 667b; and → SAD̲J̲ʿ

In Qurʾānic terminology, ~ signifies the rhymes of the Qurʾānic text. II 834b; VIII 614b

In music, ~ denotes the pause which, with the basic notes, makes up the rhythm, ĪḲĀʿ. XII 408b

faskh (A) : in law, the dissolution of any contractual bond whatever, effected, as a rule, by means of a declaration of intention pronounced in the presence of the other contracting party, or by judicial process. The term is to be distinguished from *infisākh* which comes about without the need of any declaration or judicial decree. Dissolution of marriage open to the wife or her relatives is by way of ~, while the dissolution of marriage by the man is ṬALĀḲ. II 836a; III 1056b; and → NASKH

♦ faskha : in Mauritania, the dowry supplied by the family of the bride when she joins the conjugal home. VI 313a

faskiyya → SAHRĪDJ

faṣl (A, pl. *fuṣūl*) : separation, disjunction; in logic, ~ is 'difference', and, in particular, 'specific difference', the third of the five predicables of Porphyry. For logicians, ~ stands both for every attribute by which one thing is distinguished from another, whether it be individual or universal, and, in transposition, for that by which a thing is essentially distinguished. II 836b; and → SHAʿĪRA

In its plural form, *fuṣūl* is employed in philosophy and science to denote aphorisms or short chapters. VII 536b; in literature, brief sentences or paragraphs in rhymed prose. X 427a; in shadow-play terminology, the acts into which plays are divided. IV 1136b

♦ al-faṣl al-ʿāmm (A) : 'common difference', a term in logic for what allows a thing to differ from another and that other to differ from the former; equally it is what allows a thing to differ from itself at another time. This is the case of separable accidents. II 837a

♦ al-faṣl al-khāṣṣ (A) : 'particular difference', a term in logic for the predicate which is necessarily associated with accidents. II 837a

♦ faṣl al-sulutāt → TAWĀZUN AL-SULUṬĀT

♦ faṣlī (A) : 'seasonal', the term employed by Muslim rulers in India to designate a variety of indigenous calendars. X 263b

faṣṣ → ḲAṢAB(A)

faṣṣād (A) : lit. phlebotomist; in mediaeval Islamic society, the practitioner of *faṣd* who bled veins of the human body and performed circumcisions for men and women. A similar profession was cupping, *ḥidjāma*, which was performed by a *ḥadjdjām* but was less popular and enjoyed less status: the cupper was a much-satirised character in Arabic tales. XII 303b

fatā (A, pl. *fityān*) : a boy, manservant; slave. I 24b; and → FUTUWWA

In the mediaeval Muslim East, the *fityān* (syn. *ʿayyārūn*; → ʿAYYĀR) were private groups, recruited from the depressed classes, which played the role of 'active wing' of the popular oppositions to the official authorities. I 256b; VIII 402a

In Muslim Spain, ~ was the slave employed in the service of the prince and his household, or of the ḤĀDJIB, who held an elevated rank in the palace hierarchy. II 837a

♦ al-fatayān al-kabīrān (A) : the two majordomos under whose control the entire management of the princely household in Muslim Spain was placed. II 837a

fatḥ al-kitāb (A) : bibliomancy, a form of sorcery. VIII 138b

fatḥa (A) : in grammar, ~ denotes the short vowel *a*. III 172a

In North Africa, ~ is a slit in the DJALLĀBIYYA at the top of the armlets through which the bare forearm can be thrust. II 405a

For ~ in prayer, → FĀTIḤA

fatḥnāme (T) : an Ottoman official announcement of a victory; a versified narrative of exploits, written by private persons as a literary exercise. II 839a

fātiḥa (A, pl. *fawātiḥ*) : the opening (*sūra*); designation of the first SŪRA of the Qurʾān; (or *fatḥa*) a prayer ceremony in certain Arab countries, particularly in North Africa, in which the arms are stretched out with the palms upwards, but without any recitation of the first sūra. II 841a; V 409b; V 425a

♦ fawātiḥ al-suwar (A), and *awā'il al-suwar, al-ḥurūf al-muḳaṭṭa'āt* : 'the openers of the SŪRAS', a letter or group of letters standing just after the BASMALA at the beginning of 29 sūras and recited as letters of the alphabet. They are generally referred to in European languages as 'the mysterious letters'. V 412a

fātik (A, pl. *futtāk*) : a killer, a syn. of ṢU'LŪK, or category into which the *ṣu'lūk* fell. IX 864a

faṭīm (A) : a child weaned or ablactated. VIII 822a

faṭīr → KHAMĪR

fatra (A) : a relaxing; an interval of time, more particularly with respect to the period separating two prophets or two successive messengers. In its more current usage, ~ is applied to the period without prophets from the time of Jesus Christ to Muḥammad. In later times, ~ was also applied, by analogy, to periods of political interregnum. II 865a; a suspension of (Qur'ānic) revelation. XI 143a

faṭṭāma → SHAMLA

faṭūr (A) : the meal marking the end of the fast of Ramaḍān. IX 94b

fāṭūs (A), or *ḥūt al-ḥayḍ* : a fabulous marine creature mentioned by mediaeval Arab authors. It shatters the ships which it encounters, but is put to flight when the sailors hang from the peripheral points of the vessel rags stained with menstrual blood, *ḥayḍ*. VIII 1023a

fatwā (A) : in law, an opinion on a point of law. II 866a; II 890a

fawāt → FĀ'IT

fawātiḥ → FĀTIḤA; IFTITĀḤ

fawdjār : under the Dihlī sultanate, the superintendant of elephants, who, among other things, was ordered to train them to stand firm at the sight of fire and in the noise of artillery. V 690a

fawdjdār (IndP) : an executive and military officer, the administrative head of a district, *sarkār*, in the Mughal administration of India. I 317a; II 868a

fay' (A) : in pre-Islamic times, chattels taken as booty. II 869a; in early Islam, ~ were the immoveable properties acquired by conquest, a foundation in perpetuity for the benefit of successive generations of the community, in contrast to the moveable booty, *ghanīma*, which was distributed immediately. I 1144a; IV 1031a; spoils of war. VIII 130b

In the terminology of time, ~ denotes the shade in the east which, when it moves from the west (where it is called *ẓill*) to the east, marks midday. V 709b

fayḍ → IFĀḌA

fayḍa → RAWḌA; ṢĀḤIB AL-FAYḌA

faydj (A, < P; pl. **fuyūdj**) : a courier of the government postal service and also commercial mail serving the population at large. It was a common term all over North Africa and Egypt during the 5th/11th and 6th/12th centuries, while on the Egypt-Syria route the word *kutubī*, letter-bearer, was used. I 1044b; II 969b

♦ faydj ṭayyār (A) : express courier. II 970b

faylaḳ → ḲURDŪS

faylasūf (A) : a philosopher; in popular language, ~ is applied in an uncomplimentary sense to freethinkers or unbelievers. II 872a

fayruzadj → FĪRŪZADJ

fāza : in Arabia, the name the Tiyāha give to a tent whose ridge-pole rests on a row of two poles. The Sbā' use *mgawren* or *garneyn*. IV 1148a

faz'a (A) : a counter-attack (of a raiding group of Bedouin). II 1055b

fazz (A), *farīr, farḳad, djawdhar* : in zoology, the calf of the oryx or addax antelope from birth until its weaning. A male bull calf has the *arkh* (and variants) and the adult male *shāt*. The old bull is termed *ḳarhab*. V 1227b

faẓẓ (A) : water which is still drinkable, found in the stomach of camels. III 666b; and → FĪL AL-BAḤR
fellāga → FALLĀḲ
fermān → FARMĀN
fərmla (Alg) : a vest for elderly men in Algeria. V 746a
fidā' (A) : the redemption, repurchase, or ransoming of Muslim prisoners or slaves held by unbelievers. III 183a; VIII 502a; XII 306b
fidām (A) : a piece of linen cloth which protected the mouth, worn by Zoroastrian priests, but often also by the cup-bearer, SĀḲĪ, for whom it served as a filter for tasting the drink and to help him know the precise taste. VIII 883b; X 612a
fidāwī (A, < **fidā'ī**) : one who offers up his life for another. Among the Nizārī Ismāʿīlīs, ~ was used of those who risked their lives to assassinate the enemies of the sect. II 882a; VIII 442a
In Algeria, ~ means a narrator of heroic deeds. II 882a
During the Persian revolution of 1906-7, the term was applied in the first place to the adherents of the republican party, later to the defenders of liberal ideas and the constitution. II 882a
♦ fidāwiyya (Alg) : a tale or song of heroic deeds. II 882a
fiḍḍa (A) : in mineralogy, silver. II 883a
fidjār (A) : sacrilege; known particularly in the name *ḥarb al-fidjār* 'the sacrilegious war', a war waged towards the end of the 6th century AD during the holy months between the Ḳuraysh and Kināna on the one side and the Ḳays-ʿAylān on the other. II 883b
fidjw → FARʿ
fidya (A) : a general designation among Syro-Palestinians for a blood sacrifice made for purposes of atonement, practised in the interests of the living. II 884a; a Qur'ānic term to denote the fast which compensates for the days of Ramaḍān in which fasting has not been practised, or to denote the impossibility of purchasing a place in Paradise. XII 306b; a minor KAFFĀRA or compensation, to be paid when one has taken advantage of one of five dispensations. IX 94b
♦ fidyat al-mulk (P, < A) : in taxation matters, an additional levy of one-tenth from landed estates, decreed, and later abolished, by the Salghurid ruler Saʿd b. Zangī. IV 1041a
fiḳh (A) : understanding, knowledge, intelligence, and thus applied to any branch of knowledge (as in *fiḳh al-lugha*, the science of lexicography); the technical term for jurisprudence, the science of religious law in Islam. In addition to the laws regulating ritual and religious observances, containing orders and prohibitions, ~ includes the whole field of family law, the law of inheritance, of property and of contracts and obligations, criminal law and procedure, and, finally, constitutional law and laws regulating the administration of the state and the conduct of war. II 886a; IX 322b
In older theological language, ~ was used in opposition to ʿILM, the accurate knowledge of legal decisions handed down from the Prophet and his Companions, and was applied to the independent exercise of the intelligence, the decision of legal points by one's own judgement in the absence or ignorance of a traditional ruling bearing on the case in question. II 886a
fikr (A, pl. *afkār*) : thought, reflection; in mysticism, ~ is used habitually in contrast to DHIKR: in the performance of ~, the ṣūfī, concentrating on a religious subject, meditates according to a certain progression of ideas or a series of evocations which he assimilates and experiences, while in *dhikr*, concentrating on the object recollected, he allows his field of consciousness to lose itself in this object. II 891b

fīḳra (T) : a kind of short news item generally of entertaining nature, combining anecdote with comment on some matter of contemporary importance. VI 94b

fīl (A, < P *pīl*) : in zoology, the elephant. II 892b; the bishop in chess. IX 366b

♦ fīl al-baḥr (A) : in zoology, the elephant seal; the walrus, also called *faẓẓ*. IV 648b; VIII 1022b

fiʿl (A) : act, action, opposed in noetics and metaphysics to *ḳuwwa* 'potentiality, power'. II 898a; V 578a

In grammar, the verb. II 895b; and → ISM AL-FIʿL

In logic, ~ is one of the ten categories, *actio* as opposed to *passio*. II 898a

In theology, ~ designates the action of God *ad extra*, 'what is possible (not necessary) for God to do'. II 898b

♦ fiʿl al-taʿadjdjub (A) : in grammar, the verb of surprise. IX 528a

filāḥa (A) : lit. ploughing; the occupation of husbandry, agriculture. II 899a

♦ filāḥat al-araḍīn (A) : agronomy. II 902a

♦ filāḥat al-ḥayawānāt (A) : zootechny. II 902a

filawr (A), or *ḥādjūr* : in mediaeval ʿIrāḳ, a beggar or vagrant who simulates a hernia or ulcer or tumour or some similar affliction with his testicles or anus, or with her vulva, in the case of a woman. VII 494a

filḳ (A), also *sharīdj* : in archery, a bow consisting of a single stave split length-wise and spliced with glue. IV 797b

filori (T) : the Ottoman name for the standard gold coins of Europe; a local Balkan tax amounting to one ~, imposed on the semi-nomadic Vlachs of the Balkans, in which sense it is usually referred to as *resm-i filori*. II 914b ff.; VIII 487a

filw (A) : a foal between birth and one year of age. II 785a

fiʿma : transversal associations, in ʿAfar society, which counterbalance tribal divisions. X 71b

findjān (A) : in clothing, a headdress worn by women in Cairo and Syria, gilt below and decked with pieces of silver. X 612a; and → BAKRADJ

firandj → IFRANDJ

firāsa (A) : physiognomancy, a technique of inductive divination which permits the foretelling of moral conditions and psychological behaviour from external indications and physical states, such as colours, forms, and limbs. II 916a; V 100a; clairvoyance. XI 110b

firʿawnī → KĀGHAD

firda → FURḌA

firdjardāt (A, < MidP *fragard* 'chapter, section') : a type of poems, as defined by Ḥamza al-Iṣfahānī in a commentary on a verse by Abū Nuwās. XI 210a

firfīr (< G ?) : a loan-word in Arabic for the colour violet. V 699b

firind (A, < P) : damascening, or a pattern drawn on a sword. V 972a; VIII 237a

firḳ → WAKĪR

firḳa (A) : sect. The ~ *nādjiya* is the sect that alone will be saved out of the 73 into which the community will be divided, according to a Tradition. VIII 990a; XI 103a

fırḳate → BASHTARDA

firṣād → TŪT

fīrūzadj (P), or *fayruzadj* : in mineralogy, turquoise, mined in the Sāsānid period and even earlier around Nīshāpūr. There are different kinds, distinguished by colour; the best kind was considered to be the *būsḥāḳī* (i.e. *Abū Isḥāḳī*) and the finest variety of this, the sky-blue *azharī*. ~ is explained as 'stone of victory' whence it is also called *ḥadjar al-ghalaba*. II 927b; VIII 112a

firz, or *firzān* → SHAṬRANDJ

fisḳ (A) : moral deficiency. XI 567b

fisḳiyya (A, pl. *fasāḳī*) : a small basin which collected water from the SHADIRWĀN. IX 175b
fiṭām → SAKHLA
fitna (A) : putting to the proof, discriminatory test; revolt, disturbance; civil war; a Qur'ānic term with the sense of temptation or trial of faith, and most frequently as a test which is in itself a punishment inflicted by God upon the sinful, the unrighteous. The great struggles of the early period of Muslim history were called ~. II 930b
fiṭra (A) : a Qur'ānic term meaning 'a kind or way of creating or of being created', which posed serious theological and legal difficulties for the commentators. II 931b; 'common to all the prophets' or 'part of the general SUNNA or religion'. IX 312b
In law, the amount of ZAKĀT paid. XI 418a
fityān → FATĀ
♦ fityānī (A) : a variety of couscous which is prepared by cooking grain in gravy and which is sprinkled with cinnamon. V 528a
fizr → ḲAṬĪʿ
foggara (Alg, < A *faḳḳara*; pl. *fgāgīr*) : a term used in southern Algeria to designate a *ḳanāt*, a mining installation or technique for extracting water from the depths of the earth. IV 529a; a subterranean drainage channel. XII 328b
frenk-khāne (T) : in 19th-century Ottoman cities, a building in a European style, intended to house European merchants during their more or less extended stays. IX 799b
frīmla (N.Afr) : a corselet for women in Algeria; an embroidered bolero in Libya. V 746a
fūdhandj (A, < P, < H *pūdana*) : in botany, mint. The Arabic nomenclature for mint is abundant; other names are *ḥabaḳ*, *nammām*, for water-mint, and *naʿnaʿ* or *nuʿnuʿ*, peppermint. XII 309b
fudjl (A) : in botany, the radish, one of the summer crops in mediaeval Egypt. V 863a
fuḍūlī (A) : in law, an unauthorised agent. VIII 836a; XI 208a
fūh → AFĀWĪH
fuḥsh → SUKHF
fuḥūl → FAḤL
fūḳ → TAFWĪḲ
fuḳaysha → ṢANDJ
fūḳiyya : a body shirt for men worn under the DJALLĀBIYYA in Morocco. V 746a
fuḳḳāʿ (A) : a sparkling fermented drink, almost a 'beer'. It was frequently sweetened and flavoured with fruit, so that one might call ~ the mediaeval equivalent of shandy or almost so. VI 721a; IX 225a; X 32a; XI 369b
fūl (A) : in botany, beans, one of the winter crops in mediaeval Egypt. V 863a
♦ fūl mudammas → ṬAʿMIYYA
fūlādh → ḤADĪD
fulk (A) : a Qur'ānic term for ship, used *inter alia* of Noah's ark and the ship from which Jonah was thrown. IV 870b; VIII 808a
full → YĀSAMĪN
funduḳ (A, < Gk) : a term used, particularly in North Africa, to denote hostelries at which animals and humans can lodge, on the lines of caravanserais or KHĀNs of the Muslim East. II 945a; IV 1015a; IX 788b
In numismatics, an Ottoman gold coin. VIII 229b
furāniḳ : messengers in the postal service in the ʿAbbāsid period. I 1045b
furār → SAKHLA
furḍa (A) : a term used interchangeably in Ottoman documents and Arabic texts with *firda*, with reference to personal taxes; the ~ was attested in Ottoman Egypt after 1775

as one of the many illegal charges imposed on peasants by soldiers of the provincial governors. II 948a; an emporium. XII 507a; and → MĪNĀʾ

♦ furdat (firdat) al-ruʾūs (A) : a personal tax in Egypt under Muḥammad ʿAlī amounting to 3 per cent on known or supposed revenue of all the inhabitants, paid by all government employees, including foreigners, by employees of non-government establishments, by the *fallāḥīn* (→ FALLĀḤ), and by artisans and merchants. II 149a; II 948a

♦ firdat al-taḥrīr (A) : in Ottoman Egypt, the name for the comprehensive levy which in 1792 replaced all the illegal charges imposed on peasants by soldiers of the provincial governors. II 948a

furdj → KATŪM

furfur → SAKHLA

furḳān (A, < Ar) : a Qurʾānic term, which poses problems of interpretation, and has been variously translated as 'discrimination', 'criterion', 'separation', 'deliverance', or 'salvation'. II 949b; X 318a

furn (A) : a communal oven, in technical usage corresponding to *kūsha* 'lime-kiln'. V 41b; X 30b

furs (A) : one of two terms, the other being ʿADJAM, to denote the Persians. II 950b

furūʿ → FARʿ

furʿul → ḌABUʿ

furūsiyya (A) : the whole field of equestrian knowledge, both theoretical and practical. Treatises on ~ by actual horsemen, veterinary surgeons or riders appeared at a late stage in Arabic literature, many repeating passages from earlier works written by philologists, but also with added pages on riding, describing various methods and principles co-existing in the Muslim world. II 953b

fusayfisāʾ (A, < Gk) : in art, mosaic. I 610b; II 955a

fustān (A) : in dress, the term for the European dress worn by women; a European suit (*ṭaḳm*) might also be worn by women who eschew the traditional *milāya*. XII 776a

fusṭāṭ (A, < Gk) : a small hair tent used by travellers. II 957b; IV 1147a

fuṣūl → FAṢL

fūṭa : in mediaeval Islam, a long piece of sari-like cloth originating in India and serving a variety of functions: as a loincloth, apron, and a variety of headdress. V 737b; a simple cloth with a seam, fastened in front and behind to the girdle, *tikka* (modern *dikka*). IX 676b

futurifu : in Gāo, in West Africa, a horn, invented by the *Askiya* Muḥammad Bunkan (d. 1537). X 36b

futuwwa (A, T *fütüwwet*) : a term invented in about the 2nd/8th century as the counterpart of *muruwwa* (→ MURŪʾA), the qualities of the mature man, to signify that which is regarded as characteristic of the FATĀ, young man; by this term it has become customary to denote various movements and organisations which until the beginning of the modern era were widespread throughout all the urban communities of the Muslim East. I 520a; II 961a

futyā (A), or *iftāʾ* : the act of giving an opinion on a point of law, FATWĀ; the profession of the adviser. II 866a

fuwwa (A) : in botony, madder. X 118a

fuyūdj → FAYDJ

G

gabr (P) : a term of doubtful etymology, denoting Zoroastrians, and used generally in Persian literature. II 970b

♦ gabrī : in art, ceramic ware developed in Persia. The ornamentation of this ware, produced by means of larger or smaller scratches in the slip that covers the body under the transparent partly coloured glaze, consists of schematic representations, recalling the ancient culture of Persia, notably of fire altars, as well as of men and beasts, birds, lions and dragons depicted in a curiously stylised manner. II 746a

gad̲j̲al → ČITAK

gām : a pace, a unit of measurement. X 43b

gand̲j̲ : in Muslim India, a grain market. IX 800b

gandu (Hau) : the Hausa extended family, a largely self-supporting unit based on agriculture and formerly dependent on slave labour. III 277b

gandūra (N.Afr) : a full-length tunic with short sleeves, worn by men in southern Morocco and by both sexes in Algeria. V 746a

gāra → ḲĀRA

gargad̲j̲ (IndP) : in Mug̲h̲al India, a movable tower used in sieges. These towers were very strong structures with solid beams covered by raw hides, tiles, or earth to protect them from the liquid combustibles thrown by the garrison; they could be destroyed only by hurling heavy stones or by a sortie. III 482a

garmsīr (P, A *d̲j̲arm*) : in geography, a term used to denote hot, desert-type or subtropical lowland climates; in Arabic, ~ is particularly used for the hot, coastal region of the Persian Gulf shores and the regions bordering on the great central desert. V 183a

garneyn → FĀZA

gat → BANDIS̲H̲

gaṭṭāya (B) : a kind of mat of plaited hair, which is worn very long and grown only from the top of the cranium, the remainder of the head being shaved. The wearing of the ~ is a local custom absorbed by the ʿĪsāwī order. IV 95a

gāw-band (P) : the person who worked draft oxen. XI 305a

gawd (P) : a usually octagonal pit in the centre of a traditional gymnasium, ZŪRK̲H̲ĀNA, about a metre deep, in which the exercises take place. The ~ is surrounded by spectator stands, of particular importance being the *sardam*, an elevated and decorated seat reserved for the director, MURS̲H̲ID, whose function is to accompany the exercises with rhythmic drumming and the chanting of verse from classical Persian poetry. XI 573a

gāwdār (P) : cattle-raiser. IX 682b

gaytan : corduroy. X 371b

gaz (P) : a measure of length in use in Iran and Muslim India, the Persian cubit, D̲H̲IRĀʿ, of the Middle Ages, either the legal cubit of 49.8 cm or the Isfahan cubit of 79.8 cm. Until recently, a ~ of 104 cm was in use in Iran. II 232a; XII 313b; in 1926 an attempt was made to equate the traditional Persian measures with the metric system, so that the ~ was fixed at 1 m; after 1933 the metric system was introduced but the older measures nevertheless remained in popular use. VII 138a

In Muslim India, sixty ~ formed the side of the square BĪGHĀ, a traditional measure of area. Five thousand ~ made the length of a *kuroh* (Persian) or KROŚA (Sanskrit), the traditional measure of road-length. XII 313b

In botany, tamarisk. XI 303a; a very hard and solid wood, used for cabinet-making and for timber framing. V 669b

♦ gaz-i ilāhī : a measure introduced by the Mug̲h̲al emperor Akbar in 994/1586, equal to ca. 32 inches. IV 1055b; XII 313b

♦ gaz-i mukassar (P) : the 'shortened' cubit of 68 cm, used for measuring cloth. II 232a

♦ gaz-i shāhī (P) : the 'royal' cubit of 95 cm, in use in 17th-century Persia. II 232a

gečid resmi (T) : tolls levied in the Ottoman empire at mountain passes and river fords. II 147a

gedik (T) : lit. breach; in law, a form of long-term lease arrangement of WAḲF property in Egypt, which involved, in addition to perpetual lease, the ownership and use of tools and installations of shops and workshops. XII 369a; in the Ottoman period, the right to exercise a craft or a trade, either in general or, more frequently, at a special place or in a specific shop. They were inheritable if the heir fulfilled all other conditions for becoming a master in the craft. VIII 207a; IX 542a; IX 798a; XII 421a

geguritan → SINGIR

gemḥ → FĀRĪNA

geniza (Heb) : a place where Hebrew writings were deposited in order to prevent the desecration of the name of God which might be found in them. As a term of scholarship, ~ or Cairo *geniza*, refers to writings coming from the store-room of the 'Synagogue of the Palestinians' in the ancient city of Fusṭāṭ. II 987b

gerebeg (J) : a grand parade that takes place in certain areas in Java after the ʿĪD prayers at the end of Ramaḍān, with as its centerpiece a magical 'mount of blessing' that conveys some of the sultan's mystical power. XII 682b

gersh → BILYŪN

gezme → AḤDĀTH

ghāba (A) : forest. II 991a

ghabānī (A), or *ghabāniyya* : a head scarf with an embroidered pattern of lozenges, worn by both sexes in the Arab East. V 741a

ghabghab (A) : in zoology, an animal's dewlap. VII 22b

ghabn fāḥish (A) : in law, the concept of excessive loss, which is the only means by which a contract can be challenged in the case of fraud. I 319a

ghaḍaf → ḲAṬĀ

ghadā'ir → ḌAFĀ'IR

ghadāt (A) : a variant name for the *ṣalāt al-fadjr* (→ FADJR). VII 27a

ghaddār (A) : a traitor. XII 830a

ghadjar (A) : gypsies. IX 235b

ghādus (A, < L *Gadus*) : in zoology, the cod. VIII 1021a

ghafāra → KHUWWA

ghaffār, ghafūr → GHUFRĀN

ghā'ib (A) : absent; in law, usually the person who, at a given moment, is not present at the place where he should be. But, in certain special cases, the term is applied also to the person who is at a distance from the court before which he was to bring an action or who does not appear at the court after being summoned. II 995b

♦ ṣalāt al-ghā'ib (A) : the name given to the prayer said for a dead person whose body cannot be produced. II 996a

ghā'ira → ẒĀHIRA

ghalath → ʿALATH

ghalča (P) : an imprecise designation of those mountain peoples of the Pamirs who speak Iranian languages; a term used in English for the Iranian Pamir languages. The word, though of uncertain origin, has different meanings in different languages: 'peasant' or 'ruffian' in New Persian, 'squat, stupid' in Tādjikī; in old Yaghnābi, 'slave'. II 997b

ghālī → GHULĀT; ḲĀLĪ

ghalḳ (A) : in meteorology, a closed period during the middle of the ~ season; before this was *awwal al-~* and after it the *dāmānī* seasons. VII 52a

ghalla (A) : income. XI 414b

ghalṭa (A, pl. *ghalaṭāt*) : error.

♦ **ghalaṭāt-i meshhūre** (T) : lit. well-known errors; solecisms brought about by phonetic changes, characteristic of Turkish, producing (drastic) modifications in Arabic and Persian loan-words and branded by the purists, e.g. *bēdāwā* < *bād-i hawā*. II 997a

ghammāz (A) : he who screws up his eyes, intriguer, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ghanam (A, pl. *aghnām, ghunūm, aghānīm*) : the class of small livestock with a predominance of either sheep or goats, according to country. Also, understood in the sense of 'sheep-goat patrimony'. XII 316b

ghanīma (A), or *ghunm* : booty, in particular moveable booty, which was distributed immediately, as opposed to FAY'. I 1144a; II 1005a; XII 316b

gharāmet → DJARĪMA

gharānīḳ (A) : cranes; in the Qur'ān, 'the exalted ones', referring to the Arabian goddesses, al-Lāt, al-ʿUzza and Manāt, the origin of the Satanic verses, or those which Satan inserted into the revelation, later abrogated by LIII, 21-7. V 404a

gharar → BAYʿ AL-GHARAR

gharāsa (A) : the act of planting. I 135b

gharaza (A) : the act of pricking, as with a tattooing needle (*mīsham*, pl. *mawāshim*). XII 830b

ghārib → ṬĀLIʿ

gharīb (A, pl. GHURABĀ') : lit. strange, uncommon; in philology, ~ means rare, unfamiliar (and consequently obscure) expressions (syn. *waḥshī, ḥūshī*), and frequently occurs in the titles of books, mostly such as deal with unfamiliar expressions in the Qur'ān and ḤADĪTH. I 157b; II 1011a

In the science of Tradition, ~ means a Tradition from only one Companion, or from a single man at a later stage, to be distinguished from *gharīb al-ḥadīth*, which applies to uncommon words in the text, MATN, of Traditions. III 25b

♦ gharīb muṭlaḳ → FARD

ghārim (A), or *gharīm* : in law, a debtor or creditor. II 1011b; XII 207b

gharḳad (A) : a kind of bramble. I 957b

ghārr → TAGHRĪR

gharrā' (A) : in zoology, the spotted dogfish. VIII 1022b

ghars (Alg) : soft dates produced in the Sūf, along with the variety known as *deglet nūr*, which are harvested for export only. IX 763b

ghārūḳa (A) : in law, a system whereby a debtor landowner transfers part of his plot, and the right to cultivate it, as security on a loan until redemption. Other Arabic terms for the same system were *rahn ḥiyāzī* and *bayʿ bi 'l-istighlāl*, and in Ottoman Turkish *istighlāl*. ~ is a form of usury, and as such prohibited by Islamic law. XII 322b

ghaṣb (A) : in civil law, usurpation, the illegal appropriation of something belonging to another or the unlawful use of the rights of another. II 1020a

ghāshiya (A) : a covering, particularly, a covering for a saddle; one of the insignia of royal rank carried before the Mamlūk and Saldjūḳ rulers in public processions. II 1020a; VI 854a

In the Qur'ān, ~ is used metaphorically of a great misfortune that overwhelms someone. II 1020b

ghāsil → GHASSĀL

ghasīl al-malā'ika (A) : 'washed by the angels', a term by which Ḥanẓala b. Abī ʿĀmir is known, referring to the fact that he died without having performed the GHUSL following sexual intercourse. IX 204b

ghassāl (A) : a washer of clothes and also of the dead, the latter more often known as *ghāsil*. The social position of the corpse-washer was higher than that of the washer of clothes. XII 322b

ghaṭā → ʿATABA

ghaṭaṭ → ḲAṬĀ

ghatmā' → ḲAṬĀ

ghawghā' (A) : those who swarm like tiny beasts, one of the numerous terms in the mediaeval and modern periods for 'rascals, scoundrels'. XI 546a

ghawr (A) : in geography, a depression, plain encircled by higher ground. II 1024b

ghawṭ (Alg, pl. *ghīṭān*) : a funnel-like excavation, in which date palms are planted in the Sūf. IX 763b

ghawth (A) : lit. succour, deliverance; an epithet of the head of the ṣūfī hierarchy of saints (syn. *badal*). Some say that it is a rank immediately below the head, ḲUṬB, in the hierarchy. V 543b; XII 323b

ghawwāṣ (A) : a diver. XII 550a

ghayb (A) : absence; what is hidden, inaccessible to the senses and to reason; in Qur'ānic usage, with rare exceptions, ~ stands for mystery. I 406b ff.; II 1025a

In mysticism, ~ means, according to context, the reality of the world beyond discursive reason which gnosis experiences. II 1026a

♦ **ghayba** (A) : absence, occultation; and → NĀ'IB AL-GHAYBA

In mysticism, ~ is also used for the condition of anyone who has been withdrawn by God from the eyes of men and whose life during that period may have been miraculously prolonged. II 1026a; III 51b

Among the Twelvers, ~ became a major historical period, divided into two parts: the lesser ~ (from 260/874 to c. 329/941) and the greater ~ (from the death of the fourth IMĀM onwards). II 1026a; IV 277b

In law, ~ is the state of being not present at the place where one should be. II 995b

♦ ghayba munḳaṭiʿa (A) : in law, an absence not interrupted by information on a person's existence; the continuous absence of a plaintiff. II 995b

ghaydāḳ (A) : lit. soft or tender; a term applied to a youth or young man; when applied to a boy, ~ signifies that he has not attained to puberty. VIII 822a

ghayhab → SALḲAʿ

ghaylam → SULAḤFĀ

ghaym (A) : in mineralogy, cloudiness, a defect or impurity in a gem. XI 263a

ghayn (A) : the nineteenth letter of the Arabic alphabet, transcribed *gh*, with the numerical value 1,000. It is defined as a voiced postvelar fricative. II 1026b

ghayṭa (< Fr *guetter*), or *ghā'ita, ghāyṭa* : in music, a reed-pipe of two kinds, popular in Muslim Spain and North Africa. One is a cylindrical tube blown with a single reed, and the other is a conical tube blown with a double reed. The cylindrical tube instrument is known in Egypt as the *ghīṭa*. II 1027b; VII 207b

ghazā-nāme → MENĀḲĪB-NĀME

ghazal (A, T *ghazel*) : lit. flirtation; in prosody, an elegy of love; the erotic-elegiac genre. It has the rhyme scheme *aa xa xa xa*, etc. I 586a; II 1028a; X 719b; XII 323b

♦ ghazel-i mülemmaʿ (T) : in Ottoman poetry, a variant of the *ghazal*, which is written in alternating Turkish and Persian and/or Arabic hemistichs. X 917a; and → MULAMMAʿĀT

♦ ghazel-i musammaṭ (T) : in Ottoman poetry, a *ghazal* the verses of which, with the exception of the MAṬLAʿ, have 'inner rhyme' in that the middle and end of their first hemistich rhymes with the middle of their second hemistich. X 719a

ghāzī (A, pl. *ghuzāt*) : a fighter for the faith, a person who took part in a razzia, or raid against the infidels, GHAZW; later, a title of honour, becoming part of the title of certain Muslim princes, such as the AMĪRs of Anatolia and more particularly the first

Ottoman sultans; soldiers of fortune, who in times of peace became a danger to the government which employed them. I 322b; II 1043b; VIII 497a

♦ ghuzāt al-baḥr (A) : pirates. II 526a

♦ **ghāziya** (A, pl. *ghawāzī*) : an Egyptian dancing-girl who sang and danced primarily in the streets, making a speciality of lascivious dances and often becoming a prostitute. Today both the dancing-girl and the singer are called *ʿalma* in the cities but in the rural areas the dancer is still known as ~. I 404a; II 1048a; in the past, the term for belly-dancer, today usually called *raḳḳāṣa*. XII 778a

ghazw (A, pl. *ghizwān*) : an expedition, raid, usually of limited scope, conducted with the aim of gaining plunder. I 892a; II 509b; II 1055a

♦ ghazwa (A, pl. *ghazawāt*) : a term used in particular of the Prophet's expeditions against the infidels. II 1055a; VIII 497a

ghidhā' (A, pl. *aghdhiya*) : feeding; food. II 1057a

ghidjak : one of a type of viol used in Central Asia to accompany the bard, the others being *ḳil ḳobuz*, in Kazakhstan, and the *kiak*. X 733b

ghifāra (A, pl. *ghafā'ir*) : in clothing, in early times a red cloth with which women protected their veil from the oil on the hair. In Muslim Spain, the name of a similar cap for men, who usually wore not turbans but *ghafā'ir* of red or green wool, whilst Jews wore a yellow one. X 612a; and → MIGHFAR

ghīla (A) : a nursing woman. VIII 824a

ghilāf (A) : a sheath. IV 518b

ghilmān → GHULĀM

ghīnā → ḲĪNĀ

ghinā' (A) : song, singing; music in its generic sense. In Morocco, the song is divided into folk or popular song, *ḳarīḥa*, and the art song, *āla* or *ṣanʿa*, while in Algeria ~ is grouped under *kalām al-hazl* and *kalām al-djidd*. II 1072b f.

ghirāra (A) : a measure of capacity for grain in central Syria and Palestine in the mediaeval period, of different size in every province, e.g. the ~ of Damascus contained 208.74 kg of wheat, whereas the ~ of Jerusalem, at least at the end of the Middle Ages, weighed three times as much. IV 520a; VI 118b

ghirbāl (A) : a parchment-bottom sieve, which in the pre-Islamic period sometimes took the place of tambourines to supply rhythm. II 1073b; X 900b; and → BANDAYR

ghirnīḳ (A), and *kurkī* : in zoology, the crane. I 1152b

ghirr (A) : an inexperienced person. X 93a

ghīṭa → GHAYṬA

ghiyār (A) : the compulsory distinctive mark in the garb of DHIMMĪ subjects under Muslim rule, described as a piece of cloth placed over the shoulder; the garment which bears the ~. II 1075b; V 744b

ghižak → KAMĀNDJA

ghlāla (Mor) : a sleeveless outer robe for women in Morocco. V 746a

ghubār (A) : dust; in mathematics, ~ was the name for the immediate parents of the modern European numerals, while what are now called 'Arabic' numerals were known as 'Indian'. Sometimes the names were reversed, however, or both forms were called Indian or both called ~. III 1140a; and → ḤISĀB AL-GHUBĀR

In calligraphy, ~ or *ghubārī* is a name given to every type of very small script difficult to read with the naked eye, but often found in the NASKH script. IV 1124a

ghubba (A, pl. *ghabīb*) : a term in the Persian Gulf for an area of deep water, of 15 fathoms or more. I 535b

ghubbān (A) : in zoology, the green scarus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Scarus ghobban*). VIII 1021b

ghudfa (A) : a large head shawl for women, worn in the Hebron area. V 741a
ghudwa (A), or *bukra* : in lexicography, a term used to denote the time which elapses between the morning twilight prayer, FADJR, and the sunrise. V 709b
ghufrān (A) : the verbal noun of 'to forgive', ~ refers to the two divine names, *al-ghafūr* and *al-ghaffār* 'the All-Pardoning One whose power to pardon is endless'. A frequent synonym is *ʿafw*. II 1078b; IV 1107a
ghūl (A, pl. *ghīlān, aghwāl*) : a fabulous being believed by the ancient Arabs to inhabit desert places and, assuming different forms, to lead travellers astray, to fall upon them unawares and devour them. Generally, a ~ is considered a male as well as a female being in the early sources. II 1078b
ghulām (A, pl. *ghilmān*; P pl. *ghulāmān*) : a young man or boy; by extension, either a servant, sometimes elderly and very often, but not necessarily, a slave servant; or a bodyguard, slave or freedman, bound to his master by personal ties; or sometimes an artisan working in the workshop of a master whose name he used along with his own in his signature. Rulers owned an often impressive number of slave boys who served as attendants or guards and could rise to fairly high office in the hierarchy of the palace service, as well as others who formed a component of varying importance in the armed forces. I 24b; II 1079b; VIII 821b
In falconry, a technical term for the hawker's assistant, who kept the aviary well provided with pigeons and other game-birds and was responsible for the nourishment and training of the hawks. I 1152b
♦ al-ghilmān al-khāṣṣa (A) : the personal guard of certain ʿAbbāsid caliphs. II 1080a
♦ ghulāmān-i khāṣṣa-yi sharīfa (P) : 'slaves of the royal household', a cavalry regiment formed from the ranks of the Georgians and Circassians under the Ṣafawids. II 1083b; IV 36a; VIII 769a
ghulāmān → GHULĀM
ghulāt (A, s. *ghālī*) : 'extremists', those individuals accused of exaggeration, *ghulū*, in religion; in practice, ~ has covered all early speculative shīʿīs except those later accepted by the Twelver tradition, as well as all later shīʿī groups except Zaydīs, orthodox Twelvers, and sometimes Ismāʿīlīs. II 1093b
ghulūw (A) : in literary criticism, overblown hyperbole. XII 655b
ghumūḍ (A) : in literary criticism, the 'obscurity' of poetry, in contrast to the 'clarity', *wuḍūḥ*, of prose. XII 655b
ghunča (P) : in botany, the rosebud, a recurring image in eastern Islamic literature. II 1133a
ghunna (A) : in Qurʾānic recitation, the nasal sound of certain letters in excess of ordinary speech. X 73b
ghūra → TURSHĪ
ghurāb (A, < L *corvus*) : in zoology, the crow. II 1096b
In navigation, a large type of mediaeval Muslim galley (< Sp *caraba*), frequently mentioned in accounts of the naval warfare between the Muslims and the Franks during Crusading and Mamlūk times. In archaic Anglo-Indian usage, it yielded the term *grab*, a type of ship often mentioned, in the Indian Ocean context, from the arrival of the Portuguese to the 18th century. VIII 810a
ghurabāʾ (A, T *ghurebā*) : an Ottoman term for the two lowest of the six cavalry regiments of the ḲAPÏ ḲULLARÏ. The regiment riding on the sultan's right side was known as *ghurebāʾ-i yemīn* and that riding on his left as *ghurebāʾ-i yesār*. II 1097b
ghurfa → AGADIR
ghurra (A) : the first day of the month, in historical works and correspondence. V 708a; a term used in Bedouin society for the young girl, who must be a virgin, white and

free, given by the family of a murderer to a member of the injured family as compensation. In turn the latter forgoes his right of vengeance. VI 479b
In law, ~ is a special indemnity to be paid for causing an abortion. I 29a; VIII 823b
g̲h̲urūb → ṬĀLIʿ
g̲h̲uruḳ (? Mon) : in mediaeval Transoxania, a royal hunting ground. V 857b
g̲h̲usl (A) : general ablution, uninterrupted washing, in ritually pure water, of the whole of the human body, including the hair. ~ applies also to the washing of the corpse of a Muslim. For the living, the essential ~ is that which is obligatory before performing the ritual daily prayers. II 1104a; VIII 929a
g̲h̲uṣn (A) : in prosody, separate-rhyme lines in each stanza of a MUWAS̲H̲S̲H̲AḤ. VII 809b
g̲h̲ūṭa (A) : the name given in Syria to abundantly irrigated areas of intense cultivation surrounded by arid land. It is produced by the co-operative activity of a rural community settled near to one or several perennial springs, whose water is used in a system of canalisation to irrigate several dozen or hundred acres. II 541a; II 1104b
g̲h̲uzāt → G̲H̲ĀZĪ
ginān (H, < San *jñāna*) : in Nizārī Ismāʿīlism, a poetical composition in an Indian vernacular, ascribed to various PĪRs who were active in preaching and propagating the DAʿWA. The ~ resembles didactic and mystical poetry and is often anachronistic and legendary in nature. VIII 126a
girebān, girīvān → S̲H̲UTIK
girīz (T), or *girīzgāh* : in Turkish prosody, ~ is the passage marking the transition from the NASĪB to the main part of the ḲAṢĪDA. IV 715b; and → MAK̲H̲LAṢ
giṭūn (N.Afr) : the name given to shelters in North Africa made of sackcloth or pieces of material or of canvas produced in Europe. The name derives from the classical *ḳayṭūn* 'room in a BAYT'. IV 1149b
gīwa : characteristic foot-gear of the Bak̲h̲tiyārī tribeswomen. I 956a
gnīdra (Alg) : a light, lacy chemisette for women in Algeria. V 746a
göbak (P) : among the S̲h̲āhsewan in Persia, a 'navel' or descent group. IX 224a
♦ göbek adî (T) : 'navel name'; in Turkey, a name given to a new-born child by the midwife as she cuts the umbilical cord. IV 181a
göčmen → MUHĀD̲J̲IR
goni (Kanuri) : one who has memorised the Qurʾān, a term for saint in Chad and the Nilotic Sudan. XI 124a
gönüllü (T) : volunteer; in the Ottoman empire, ~ was used as a term (sometimes with the pseudo-Persian pl. *gönüllüyān*, in Arabic sources usually rendered *d̲j̲amulyān* or *kamulyān*) with the following meanings: volunteers coming to take part in the fighting; a 10th/16th-century organised body stationed in most of the fortresses of the empire, in Europe, Asia and Egypt; and an 11th/17th-century body among the paid auxiliaries who were recruited in the provinces to serve on a campaign. II 1120b
gorani → POTURI
goruta → YOD̲J̲ANA
göstermelik (T) : inanimate objects, without any direct connection with the shadow play, which are shown on the screen before the actual play in order to attract the interest of spectators and fire their imagination. IV 601b
göt-tikme (T) : a type of tent possessed by the Türkmen Yomut and Göklen tribes. The ~ essentially is an ÖY 'tent-house', but without the trellis walls, and regarded as inferior, though more portable. IV 1150b
gotba → ʿUDIYA
gourbi (Alg) : a shack, a fixed dwelling used in the Algerian sedentarisation of nomads in the 20th century. IX 537b

grab → GHURĀB

gu' (Somali) : the season from April to June which is the 'season of plenty' in Somalia. The other seasons are *xagaa* (July-August), *dayr* (September-November) and *jiilaal* (December-March). IX 714b

guban (Somali) : lit. burnt; a hot, dry region. IX 714a

gudhār (P) : a restricted area of a guild in which it practised its trade. IX 645b; also *gudhar*, a passage. X 488a

gul (P, T *gül*) : in botany, the rose, a recurring image in eastern Islamic literature. II 1133a

Among the dervishes, *gül* signifies a particular ornament, fashioned from wedge-shaped pieces of cloth, on the top of a dervish cap, which distinguishes the head of a house of the order; in various contexts ~ is the badge of different dervish orders and of distinct grades within the orders. II 1134a

♦ **gülbaba** (T) : a title, with the sense of head of a Muslim cloister, TEKKE, of the Bektāshī order. II 1133b

♦ **gulbāng** (P) : lit. song of the nightingale; in Turkish usage, *gülbāng* is applied to the call of the muezzin and to the Muslim war-cry. Under the Ottomans, ~ was used of certain ceremonial and public prayers and acclamations, more specifically those of the Janissary corps. II 1135a; and → TERDJÜMĀN

guldasta : in architecture, a shaft-like pinnacle, introduced in Tughlukid work as a prolongation of the angle turret. VIII 315b

gūm (N.Afr, < A *kawm*) : the name given in the Arab countries of North Africa to a group of armed horsemen or fighting men from a tribe. They were given an official existence by the Turks in the former Regencies of Algiers and Tunis, who made them the basis of their occupation of the country, and were later used by the French to pacify the country. II 1138b

♦ gūma : a levy of GŪMS, troops; a plundering foray; sedition, revolt. II 1138b

gunbad (P) : a domed mausoleum. XI 114a

gunbrī (N.Afr, dim. *gunībrī*) : in its most primitive form, with a gourd, shell, or wooden sound-chest, a skin or leather belly, and horsehair strings wihtout tuning pegs, the earliest form of the pandore, or ṬUNBŪR, a long-necked lute-like instrument, known to us. It is to be found among the rural populations of North Africa from the Atlantic to the Nile. The North African name carries in its consonants *n-b-r* a trace of the old Egyptian word *nefer*. X 625a

güregen : 'royal son-in-law', a Činggisid title that Tīmūr Lang assumed after taking Saray Malik as his wife. X 511a

gürīzgāh (T, < P) : in Turkish prosody, the device in which the real purpose of the ḲAṢĪDA was revealed, either by openly naming the patron who was to be the subject of the encomium that followed immediately or by a clever allusion that rarely left any doubt as to the identity of the patron. V 957b; and → MAKHLAṢ

guru (J) : in Malaysia and Thailand, a mystical teacher. VIII 294a; VIII 296b ff.

gzîdan (K) : a Kurdish dance performed at the occasion of a festival celebrating the gathering of the mulberry harvest, which consists of sweeping the soil under the trees before the children climb them to shake them so as to allow the women to gather the berries. V 477b

H

hā' (A) : the twenty-sixth letter of the Arabic alphabet, transcribed *h*, with numerical value 5. It is an unvoiced glottal spirant (in Arabic: *rikhwa mahmūsa*). III 1a
ḥā' (A) : the sixth letter of the Arabic alphabet, transcribed *ḥ*, with numerical value 8. It is an unvoiced pharyngeal spirant (in Arabic: *rikhwa mahmūsa*). III 2a
ḥababawar → SHAḲĪḲAT AL-NUʿMĀN
ḥabaḳ → FŪDHANDJ
ḥabal → BAYʿ AL-GHARAR
ḥaballaḳ → NAḲAD
ḥabara (A) : a dark, silky enveloping outer wrap for women, worn in the Arab East. V 741a
ḥabash (A), or *ḥabasha* : a name said to be of south Arabian origin, applied in Arabic usage to the land and peoples of Ethiopia, and at times to the adjoining areas in the Horn of Africa. III 2b

♦ **ḥabashat** : a term found in several Sabaean inscriptions with apparent reference to Aksumite Abbyssinia, it has generally been assumed to apply not only to the territory and people of the Aksumite empire but also to a south Arabian tribe related to the former and in close contact with them; incense-collectors, applicable to all the peoples of the incense regions, that is, of the Mahra and Somali coasts and Abyssinia proper. III 9a

ḥabaṭ → ḤAWṬA
ḥabb (A) : grains, seeds.

♦ ḥabb al-naʿām (A) : in botany, 'ostrich berries', the red fruit of the sarsaparilla or thorny bindweed (*Smilax bona nox*) of the liliaceae family. VII 830b

♦ habb al-zalīm → YĀSAMĪN

ḥabba (A) : lit. grain or kernel; as a unit of weight, a ~ was a fraction in the Troy weight system of the Arabs, of undefined weight. The most probable weight of the ~ in the early days of Islam was about 70-71 milligrammes (1.1 grains). III 10b
ḥabḥab → DJIḤḤ
habbār → RUBĀḤ
ḥabīb (A) : lit. beloved; *al-Ḥabīb* is the usual Ḥaḍramī title of a SAYYID. IX 115a; IX 333a
ḥabīs (A) : an anchorite, recluse. IX 574a
habiz (SpA) : assumed to have been derived from *aḥbās* pronounced with a variation in timbre, i.e. *aḥbīs*, a term denoting property intended for charitable use and converted into a non-transferable right, but one that is not recognised in the Andalusī juridical texts concerning mortmain. XI 75a
ḥabḳa → TIMSĀḤ
ḥabs → MAWḲŪF; SIDJN; ʿURWA; WAḲF

♦ **ḥabsiyya** (P, < A) : in Persian literature, a poem dealing with the theme of imprisonment. The genre can also be found in Urdu poetry and in the Indian tradition of Persian poetry. XII 333b

ḥabshī : a term applied in India for those African communities whose ancestors originally came to the country as slaves, in most cases from the Horn of Africa, although some doubtless sprang from the slave troops of the neighbouring Muslim countries. The majority, at least in the earlier periods, may well have been Abyssinian (→ ḤABASH), but the name was used indiscriminately for all Africans. In modern India, ~ is often heard applied in a pejorative sense to an Indian of dark skin, and also frequently to a man of Gargantuan appetite. III 14a

hād (A) : in botany, *cornucala monacantha*, which grows in dried-out basins in the Libyan Desert and provides excellent food for camels. V 352a

ḥadaba (A) : on the Arabian peninsula, a plain with a mantle of gravel. I 536b

ḥadaḳ (A) : the black pupil (of the oryx and addax), which in contrast to the white of the eye was an image dear to the poets. V 1229b

ḥaḍāna (A), or *ḥiḍāna* : in law, ~ is the right to custody of the child. I 28b; III 16b

ḥadath (A) : in law, minor ritual impurity, as opposed to major impurity, DJANĀBA. A person who is in a state of ~ is called a *muḥdith* and he can regain ritual purity by means of simple ablution, WUḌŪʾ. III 19b; VIII 929a; ~ in its plural form, *aḥdāth*, means arbitrary actions at odds with the divine Law. I 384a

ḥadd (A, pl. *ḥudūd*) : hindrance, impediment, limit, boundary, frontier; in the Qurʾān, ~ is used (always in the pl.) to denote the restrictive ordinances or statutes of God. III 20b

In law, ~ has become the technical term for the punishments of certain acts which have been forbidden or sanctioned by punishments in the Qurʾān and have thereby become crimes against religion. The punishments are the death penalty, either by stoning or by crucifixion or with the sword; the cutting off of the hand and/or the foot; and flogging with various numbers of lashes, their intensity depending on the severity of the crime. III 20b

In theology, ~ in the meaning of limit, limitation, is an indication of finiteness, a necessary attribute of all created beings but incompatible with God. III 20b

In scholastic theology, philosophy and metaphysics, ~ is a technical term for definition, e.g. *ḥadd ḥaḳīḳī*, that which defines the essence of a thing, and *ḥadd lafẓī*, that which defines the meaning of a word. III 21a

In logic, ~ means the term of a syllogism. III 21a

In astrology, ~ denotes the term of a planet or the unequal portion, of which there are five, each belonging to a planet, into which the degree of each sign of the zodiac is divided. III 21a

Among the Druze, the main officers of the religious hierarchy are called *ḥudūd*. The five great *ḥudūd* 'cosmic ranks', adopted in a modified form from Ismāʿīlī lore, consist of the *ʿaḳl*, the *nafs al-kulliyya*, the *kalima*, the *sābiḳ*, and the *tālī*. II 632a; III 21a

ḥaddād (A, pl. *ḥaddādīn*) : a blacksmith. IV 819a; XII 756b

ḥaddūta → UḤDŪTHA

ḥadhadh (A) : in prosody, a deviation in the metre because of the suppression of a whole *watid madjmūʿ* (→ AWTĀD), as in *mutafā[ʿilun]*. I 672a

ḥadhaf (A) : a strain of sheep in the time of al-Djāḥiẓ, with a black fleece and almost without a tail and ears, found in the Ḥidjāz and Yemen. Similar to the ~ was the *ḳahd*, with a russet-coloured fleece. XII 318a; a teal, or wild duck. IX 98b

ḥadhāfa (A) : a missile, recommended to throw between the legs of the galloping animal in hunting manuals in order to hamstring an animal. V 1229b

ḥadhdhāʾ (A) : a sandal-maker, whose profession in pre-modern times had a low social status because working with leather was regarded as unclean. XII 463b

ḥadhf (A) : in prosody, a deviation in the metre because of the suppression of a moving and a quiescent consonant, a *sabab khafīf* (→ SABAB), e.g. *mafāʿī[lun]*. I 672a

In rhetoric, the truncation of words. VIII 427a; ellipsis. XII 669a

ḥadhw (A) : in prosody, the vowel immediately before the RIDF. IV 412a

hadī (A) : the name for the animal sacrificed in order to make atonement for certain transgressions committed during the ḤADJDJ. II 213a

hādī (A, pl. *huddāʾ*) : the sporting pigeon; the sport of pigeon-flying (*zadjl, zidjāl*) was very popular from the 2nd-7th/8th-13th centuries, among all the Muslim peoples. III 109a

hadia langgar (Ind, < A HADIYYA) : a gift for the permission to cast the anchor, one of the tolls and taxes known in Atjèh in relation to sea trade. XII 200b

ḥadīd (A) : in metallurgy, iron; three kinds of iron were distinguished: natural iron, *al-sābūrḳān*, and artificial iron, of which there were two kinds, the weak or female, i.e. malleable or wrought iron (P *narmāhan* 'soft iron') and hard or male, i.e. manufactured steel (*fūlādh*). III 22b; V 971a

♦ ḥadīd ṣīnī → ṬĀLIḲŪN

ḥaḍīḍ → AWDJ

ḥāḍira (A) : in administrative geography, 'regional capital'. IX 36b

ḥadīth (A) : narrative, talk; *al-ḥadīth* is used for Tradition, being an account of what the Prophet said or did, or of his tacit approval of something said or done in his presence. III 23b; and → AHL AL-ḤADĪTH; DĀR AL-ḤADĪTH; KHABAR

♦ **ḥadīth ḳudsī** (A), and *ḥadīth ilāhī, ḥadīth rabbānī* : a class of Traditions which give words spoken by God, as distinguished from *ḥadīth nabawī* 'prophetical Tradition', which gives the words of the Prophet. III 28b

♦ ḥadīth ilāhī → ḤADĪTH ḲUDSĪ

♦ ḥadīth nabawī → ḤADĪTH ḲUDSĪ

♦ ḥadīth rabbānī → ḤADĪTH ḲUDSĪ

♦ ḥadīth al-thaḳalayn (A) : a Tradition which refers to the two sources of guidance that Muḥammad says he is leaving behind for the Muslims: the Qur'ān and AHL AL-BAYT. IX 331b; XI 389a

hadiyya (A) : a gift which in the Muslim East frequently implied an effort on the part of a person on a lower level of society to get into the good graces of a recipient of a higher social status, as opposed to HIBA. In the Muslim West ~ is commonly used with the restricted meaning of a sumptuous gift offered to a sovereign, either by another sovereign or by a group of some kind, while in Morocco especially, ~ was an obligatory gift made to the sultan by his subjects, later becoming a supplementary tax. III 343a; III 346b; in Persia, ~ is a gift to an equal, and the normal expression for the exchange of presents on diplomatic missions. III 347b

ḥadjal (A) : in zoology, the partridge. IX 98b

ḥadjar (A) : stone; also applied to any solid inorganic body occurring anywhere in Nature. III 29b; and → BAYʿ AL-MUNĀBADHA

♦ ḥadjar al-maṭar → YADA TASH

♦ ḥadjar al-ʿuḳāb (A) : 'eagle's stone', a stone-like substance found in the eagle's eyrie, which, when sucked, cures stammering. X 784a; also called *ḥadjar al-nasr* 'vulture's stone' and *ḥadjar al-ṭalḳ* 'stone of confinement'. VII 1013b

hadjar (A, Eth *hagar* 'town') : the normal word for 'town' in the epigraphic dialects of pre-Islamic South Arabia, now an element in place-names given to pre-Islamic town ruins in South Arabia. III 29b

ḥadjdj (A) : the pilgrimage to Mecca, ʿArafāt and Minā, one of the five pillars of Islam. It is also called the Great Pilgrimage in contrast to the ʿUMRA, or Little Pilgrimage. One who has performed the pilgrimage is called *ḥādjdj* or *ḥādjdjī*. III 31b; III 38b; and → AMĪR AL-ḤĀDJDJ

♦ ḥadjdj al-wadāʿ (A) : the last pilgrimage of the Prophet, in the year 10/632. III 37a

ḥadjdjām → FAṢṢĀD

ḥādjib (A) : the person responsible for guarding the door of access to the ruler, hence 'chamberlain'; a title corresponding to a position in the court and to an office the exact nature of which varied considerably in different regions and in different periods: superintendent of the palace, chief of the guard, chief minister, a head of government. III 45a; VIII 728a; XII 336b

Among the Būyids, ~ was known as a military rank in the army, with the meaning of general. III 46b
In Persian prosody, the internal RADĪF, which precedes the rhyme rather than following it. VIII 369a
♦ ḥādjib al-ḥudjdjāb (A), or *al-ḥādjib al-kabīr* : the equivalent of the Persian *sipahsālār* (→ ISPAHSĀLĀR) or the Arabic AMĪR AL-UMARĀ' found among dynasties like the Sāmānids, Būyids, Ghaznawids and Great Saldjūḳs. VIII 924a
♦ al-ḥādjib al-kabīr → ḤĀDJIB AL-ḤUDJDJĀB
hadjīn (A), or *shihrī* : the 'mixed breed', whose sire is better bred than the dam, one of four classifications of a horse. II 785b
hādjira → ẒĀHIRA
hādjis (A) : in Yemen, term for poetic inspiration. IX 235b
ḥadjm (A) : in medicine, cupping without or after the scarification, SHARṬ. II 481b
hadjr → WIṢĀL
ḥadjr (A) : prevention, inhibition; in law, the interdiction, the restriction of the capacity to dispose; ~ expresses both the act of imposing this restriction and the resulting status. A person in this status is called *maḥdjūr* (*maḥdjūr 'alayh*). I 27b; III 50a
♦ ḥadjra (A), or *kuffa, ṭawḳ* : in astronomy, the outer rim on the front of the astrolabe, which encloses the inner surface and into which a number of thin discs are fitted. I 723a
ḥādjūr → FILAWR
ḥadr → TAḤḲĪḲ
ḥaḍra (A) : presence; a title of respect; in mysticism, ~ is a synonym of *ḥuḍūr* 'being in the presence of God'. III 51a; a communal DHIKR exercise. IV 992b
The regular Friday service of the dervishes is called ~. III 51; in North Africa, the DHIKR recitation session. XI 468a
hady (A) : oblation; a pre-Islamic sacrificial offering which survived in Islam under the name ḌAḤIYYA. III 53b
haff → ḲUSHḲUSH
ḥaffāra (A) : in zoology, the wrasse, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chrysophrys haffara*). VIII 1021a
ḥaffī (A) : a cotton material stemming from Nīshāpūr. V 555a
ḥāfir (A) : a horse, as used in Tradition prohibiting competitions of animals. V 109a; 'horseshoe', a crescent-shaped ruby affixed to a piece of silk and attached to the top of the sovereign's turban, one of the caliph's insignia. VI 850a; hoof. IV 249b
ḥāfiẓ (A) : a designation for one who knows the Qur'ān by heart. VIII 171a; a great traditionist. IX 608a; and → ḤIRZ
ḥafr (A) : a dried-up well. X 788a
ḥafshrūsī → KALB AL-BAḤR
haft-band (P) : in literature, a variety of TARDJĪ'- or TARḲĪB-BAND, particularly common in MARTHIYAS, where each ḲAṢĪDA part, *khāna*, comprises seven verses. X 235b
haft-rangī (P) : in art, a glazed tile technique similar to *cuerda seca* in which the design is incised and/or drawn with a greasy substance to separate colours. X 520a
ḥagūza (Mor) : the name of a festival celebrated in Morocco, especially in the country, at the beginning of the solar year. V 1202a
ḥā'ik (A, pl. *ḥāka*), or *ḥayyāk* : weaver (syn. *nassādj*). XII 340b
In North Africa, ~, or *ḥayk, taḥaykt*, is a large outer wrap, usually white, worn by both sexes. V 746a
ḥā'ir (A) : a park or pleasure-garden, or zoological garden. III 71a
ḥakam (A) : in law, an arbitrator who settles a dispute (syn. *muḥakkam*). III 72a
♦ ḥakama → SARAFSĀR

ḥakawātī (A) : the professional storyteller of folktales. XII 775a
hākhām-bashi̊ (T) : in the Ottoman period, a chief rabbi, sent from Istanbul and having access to the central government. V 335b
ḥaḳīḳa (A, pl. ḤAḲĀʾIḲ) : reality; essence, truth; in rhetoric and exegesis, *al-ḥaḳīḳa* is the basic meaning of a word or an expression, and is distinguished from MADJĀZ, metaphor, and *kayfiyya*, analogy. III 75a; XII 653a
In philosophy, ~ has an ontological and a logical meaning. The ontological meaning (*ḥaḳīḳat al-shayʾ*) is best translated by 'nature' or 'essential reality'; the logical meaning (*al-ḥaḳīḳa al-ʿaḳliyya*) is the truth which 'the exact conception of the thing' establishes in the intelligence. III 75a ff.; V 1262a
In mysticism, ~ is the profound reality to which only experience of union with God opens the way. III 75b
♦ al-ḥaḳīḳa al-muḥammadiyya (A) : in the mystical thought of Ibn ʿArabī, the universal rational principle through which the Divine knowledge is transmitted to all prophets and saints, also called *rūḥ Muḥammad*. V 544a
♦ **ḥaḳāʾiḳ** (A) : the Ismāʿīlī term for their secret philosophical doctrines. I 1255b; III 71b
ḥākim → WĀLĪ
ḥakīm (A, pl. *ḥukamāʾ*; T *ḥekīm*) : sage; physician.
♦ al-ḥukamāʾ (A) : the ninth degree in the ṣūfī hierarchical order of saints. I 95a
♦ **ḥekīm-bashi** (T) : in the Ottoman empire, the title of the chief palace physician, who was at the same time head of the health services of the state. III 339b
ḥaḳḳ (A, pl. **ḥuḳūḳ**) : something right, true, just, real; established fact; reality. I 275a; III 82b; and → AHL-I ḤAḲḲ; DĪN AL-ḤAḲḲ; RASM
In law, ~ is a claim or right, as a legal obligation. Religious law distinguishes *ḥaḳḳ Allāh*, God's penal ordinances, with *ḥaḳḳ al-ādamī*, the civil right or claim of a human. III 82b; III 551b; *ḥuḳūḳ*, when used of things in law, signifies the accessories necessarily belonging to them, such as the privy and the kitchen of a house, and servitudes in general. III 551b
In mysticism, ~ *al-yaḳīn* is the real certainty which comes after the acquisition of visual certainty and intellectual certainty. *Ḥuḳūḳ al-nafs* are such things as are necessary for the support and continuance of life, as opposed to the *ḥuẓūẓ*, things desired but not necessary. III 82a-b; III 551b
♦ ḥaḳḳ ʿaynī (A) : in law, a real right, as opposed to *ḥaḳḳ shakhṣī* 'personal right'. IX 495a
♦ ḥaḳḳ al-djahābidha → MĀL AL-DJAHĀBIDHA
♦ ḥaḳḳ-i ḳapan → ḲAPAN
♦ ḥaḳḳ-i ḳarār (T) : a fixed charge in the Ottoman empire on parcels of land known as ČIFTLIK, which a peasant had to pay in order to obtain permission to sell or give up his land. II 907a; VIII 486a
♦ ḥaḳḳ shakhṣī → ḤAḲḲ ʿAYNĪ
♦ ḥaḳḳ al-shurb → SHURB
♦ ḥuḳūḳ bayt al-māl (A) : assets of the Treasury; those monies or properties which belong to the Muslim community as a whole, the purpose to which they are devoted being dependent upon the discretion of the IMĀM or his delegate. I 1142a
ḥakma (A) : in the terminology of horse-riding, the curb-chain of the bit, which is also composed of branches, *shākima*, and a mouthpiece, *faʾs*. II 954a
ḥākūra (A) : a type of garden. XI 89a; in Sahelian Africa, an estate granted by the sultan to religious scholars or notables. XI 99b
ḥakw (A) : a binding for a waist wrapper, worn by both sexes on the Arabian peninsula (syn. *brīm*). V 741a

ḥāl (A, pl. *aḥwāl*) : state, condition; in mysticism, a spiritual state; the actualisation of a divine 'encounter'. III 83b; trance; among the Ḥmādsha in North Africa, ~ is used for a light, somnambulistic trance, while a deeper, wilder trance is called *djedhba*. XII 350b; and → ṬARAB

In medicine, ~ denotes 'the actual functional (physiological) equilibrium' of a being endowed with NAFS. III 83b

In grammar, ~ is the state of the verb in relation to the agent, its 'subjective' state. III 83b; circumstantial qualifier. IX 527b

In scholastic theology, ~ is the intermediate modality between being and non-being. III 83b; a technical term employed by some 4th-5th/10th-11th century Baṣran scholastic theologians, *mutakallimūn*, to signify certain 'attributes' that are predicated of beings. I 411a; II 570b; XII 343b

♦ ʿilm-i ḥāl (T) : a genre in Ottoman literature, forming a kind of catechism of the basic principles of worship and of behaviour within the family and the community. VIII 211b

ḥāla (A, pl. *ḥuwal*) : a term in the Persian Gulf for a low sandy islet which may be covered at high tide. I 535b

ḥalaḳ → DHĀT AL-ḤALAḲ

ḥalāl (A) : in law, everything that is not forbidden. III 660b

♦ ḥalāl al-dam (A) : in law, one who can be killed with impunity. IV 772a

ḥalam(a) → ḲIRDĀN

ḥalāwī (A) : in zoology, the guitar fish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Rhinobatus halavi*). VII 1021b

ḥalazūn (A) : in zoology, the general term for snail. VIII 707a

ḥalf → ḲASAM; MUSALSAL AL-ḤALF

ḥalfā' (A) : in botany, alfa-grass (*Stipa tenacissima*) and esparto-grass (*Lygoeum spartum*), two similar plants found in North Africa. The former is called in Tunisia ~ *rūsiyya* or *geddīm*. A field of alfa is sometimes called *zemla*. III 92a, where can also be found dialectal terms used in the harvesting of both plants

ḥalīb (A) : fresh milk, straight from the animal. XII 318b

halīladj (P, San), or *ahlīladj*, *ihlīladj* : in botany, myrobalanus, the plum-like fruit of the *Terminalia chebula*-tree, found in South Asia and the Malayan archipelago. The Arabs knew five kinds of myrobalanus. XII 349a

In mathematics, ~, but especially its variant *ihlīladj*, was used to designate an ellipse. XII 349b

ḥālim (A) : a boy who has attained to puberty, or virility. VIII 822a

ḥalḳ → ISTIḤDĀD

ḥalḳa (A) : a circle; gathering of people seated in a circle; gathering of students around a teacher, hence 'course'. I 817a; III 95a; V 1129a

Among the Ibāḍī-Wahbīs of the Mzāb, ~ was a religious council made up of twelve recluses, *ʿazzāba*, presided over by a SHAYKH. III 95a

Under the Ayyūbids and Mamlūks, a term for a socio-military unit which, during most of the period of Mamlūk rule, was composed of non-Mamlūks. Under Ṣalāḥ al-Dīn it seems to have constituted the elite of his army. I 765b; III 99a; and → AWLĀD AL-NĀS

In military science, ~ was the term used for the encirclement of the enemy in an increasingly tightening ring, a strategy employed by the Turkish and Mongol tribes in the field of battle. The same tactics were also very common in hunting, especially in the early decades of Mamlūk rule. III 187b

In astronomy, part of the suspensory apparatus of the astrolabe, the ~ is the ring which passes through the handle, ʿURWA, moving freely. I 723a

ḥalḳiyya (A) : in grammar, a term used by al-Khalīl to denote the laryngeals. III 598a

ḥall al-manẓūm (A) : lit. dissolving the versified; in literature, turning poetry into prose. XII 649b

ḥallādj (A) : cotton carder; the carder separated the fibre from the seed by beating the cotton with a bow-like instrument called *kemān* or *yay*. V 559a, where also can be found many names of artisans working with cotton in the Ottoman period

ḥallāḳ (A) : a barber, hairdresser (syn. *muzayyin*). XII 350a

ḥallām (A) : a mediaeval dish made from kid or calf, boiled in vinegar until cooked, then soused overnight in a mixture of vinegar, cinnamon, galingal, thyme, celery, quince, citron and salt, and stored in glass or earthenware vessels. X 31b

ḥālūsh → KALB AL-MAYY

hām, hāma → ṢADĀ

hama ūst (P) : 'All is He', in mystical thought on the subcontinent, the equivalent of WAḤDAT AL-WUDJŪD. The opposite, WAḤDAT AL-SHUHŪD, was said to maintain that 'All was from Him' (*hama az ūst*) or 'All is through Him' (*hama bidūst*). X 318a

hamada (Alg) : silicified limestone. XII 328a

ḥamal (A) : lamb; in astronomy, *al-~* is the term for Aries, one of the twelve zodiacal constellations, also called *al-kabsh* 'the ram' because of its 'horns'. VII 83a; XII 319a

♦ ḥamalat al-ʿilm (A), or *naḳalat al-ʿilm* : lit. bearers of learning; among the Ibāḍiyya, the ~ were teams of missionaries who were sent out after completion of their training to spread propaganda in the various provinces of the Umayyad caliphate. III 650b

ḥamām (A, pl. *ḥamāʾim, ḥamāmāt*) : in zoology, any bird 'which drinks with one gulp and coos', that is, any of the family of the Columbidae: pigeons and turtle-doves. In the restricted sense, ~ denotes the domestic pigeons. III 108b, where are found many terms, in the different countries, for the many different types of birds; for *ḥamām ḳawwāl*, → WĀḲWĀḲ

ḥamāsa (A) : bravery, valour; in literature, the title of a certain number of poetic anthologies which generally include brief extracts chosen for their literary value. III 110b; the boasting of courage, a subject of occasional verse. I 584b; the genre of the epic poem, although ~ has been replaced today by MALḤAMA in this sense. III 111b
In Persian literature, ~ has come to denote a literary genre, the heroic and martial epic. III 112a

♦ ḥamāsiyya : in Turkish literature, ~ indicates an epic poem. III 114b

hamasāla (P) : allocations on the revenue of specific villages or districts, according to which the taxpayers paid their taxes, up to the amount stipulated, to the holder of the ~ instead of to the government tax-collector. IV 1045a

ḥamd (A) : praise; in Urdu religious literature, specifically praise of God. V 958a

♦ **ḥamdala** (A) : the saying of the formula *al-ḥamdu li 'llāh* 'Praise belongs to God'. III 122b

ḥamḍ (A) : in botany, on the Arabian peninsula, a bush and a prime source of salt needed by camels. I 540b; IV 1143b

♦ ḥamḍiyyāt → NĀRANDJ

ḥāmiḍ → ḲĀRIṢ

ḥāmil (A) : in astronomy, an eccentric deferent for the epicycle nested within the parecliptic, one of three postulated solid rotating orbs to bring about a planet's observed motions. XI 555a

ḥamla (A) : in the Ottoman empire, the term used to designate the group of people at the rear of the Baghdad-Aleppo caravan. IV 679a; the charge of a wild animal. V 9a

ḥammāda (N.Afr) : large areas which are the outcrops of horizontal beds of secondary or tertiary limestone or sandstone (or calcareous or gypso-calcareous crusts of the quaternary era). III 136b

ḥammāl (A) : street-porter, bearer, who transports packages, cases, furniture, etc. on his back in towns and cities. In Istanbul, if two or more porters are required, a long pole, called *sırık* in Turkish, is used to carry the heavy load. In Fās, the ~ mostly carries cereals; the Berber word for porter, of which there is a special guild, is *žrzāya*. III 139a

♦ ḥammālbās̲h̲ī (P) : in Ṣafawid Persia, beginning in ca. 1850, the collector of a port's customs fees. XII 717b

ḥammām → MUKAYYIS; WAḲḲĀD; ZABBĀL

ḥammāra → BAG̲H̲G̲H̲ĀL

hamsāya (Pash) : in Afghanistan, a client attached to and living under the protection of a tribe. I 217a

ḥamūla (A) : a group of people who claim descent from a common ancestor, usually five to seven generations removed from the living. III 149b

hāmūr (A) : in the Persian Gulf, term for the grouper. I 541b

hamza (A) : the orthographical sign *alif*, which is the first letter of the Arabic alphabet, with numerical value 1. It is an unvoiced glottal occlusive. III 150a

♦ hamzat al-waṣl → ḲAṬʿ

ḥanak (A), or *taḥnīk al-ʿimāma* : a turban which was distinctively wound under the chin. Originally, the ~ was worn by the chief eunuchs of the Fāṭimid court, who were the AMĪRs of the palace. The caliph al-ʿAzīz was the first ruler to appear in the ~. This fashion was introduced into the East by the Fāṭimids from North Africa, where it still may be seen, especially in southern Algeria and Morocco. V 738a; for *taḥnīḳ*, the way of pulling it under the chin, X 610a; X 614b; and → IḲTIʿĀṬ

In anatomy, the palate. VI 130a

hanb → ANBĀ

ḥanbal (A) : a rug made of coarse wool. IX 764b

hanbala (A), or *hunbuʿa* : the swaying and limping gait of the hyena, as described in pre-Islamic poetry. XII 174a

handasa → ʿILM

ḥanfāʾ → AṬŪM

ḥanīf (A, pl. *ḥunafāʾ*) : in Islamic writings, one who follows the original and true (monotheistic) religion. In the Qurʾān, ~ is used especially of Abraham. III 165a; later Islamic usage occasionally uses ~ as the equivalent of MUSLIM. III 165b

♦ ḥanīfiyya (A) : the religion of Abraham, or Islam, especially when used by Christian writers. III 165b

ḥanīnī (A) : a headdress, borrowed (both name and object) by the ladies of France and Spain in the 14th-16th centuries (*hen[n]in*), and which is worn up to the present day by women among the Druse of the Lebanon and in Algeria and Tunis. X 58a

ḥāniṭ (A) : the child who has reached the age of reason. VIII 822a

ḥānit̲h̲ → TAḤANNUT̲H̲

ḥannāṭ (A) : a wheat merchant. XII 757b

ḥans̲h̲al (A, s. *ḥans̲h̲ūlī*) : small parties of Bedouin on foot. II 1055a

hans̲h̲īr → ʿAZĪB

ḥantam → IKLĪL AL-MALIK

ḥanūṭ (A) : a perfume or scented unguent used for embalming (**ḥināṭa**), consisting of sweet rush or some mixture (*d̲h̲arīra*), musk, ʿANBAR, camphor, Indian reed and powdered sandal wood. III 403b f.

ḥānūṭ (A, < Ar) : a tent. IV 994b

ḥanẓal (A) : in botany, colocynth (*Citrullus colocynthis*), also called *ḳit̲h̲t̲h̲āʾ al-naʿām* 'the ostrich's cucumber'. V 1229a; VII 830b

ḥāra (A) : a quarter or ward of a town; in Morocco, used as a synonym of MALLĀḤ, a special quarter for Jews. II 230a; III 169b; and → S̲H̲ĀRIʿ

ḥarāba (A) : a one-day battle among tribal factions; if it lasted longer than one day, it was called a *kawn*. IV 835a

ḥaraka (A) : motion; in philosophy, ~ is used for the Aristotelian notion of motion. III 170a

In grammar, ~ is a state of motion in which a ḤARF 'letter' exists when not in a state of rest, *sukūn*. It implies the existence of a short vowel, *a*, *i*, or *u*, following the letter. III 172a

♦ ḥarakī (A) : in modern-day terminology, 'activist', as in *tafsīr* ~ 'activist exegesis'. IX 118a

ḥaram (A) : among the Bedouin, a sacred area around a shrine; a place where a holy power manifests itself. I 892b; III 294b; III 1018a; the sacred territory of Mecca. I 604a; IV 322a; V 1003a

♦ **al-ḥaramayn** (A) : the two holy places, usually Mecca and Medina, but occasionally, in Mamlūk and Ottoman usage, Jerusalem and Hebron. III 175a

♦ ḥaramgāh → ḤARĪM

haram (A, pl. *ahrām, ahrāmāt*) : pyramid, pre-eminently the pyramid of Cheops and Chephren. III 173a

ḥarām (A) : a term representing everything that is forbidden to the profane and separated from the rest of the world. The cause of this prohibition could be either impurity (temporary or intrinsic) or holiness, which is a permanent state of sublime purity. IV 372b

♦ ḥarāmiyya (A) : 'bastards', currently 'highway bandits', one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ḥarb (A) : war. III 180a

♦ ḥarba → ʿANAZA

♦ ḥarbī (A), or *ahl al-ḥarb* : a non-Muslim from the DĀR AL-ḤARB. I 429b; II 126b; III 547a; VII 108b; IX 846a

ḥareket ordusu (T) : 'investing' or 'marching' army. I 64a; the name usually given to the striking force sent from Salonica on 17 April 1909 to quell the counter-revolutionary mutiny in the First Army Corps in Istanbul. III 204a

ḥarf (A, pl. *ḥurūf, aḥruf*) : letter of the alphabet; word. III 204b; in grammar, articulation of the Arabic language, a phoneme. III 597a; a Qurʾānic reading; dialect. III 205b

♦ ḥarf ʿilla (A), or *muʿtalla* : in grammar, a 'weak' consonant, viz. the semi-vowels *alif, wāw, yāʾ*. III 1129b; VIII 836b; VIII 990b

♦ ḥarf mutaḥarrik (A) : in grammar, an individual 'moving' consonant; a consonant with a vowel, as opposed to *ḥarf sākin*; a short syllable. I 669b

♦ ḥarf sākin → ḤARF MUTAḤARRIK

♦ ḥarfiyya (A) : a name for the cap of the turban. X 612a

♦ **ḥurūf al-hid̲j̲āʾ** (A) : the letters of the alphabet. III 596b

♦ ḥurūf al-muʿd̲j̲am (A) : in grammar, properly, those letters with diacritical points, but in practice ~ has become a synonym for *ḥurūf al-hid̲j̲āʾ*, the letters of the alphabet, but referring solely to writing. III 597a

♦ al-ḥurūf al-muḳaṭṭaʿāt → FAWĀTIḤ AL-SUWAR

♦ al-ḥurūf al-muṭbaḳa → IṬBĀḲ

♦ ʿilm al-**ḥurūf** (A) : onomatomancy, a magical practice based on the occult properties of the letters of the alphabet and of the divine and angelic names which they form. III 595b

♦ ḥurūfiyya (A) : in art, a movement of abstract art using Arabic calligraphy. X 366a

ḥarfūs̲h̲ (A, pl. *ḥarāfīs̲h̲, ḥarāfis̲h̲a*), sometimes *k̲h̲arfūs̲h̲* : vagabond, ne'er-do-well, often used in the sense of ruffians, rascals, scamps. The term frequently appears from the

7th/13th to the 10th/16th century in chronicles and other works dealing with the Mamlūk domains of Egypt and Syria, where it denotes the lowest element in the strata of Mamlūk society. During the Ottoman period ~ was replaced by *dju'aydī* as a general term for vagabond, beggar. III 206a; XI 546a

ḥarīd (A) : in zoology, the parrot fish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Scarus harid*). VIII 1021b

harim → PĪR

hārim (A, pl. *hawārim*) : a (female) camel which feeds from the *harm* bush. I 541a

ḥarīm (A), also *ḥaramgāh*, **zanāna** : a term applied to those parts of the house to which access is forbidden; hence more particularly to the women's quarters. III 209a

ḥarīr (A, Ott *ipek*) : silk (syn. *ibrīsam*, *ḳazz*); ~ occurs in the Qur'ān, where it is said that the raiment of the people of Paradise will be silk, but Tradition and the schools of law traditionally forbid the wearing of silk to men, allowing it to women. III 209b

♦ ḥarīra (A) : a gruel made from flour cooked with milk, eaten by pre-Islamic Arabs. II 1059a

harīr → KHURŪR

harīsa (A) : the term for a dish of meat and bulgur, but in Egypt a sweet pastry made of flour, melted butter and sugar. V 234b; XII 775b

ḥarīsh → KARKADDAN

ḥarka → DJAYSH

ḥarḳāniyya (A) : a type of black turban, which the Prophet is said to have worn on his campaigns. The derivation of the term is uncertain: according to al-Suyūṭī, ~ stems from *ḥ-r-ḳ* 'to burn'. X 610a

ḥarmaliyyāt (A) : in mineralogy, inclusion or patches looking like African rye, a defect in a gem. XI 570a

ḥārr → ḲĀRIṢ

ḥarra (A, pl. *ḥirār*) : a basalt desert in Arabia, which owes its origin to subterranean volcanoes which have repeatedly covered the undulating desert with a bed of lava. I 535a; III 226a; III 362a; IX 817a

ḥarrāḳa (A) : 'fire ship'; ~ presumably denoted in origin a warship from which fire could be hurled at the enemy, but was soon used for passenger-carrying craft in Mesopotamia and also on the Nile. VIII 811a

ḥarrāthā → KALB AL-MAYY

ḥarṭānī (A, < B ?; pl. *ḥarāṭīn*) : name given in northwest Africa to a sedentary population of the oases in the Saharan zone; ~ is not applied in dialect exclusively to human beings, but is variously used for a horse of mixed breed, an ungrafted tree, a wilding, or a holding of land that is not free. III 230b

ḥarth (A) : crops. XI 412b

ḥarūn (A) : in the terminology of horse-riding, a horse that refuses to walk forward. II 953b

harwala (A), or *khabab* : a more rapid pace than *ramal*. X 864b

ḥarz → 'IBRA

ḥasab (A) : nobility, possessed by one (*ḥasīb*) either with noble ancestry or acquired by the performance of memorable deeds of prowess or the display of outstanding virtues. III 238b

ḥasan (A) : good; in the science of Tradition, one of three kinds of Traditions, in between ṢAḤĪḤ 'sound' and ḌA'ĪF 'weak' or *saḳīm* 'infirm'. ~ Traditions are not considered as strong as *ṣaḥīḥ* Traditions, but are necessary for establishing points of law. III 25a; a 'fair' Tradition, a genuine euphemism for mostly poorly authenticated Traditions. VIII 983a

♦ **ḥasanī** (A) : the name given in Morocco to the money minted on the orders of Mawlay al-Ḥasan from 1299/1881-2 onwards. A ~, or *dirham ḥasanī*, is a coin with the value of a tenth of a douro. III 256a

ḥaṣāt → BAYʿ AL-MUNĀBADHA

ḥashar : corvée labour, syn. *bīgār*. XII 550a

ḥasharāt (A) : in zoology, insects; and → HAWĀMM WA-ḤASHARĀT

♦ ḥasharāt al-arḍ (A), or *khashāsh* : in zoology, small animals which live on the ground. III 307b

hāshima (A) : a fracture of a bone; a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

hāshimiyya (A) : a term commonly applied in the 2nd-3rd/8th-9th centuries to members of the ʿAbbāsid house and occasionally to their followers and supporters. III 265a

ḥashīsh (A) : a narcotic product of *Cannabis sativa*, hemp. III 266a

♦ ḥashīshat al-naḥl → TURUNDJĀN

♦ ḥashīshat al-sanānīr (A) : 'herb for cats', in botany, the labiate Balm (*Melissa officinalis*). IX 653a

♦ **ḥashīshiyya** (A) : the name given in mediaeval times to the followers in Syria of the Nizārī branch of the Ismāʿīlī sect. Carried by the Crusaders from Syria to Europe, the name appeared in a variety of forms in Western literature, and eventually found its way in the form of 'assassin' into French and English usage with corresponding forms in Italian, Spanish and other languages, used at first in the sense of devotee or zealot. III 267b

ḥāshiya (A, pl. *ḥawāshī*) : margin; marginal note, super-commentary on the commentary, SHARḤ; gloss. I 593a; I 816b; III 268b; the entourage of a ruler. III 269a

ḥashm (A, P), or *ḥashm-i ḳalb, afwādj-i ḳalb, ḳalb-i sulṭānī* : a term used in the 7th/13th century to denote the Dihlī cavalry, or the standing army at the capital. III 199a; V 685a; and → KABĀRA

♦ ḥashm-i aṭrāf : in India during the Dihli sultanate, a term denoting the cavalry which the IḲṬĀʿ-holders recruited from the regions in which they were posted, or from the garrisons under their command. Later, it was called the *ḥashm-i bilād-i mamālik*. V 685a

ḥashr (A) : in eschatology, the gathering. V 236a

♦ ḥashr ʿāmm → ḤASHR KHĀṢṢ

♦ ḥashr khāṣṣ (A) : 'specific resurrection'; among the Imāmīs, the resurrection that will involve believers and unbelievers only from Muḥammad's community, and not from earlier communities, in contradistinction to the Resurrection, *ḥashr ʿāmm*. VIII 372a

hasht bihisht (P) : lit. eight paradises; a technical term in Mughal architecture used for a special nine-fold plan of eight rooms (four oblong [open] axial porches and four usually double-storeyed corner rooms) arranged around a central (often octagonal) domed hall. VII 795a; IX 46b

ḥashw (A) : 'stuffing'; 'farce', hence 'prolix and useless discourse'. I 671b; III 269b; and → ṢILA

In prosody, ~ is a collective name for the feet of a verse other than the last foot of the first hemistich and the last foot of the second hemistich. I 671b

♦ **ḥashwiyya** (A) : lit. those that stuff; a contemptuous term with the general meaning of 'scholars' of little worth, particularly traditionists. It is used of the *aṣḥāb al-ḥadīth* (→ AHL AL-ḤADĪTH) who recognise as genuine and interpret literally the crudely anthropomorphic Traditions. I 410b; III 269b; IX 879b

ḥāṣil (A), or *bāʾika* : in mediaeval Islam, a warehouse. IX 788b; IX 793b; a shop. IV 1015b

In administration, revenue. IV 1055b; X 503b

ḥaṣūr (A) : one who leads a celibate life. X 12a
ḥatār (A), or *ḥitr, hutra* : a band placed vertically around the awning of an Arab tent, in order to fill the space which separates it from the ground. IV 1147b; and → ṬARĪḲA
hātif (A) : an invisible being whose cry rends the night, transmitting a message; a prophetic voice which announces in an oracular style a future happening. III 273a; in modern Arabic, a telephone. III 273b
ḥaṭīm (A) : a semi-circular wall of white marble, opposite the north-west wall of the Kaʿba. The semi-circular space between the ~ and the Kaʿba, which for a time belonged to the Kaʿba, is not entered during the perambulation. IV 318a
hawāʾiyya → HĀWĪ
ḥawāla (A) : lit. draft, bill; ~ is the cession, i.e. the payment of a debt through the transfer of a claim. III 283a; IV 405b; IX 770a
In finance, ~ is an assignation on a MUḲĀṬAʿA, tax payment, effected by order of the ruler in favour of a third party. The term is used both for the mandate and for the sum paid. III 283b
In Ottoman Turkish, ~ has the sense of a tower placed at a vantage-point; these towers were sometimes built for blockading purposes near castles which were likely to put up a long resistance. III 285a
ḥawāmīm (A), or *ḥawāmīmāt* : a name for the SŪRAs that begin with the initials *ḥā-mīm*: xl-xlvi. IX 887b
hawāmm wa-ḥasharāt (A) : in biology, crawling and swarming creatures, usually also including mice, rats, hedgehogs, lizards and snakes. X 378b
ḥawāntī (A) : in Muslim Spain, a shopkeeper in the SŪḲ, as opposed to the major trader, TĀDJIR. IX 789a
ḥawārī (A, < Eth) : apostle; a bird in Sumatra, 'smaller than a pigeon, with a white belly, black wings, red claws and a yellow beak', mentioned by al-Ḳazwīnī. IX 699b f.
♦ ḥawāriyyūn (A) : a collective term denoting twelve persons who at the time of the 'second ʿAḳaba' are said to have been named by Muḥammad (or those present) as leaders of the inhabitants of Mecca. III 285a
hawāy : a bird, which 'speaks better than a parrot', recorded in Mozambique by al-Ḳazwīnī in the 13th century. Presumably a mynah bird is meant. IX 699b
hawbar → ʿAWBAR; RUBĀḤ
ḥawḍ (A, pl. *aḥwāḍ, ḥiyāḍ*) : a cistern or artificial tank for storing water; drinking trough, wash-basin. III 286b; V 888a
In eschatology, the ~ is the basin at which on the day of the resurrection Muḥammad will meet his community. III 286a
♦ ḥawḍ al-sabīl → SABĪL
♦ ḥawḍ-i sulṭānī (IndP), or *ḥawḍ-i shamsī* : the first lake built outside the capital city of Dihlī, in the 7th/13th century, as a reservoir constructed for supplying drinking water to the city, but used for irrigation also. V 883b
hawda : a term used in India to designate the litter on working and processional elephants, either a long platform from which the passengers' legs hang over each side, or a more elaborate boxed-in structure with flat cushions which afforded more protection during tiger and lion hunts. The seat on the back of processional elephants has the ~ covered by a canopy, often jewelled, and is known as *ʿamārī*. VII 932b
ḥawdal → RUBĀḤ
ḥawdjam → WARD
ḥawfī (A) : a type of popular poetry peculiar to Algeria, consisting of short poems of between two and eight verses which are sung by girls or young women. The genre is more commonly called *taḥwīf*, which means the act of singing the ~. III 289b; IX 234a
ḥāwī (A, pl. *ḥāwiyyūn, ḥuwā*) : a snake-charmer or itinerant mountebank. III 291a

hāwī (A) : 'pertaining to air'; in grammar, an attribute of the letter *alif* which according to Sībawayh 'has some [exhaled] air'. For al-Khalīl, the *alif, wāw*, and *yā'* were *hawā'iyya*, that is to say *fī 'l-hawā'* 'in the air [exhaled]', which could be said to be slightly different. III 291a

ḥawidjār-bāshī (P) : in Ṣafawid times, an official in charge of supervising the poultry yard and scullery of the royal kitchen. XII 609b

hāwin (A) : the traditional mortar used for grinding coffee and spices (syn. *djurn*). XII 776b

ḥawīr (A) : in botany, the indigo tree, whose dye is called NĪL. I 540b

ḥawkal (A) : a jealous, impotent old man. V 552a

ḥawl (A) : in law, a one-year holding period, a condition that applies in the obligation of ZAKĀT. XI 408a; XI 414a; and → ṬARAB

♦ ḥawlī (A) : a foal between one and two years of age. II 785a

♦ ḥawliyya (A) : a term used in the Sudan and the horn of Africa to denote a feast held in honour of a saint. VI 896b;

♦ ḥawliyyāt (A) : in literature, the genre of annals. X 298b

ḥawma : a district. IX 473a

ḥawrā' (A, pl. *ḥūr*) : white, applied in particular to the very large eye of the gazelle or oryx; by extension, ~ signifies a woman whose big black eyes are in contrast to their 'whites' and to the whiteness of the skin. III 581b

In eschatology, the plural **ḥūr** 'houris' is used in the Qur'ān for the virgins of Paradise promised to the believers. II 447b; III 581b

ḥawsh (A) : an unroofed burial enclosure, typically Cairene. IV 429b; in mediaeval Islam, an enclosed area, urban or suburban, of rural aspect, a yard of beaten earth, where cattle or poor immigrants could be accommodated. IX 788b

ḥawshab → KHUZAZ

ḥawṭ (A) : in southern Arabia, a red and black twisted cord which a woman wears round her hips to protect her from the evil eye. III 294a

♦ **ḥawṭa** (A), or *ḥabaṭ* : enclave, enclosure; in southern Arabia the name given to a territory placed under the protection of a saint and thus considered sacred. III 294a

ḥāwūn (A) : in the mediaeval kitchen, a mortar to crush e.g. spices. A similar larger mortar (*djāwūn*) was used for pounding meat and vegetables. VI 808b; X 114b

ḥawz (A, > Sp *alfoz* 'district'; pl. *aḥwāz*) : in North Africa, particularly Morocco, the territory, suburb, environs of a large town; in Tunisia, ~ had a fiscal sense. With *al-*, ~ denotes exclusively the region of Marrakesh, the Haouz, a wide embanked plain drained by two wadis. III 300b

hay'a (A) : shape, form, state, quality; configuration; in philosophy, predisposition, disposition. III 301a

♦ **'ilm al-hay'a** (A) : in astronomy, (a branch of) astronomy, dealing with the geometrical structure of the heavens. III 302a; III 1135a; VIII 105b; VIII 785b

ḥay'ala (A) : the shī'ī formula of the call to prayer. XI 479b

ḥayāt (A) : life. III 302a

ḥayawān (A) : the animal kingdom; an animal or animals in general, including man, who is more precisely called *al-ḥayawān al-nāṭiḳ*. III 304b

ḥayḍ (A) : menstruation; menstrual blood. A discharge which exceeds the legal duration fixed for the menses is called *istiḥāḍa*. III 315b; VIII 1023a

ḥaydar (A) : 'lion'; by-name given to 'Alī b. Abī Ṭālib. III 315b

ḥayderī (T) : a short dervishes' garment without sleeves, stopping at the waist. V 752a

haydūra → FARW

ḥayk → ḤĀ'IK

haykal (A, pl. *hayākil*) : in mysticism, the physical world as a whole as well as the planets. II 555a; as a Qur'ānic term, an entity in the story of the Creation that encloses the seas which surround the heavens and the earth and is itself enveloped by the KURSĪ. IV 984a

haylādj (A), or *mutakaddim* : 'significator', in astronomy, the 'advancing' planet or place. Along with the promissor, the succeeding or second (*al-thānī*) planet or place, it is used to calculate the TASYĪR arc. X 366b

haylala (A) : the formula *lā ilāha illā 'llāh*. X 465b

hayr (A, pl. *hayarāt*) : the name for the Great Pearl Banks, which stretch along nearly the entire length of the Arabian side of the Persian Gulf. I 535b

ḥayra → TAḤAYYUR

ḥays (A) : a mixture of dates, butter and milk, associated with the tribal tradition of the Ḳuraysh and said to be among the favourite dishes of the Prophet. II 1059a; X 901a; XII 366b

hays → SILB

haytham (A) : in zoology, the young eaglet, male and female (syn. *ḍarim*, *tuladj* and *tulad*). X 783b

ḥaythūthiyya → KAYFŪFIYYA

hayūlā (A, < Gk) : substance, primary matter; ~ is sometimes substituted for *mādda* and sometimes distinguished from it, but frequently the two terms are considered virtually synonymous. II 554a; III 328a; X 530a

ḥayy (A) : clan, i.e. the primary grouping in nomadic life. I 306a; III 330a; in certain modern dialects, a quarter in a town or settlement, in particular that inhabited by the same ethnic or tribal element. III 330b

ḥayya (A) : in zoology, snake, a generic name of the ophidians, embracing all kinds of reptiles from the most poisonous to the most harmless. III 334b

ḥayyāk → ḤĀ'IK

hazadj (A) : in prosody, the name of the sixth Arabic metre. I 670a; a metre of quantitative rhythm composed of a foot of one short and three longs repeated three times, hence four equal feet. VIII 579a

hazār-bāf (P) : lit. thousand-weave; in architecture, a glazing tile technique, also known as *bannā'ī* 'mason-like', simulating the pattern of masonry, consisting of glazed bricks or ends of bricks, set into a matrix of unglazed bricks to form geometric and epigraphic patterns to cover large surfaces. X 520a

hazārāt : millenary cycles, a theory of Indian astronomy. I 139b

ḥazawwar (A) : said of a boy who has become strong, and has served, or one who has nearly attained the age of puberty. VIII 822a

ḥāzī (A, < Ar) : an observer of omens; a generic term covering different divinatory and magical practices. IV 421b; one who divines from the shape of the limbs or moles on the face. I 659b

ḥāzir (A) : sour milk, despised by pre-Islamic Arabs. II 1057b

ḥaẓīra : in architecture, a funerary enclosure. X 520b

hazliyya (A) : in prosody, a satirical, slanderous and obscene poem. XI 238b

ḥazm → DJABAL

ḥazzāb (A) : a person attached to certain mosques in Algeria, who had to recite a defined portion of the Qur'ān, ḤIZB, twice a day so as to achieve a complete recitation of the Qur'ān in one month. III 513b

ḥazzūra (A, pl. *ḥazzūrāt, hazāzīr*) : a riddle, which with story-telling and jokes, *nukat* (s. *nukta*), are the most common and basic forms of entertainment among the Bedouin and the inhabitants of rural areas around the Middle East. XII 775a

hedje (T) : in Turkish prosody, syllabic metre, usually of 11 syllables divided 6-5 with no caesura. VIII 2b

heello → BELWO

hees → MAANSO

ḥekīm → ḤAKĪM

hēl (A) : cardamom, frequently used to flavor coffee. XII 775b

herbed (P) : a Zoroastrian who knows the Avesta and has been initiated as a priest. VII 215b

hiba (A) : a gift, especially that from a more highly placed person to one on a lower level of society, in contrast to HADIYYA. III 342b

In law, ~ is a gift *inter vivos*, a transfer of the ownership of a thing during the lifetime of the donor, and with no consideration payable by the donee. III 350a

♦ hiba bi-shart al-ʿiwaḍ (A) : a gift with consideration, whereby the donee undertakes to compensate the donor. III 351a

ḥibāla (A, pl. *ḥabāyil*), or *uḥbūla* : in hunting, a snare with a draw-net. IX 98b

ḥibāra (A) : in early Islam, a striped garment similar to the BURDA and said to be the favourite garment of the Prophet; also, a fabric. V 734a

ḥibn → RUBĀḤ

ḥibr → MIDĀD

ḥidāʾ (A) : in zoology, the kite. I 1152b

ḥidd (A, pl. *ḥudūd*) : a term in the Persian Gulf for a sand bank. I 535b

hidjāʾ (A) : a curse; an invective diatribe or insult in verse, an insulting poem; an epigram; a satire in prose or verse. III 352b; a trivial mocking verse of an erotic and obscene content. VIII 376b; and → ḤURŪF AL-HIDJĀʾ

ḥidjāb (A) : the veil. I 306b; III 359a; the curtain behind which caliphs and rulers concealed themselves from the sight of their household, also known as *sitāra, sitr*. III 360a; an amulet which renders its wearer invulnerable and ensures success for his enterprises. III 361a

In medicine, ~ is a membrane which separates certain parts of the organism, e.g. *ḥidjāb al-bukūriyya* 'hymen', *al-ḥidjāb al-ḥādjiz* or *ḥidjāb al-djawf* 'diaphragm', *al-ḥidjāb al-mustabṭin* 'pleura'. III 359a

In mysticism, ~ represents everything that veils the true end, all that makes man insensitive to the Divine Reality. III 361a

ḥidjāma → FAṢṢĀD

hidjar → HIDJRA

ḥidjāzī → ʿUDHRĪ

ḥidjr → ḤIṢĀN

hidjra (A) : the emigration of Muḥammad from Mecca to Medina in September 622; the era of the ~, distinguished by the initials A.H., beginning on the first day of the lunar year in which that event took place, which is reckoned to coincide with 16 July 622. III 366a; ~ implies not only change of residence but also the ending of ties of kinship and the replacement of these by new relationships. VII 356a

In the context of Saudi Arabia, ~ (pl. **hidjar**) is a Bedouin settlement, many of which were established by ʿAbd al-ʿAzīz b. ʿAbd al-Raḥmān Āl Suʿūd to promote the sedentarisation of the Bedouin of Saudi Arabia during the first quarter of the 20th century. III 361b; III 1064b; IX 904b

In Yemen, an inviolable sanctuary recognized by the tribes that are linked to it, often by a formal agreement, and used by them as neutral territory. XI 276b

In law, emigration to the DĀR AL-ISLĀM, by Muslims residing in the DĀR AL-ḤARB. XII 368a

hidjrān → WIṢĀL

hidjris → RUBĀḤ; THAʿLAB
hidjwiyya (T, < A) : in Turkish literature, a satirical ḲAṢĪDA attacking an enemy or someone of whom the poet disapproves. IV 715b
ḥikāya (A) : 'imitation', hence tale, narrative, story, legend. III 367a; in the *Fihrist*, ~ is used in the sense of a textual copy as well as an account of the facts, equivalent to RIWĀYA. III 368b; and → KHABAR
In the science of Tradition, ~ implies a literal quotation, a verbatim reproduction, as in the expression *ḥakaytu ʿanhu 'l-ḥadīth*[a] *ḥikāyat*[an]. III 368b
In grammar, ~ means the use in a narrative of the verbal form which would have been used at the time when the event narrated took place. III 368b
♦ ḥikāyat iʿrāb (A) : in grammar, the exact repetition of a word used by a speaker with a vowel of declension no longer appropriate to its function in the new context. III 368b
♦ ḥikāyat ṣawṭ (A) : onomatopoeia. III 368b
ḥiḳḳa (A) : a female camel in its fourth year. XI 412a
ḥikma (A) : wisdom; science and philosophy. III 377b; IX 879b; and → DĀR AL-ḤIKMA
In the Qurʾān, ~ is used in several Medinan passages for the revelation or part of it. V 402b
ḥikr (A) : in law, one of the various forms of long-term lease of WAḲF property, common in Egypt and Syria. Similar forms were called DJALSA, ENZEL, GEDIK, IDJĀRATAYN, KHULUWW AL-INTIFĀʿ and NAṢBA. XI 67b; XII 368b
hilāl (A) : the new moon, the crescent. III 379a; and → TAHLĪL
ḥilf (A) : a covenant, compact, especially that between quite separate tribes, conducing to the amalgamation of these tribes; friendship, and, by extension, oath. III 388b
In pre-Islamic Arabia, the ~ was an institution which merged with that of WALĀʾ, the admission of an individual to a clan; a second type of ~ consisted of the agreement between the clans within one tribe through which they settled on a common line of conduct; a third type of ~ could also be arranged between opposing clans within one group, or between different groups, for the accomplishment of a particular object. III 388b
ḥill (A) : in law, freedom of action in sexual matters. I 27a; the unconsecrated area outside of the ḤARAM of Mecca. X 864b
ḥilla (A, pl. *ḥilal*) : in Saudi Arabia, a shanty town that grew up around the main urban centres. X 944a
ḥilm (A) : justice and moderation, forbearance and leniency, self-mastery and dignity of bearing, as contrasted with *djahl*, the fundamental characteristic of the DJĀHILIYYA, and *safah* or *safāha*. III 390b; V 435a; discretion. IX 332b
ḥiltīt (A) : 'devil's dirt'; the latex of the asafoetida (*andjudhān*) which, when exposed to the air, hardens into a dirty-yellow gum resin. VIII 1042b
ḥimā (A) : lit. protected, forbidden place; in Arabia, an expanse of ground, with some vegetation, access to and use of which are declared forbidden by the man or men who have arrogated possession of it to themselves. II 1005b; III 294b; III 393a; IV 1143b; VIII 495a; IX 817a
ḥimāla → ḤIRZ
ḥimār (A) : in zoology, the donkey (fem. *atān*, *ḥimāra*). III 393b
♦ ḥimār hindī (A) : 'white donkey', a term used by al-Djāḥiẓ for the rhinoceros, translated from the Greek. IV 647b
♦ ḥimār al-waḥsh (A) : in zoology, the onager. V 1228a
ḥimāya (A) : 'protection', from the pre-Islamic period given, in return for financial compensation, by a nomadic tribe to the settled inhabitants (syn. KHAFĀRA), or the protection by a superior of the property of the inferior, from whose point of view it is called

TALDJIʾA. The institution of ~ is almost unrecognised by Islamic law, but was in fact important in classical Islamic society. III 394a
In the context of mediaeval Islamic taxation, a supplementary tax levied by the police for their services. I 1144a; II 143b; III 394b
In politics, ~ refers to various bilateral treaty agreements, particularly those contracted between Great Britain and the sheikhly rulers of states on the western seaboard of the Persian Gulf. III 395a
In North Africa, ~ has been used officially of the protection exercised by a foreign Christian power over certain individuals, then over states. III 395a

ḥiml (A) : lit. load, a measure of capacity used in mediaeval Egypt for great quantities of various commodities. The ~ was reckoned at 600 Egyptian RAṬLS, i.e. 266 kg, but as far as spices were concerned it consisted of 500 *raṭl*s only, i.e. 222.45 kg. VI 119b

ḥināḍ (A) : horses thinned down for horse-racing by being covered with blankets so that excessive weight was sweated off. II 953a

ḥināṭa → ḤANŪṬ

hind (A) : in geography, ~ denoted regions east of the Indus as well as practically all the countries of Southeast Asia; only when used together with *sind*, which referred to Sind, Makran, Baluchistan, portions of the Panjab and the North-West Frontier Province, was the whole of mediaeval India meant. III 404b

hindibāʾ (A) : in botany, cultivated endive (*Cichorium endivia*), particularly widespread in the Muslim West and known there under its Mozarabic name *sharrāliya* or its arabicised form *sarrākh*; in Morocco, the Berber term *tīfāf* is mainly used. XII 370b; chicory, one of the Prophet's preferred vegetables. II 1058a

hindū (A) : name given to the largest religious community of India. III 458b

hing → ANGŪZA

ḥinn (A) : an inferior species of DJINN, belief in which is accepted by the Druze. XII 371a

ḥinnāʾ (A) : in botany, henna (*Lawsonia alba*), the whitish flower of which was called *fāghiya* or *faghw*. III 461a

ḥinṭa → ḲAMḤ

ḥinth (A) : in law, perjury. IV 687b; X 99a

ḥirbāʾ (A) : in zoology, the chameleon. The female is most often called *umm ḥubayn*, while the male is referred to by a number of KUNYAS, the most frequent in Muslim Spain being *abū barāḳish*. The idea of 'chameleonism', i.e. the ability to become invisible by turning the same colour as that of any object on which it happens to be, is termed *talawwun*. II 1059b; III 463a

ḥirfa → ṢINF

hirkūl (A), or *manāra* : in zoology, the finback. VIII 1022b

hirmīs → KARKADDAN

hirr → SINNAWR

ḥirz (A) : a talismanic charm (pl. *aḥrāz*), pronounced *ḥurz* in the Maghrib today. Other words for 'amulet' are *ḥidjāb* in Egypt, *ḥimāla, ḥāfiẓ, ʿūdha, miʿw adha* amongst the Arabs of the Mashriḳ, *yafta, nuskha* and *ḥimāla* amongst the Turks, and *tilism* amongst the Persians. X 500b
In law, safe keeping, either by the guarding by a watchman or by the nature of the place, e.g. a private house. IX 62b

ḥisāb (A) : computation; in the Qurʾān, the 'reckoning' which God will require on the Day of Judgement, YAWM AL-ḤISĀB. III 465a
♦ **ḥisāb al-ʿaḳd** (A), or *ḥisāb al-ʿuḳad* or *al-ʿuḳūd, ḥisāb al-yad*, and *ḥisāb al-ḳabḍa bi 'l-yad* : dactylonomy, digital computation, the art of expressing numbers by the position of the fingers. III 466a

♦ **ḥisāb al-djummal** (A) : a method of recording dates by chronogram, consisting of grouping together, in a word or a short phrase, a group of letters whose numerical equivalents, added together, provide the date of a past or future event. III 468a

♦ **ḥisāb al-ghubār** (A) : calculation by means of dust, a Persian method which owes its name to the use of a small board on which the calculator spread a fine layer of dust in which he drew GHUBĀR numerals. III 468b

♦ ḥisāb hawāʾī → ḤISĀB MAFTŪḤ

♦ ḥisāb al-hind (A) : calculation by means of the Indian numerals. III 466b

♦ ḥisāb maftūḥ (A), or *ḥisāb hawāʾī* : mental calculation. III 469a

♦ ḥisāb al-nīm (A) : a divinatory procedure based upon the process of adding the numerical value of all the letters forming a word (in this case a proper name), by which it can be predicted which of the two rulers at war will be the victor and which the vanquished. III 468b

♦ **ʿilm al-ḥisāb** (A) : arithmetic. III 1138a

ḥiṣān (A) : a term used to distinguish the pure-bred stallion from the pedigree brood-mare, which is called *ḥidjr*, since the word for horse, FARAS, is not specific. II 785a; IV 1143b

ḥiṣār (A) : in military science, siege. III 469a

In Turkish use, a castle, fortress, citadel, stronghold, a common component of place-names in Turkey. III 483a

♦ ḥiṣār-eri (T) : in the Ottoman empire, guards in the fortresses. X 503a

ḥisba (A) : the duty of every Muslim to 'promote good and forbid evil'; the function of the person, *muḥtasib*, who is effectively entrusted in a town with the application of this rule in the supervision of moral behaviour and more particularly of the markets. III 485b; VIII 402b; religious magistrature, judgeship. I 27b

For the Ottoman empire, → IḤTISĀB

ḥiṣn (A) : fortress, a fairly common element in place-names. III 498a

ḥiss (A) : in philosophy, sense-perception, sometimes used with the meaning of (individual) sense. III 509a

ḥitr → ḤATĀR

ḥiyal (A, s. *ḥīla*) : artifices, devices, expedients, stratagems; the means of evading a thing, or of effecting an object; mechanical artifices, automata; tricks of beggars and conjurors, etc. III 510b; XII 371b

In law, circumventions of the law. I 28a; legal devices; the use of legal means for extra-legal ends. I 123b; III 159b; III 511a

In military science, ~ (with synonyms *makāʾid* and *ādāb*) is a technical term for strategems of war. III 510b

ḥiyāṣa (A) : a cloth belt with a silver plaque in the centre, worn by men in the Arab East. V 741a; a bridal girdle. X 904a

ḥiyāza → ḲABḌ

ḥizām (A) : a belt or sash worn about the waist by both sexes in the Arab East. V 741a

ḥizb (A, pl. *aḥzāb*) : a group, faction, a group of supporters; part, portion. III 513a; in modern Arabic, a political party. III 514a

In Qurʾānic studies, ~ indicates a definite portion of the Qurʾān which a believer binds himself to recite. In certain countries, e.g. Egypt and those of North Africa, the Qurʾān is divided into 60 *ḥizb*s, which are half the length of the 30 DJUZ's attested from a very early period. III 513b

In mysticism, ~ or **wird** (pl. *awrād*) denotes the recitation of Qurʾānic verses and prayers composed by the founder of the order at the beginning of the DHIKR session. II 224a; X 245a; in Egypt, ~ denotes a religious fraternity, as well as the 'office' of each fraternity, consisting of the above-mentioned recital during the Friday service.

From this meaning, ~ has come to mean formulae of 'supererogatory liturgy'. III 513b; ejaculatory prayer. XI 113a

hoca → KHĀWDJA

ḥol (Mal) : a term used in Malaysia to denote a feast held in honour of a saint. VI 896b

horde (Eng, < T ORDU) : name given to the administrative centre of great nomad empires, particularly also to the highly adorned tent of the ruler; then to such nomad confederacies themselves, insofar as they formed a tenuous association linked to no particular place, substantially different in their way of life and government from the settled population, and inflicting considerable damage on this population by their marauding attacks. III 536a

hoz → TIRA

ḥubāra (A), or *ḥubārā* : in zoology, the bustard. I 541b; II 1058b; IX 98b

ḥubus → WAḲF

hubūṭ → ṬĀLIʿ

ḥudā' (A), or *ḥidā'* : the camel driver's song. II 1073a

hūdabarī (P) : in the time of the Tīmūrids, term used in conjunction with SOYŪRGHĀL if the latter was on a permanent basis and not renewed annually. IX 732a

hudhud (A) : in zoology, the hoopoe. III 541b

ḥudjariyya (A, < *ḥudjra* 'room') : a term used in Egypt for the slaves who were lodged in barracks near to the royal residence. Under the Fāṭimids, they were organised into a sort of military bodyguard. II 507a; II 1080a; III 545b

ḥudjdja (A) : a Qur'ānic term meaning both proof and the presentation of proof, ~ is applied to a conclusive argument attempting to prove what is false as well as what is true; dialectical proof. III 543b

In shīʿī theology, the ~ refers to that person through whom the inaccessible God becomes accessible, and sometimes to any figure in a religious hierarchy through whom an inaccessible higher figure became accessible to those below. In its more specialised meaning, ~ referred to a particular function within the process of revelation, sometimes identified with the role of Salmān as witness to 'Alī's status as IMĀM. III 544b

Among the Ismāʿīliyya, ~ is a rank in the hierarchy, coming under the BĀB. The ~ conducted the DAʿWA, and was one of the greater DĀʿĪs, of whom there were twelve, or occasionally twenty-four. Each seems to have been in charge of a district. In some works, the ~ is also called the *lāḥiḳ*. I 832b; II 97b; III 544b

Among the Nizārīs, ~ was used for Ḥasan-i Ṣabbāḥ as visible head of the movement when the IMĀM was hidden; later, it developed into one ~ who alone, by divine inspiration, could fully perceive the reality of the *imām*; eventually the ~ became simply the *imām*'s heir-apparent. III 544b

ḥudjra (A) : room, apartment; with *al-*, especially the room of 'Ā'isha where the Prophet, Abū Bakr and 'Umar were buried, now one of the holiest places of Islam. III 545b

hudna (A) : peace agreement; truce. I 24a; III 546b

In law, ~ is equivalent to 'international treaty', whose object is to suspend the legal effects of hostilities and to provide the prerequisite conditions of peace between Muslims and non-Muslims, without the latter's territory becoming part of the DĀR AL-ISLĀM. III 547a

ḥudūd → ḤADD

ḥuḍūr → ḤAḌRA

ḥudūth (A) : the verbal noun of *ḥadatha*, which means 'to appear, to arise, to take place'. III 548a

♦ **ḥudūth al-ʿālam** (A) : in philosophy, both the existence of a thing, after its non-existence, in a temporal extension; and contingency, i.e. the fact of a being's existing

after not having existed, but in an ontological or essential extension, which does not necessarily involve time. III 548a

ḥufra → WAḲʿA

hūhū → WĀḲWĀḲ

ḥukamāʾ → ḤAKĪM

ḥuḳḳ → MAGHNĀṬĪS

♦ ḥuḳḳa → IBRA; NARDJĪLA

ḥukm (A, pl. *aḥkām*) : decision, judgement. I 257a; effect. I 318b; injunction. VIII 667a; and → FARMĀN

For ~ in law, → AḤKĀM

In philosophy, ~ means the judgement or act by which the mind affirms or denies one thing with regard to another, and thus unites or separates them. III 549a; also, sensory intuition, where assent of the mind immediately follows perception. III 549b

In grammar, ~ means the specific activity of a word, the proper function which the word performs at its basic position, *martaba*, in which it is placed. III 550a

In Ottoman Turkish, ~ is also used in the sense of a special type of order, the documents of which were to be dealt with separately by the administration and which, at present, are registered in the Turkish archives as a separate archival item, *aḥkām defterleri*. I 1170b

♦ ḥukm-i ḥāṣil : the sharing of the harvest; one of three methods of collecting land revenue under the Dihlī sultanate. II 273a

♦ ḥukm-i misāḥat : the measurement of the area under cultivation and assessment according to a standard rate of demand per unit area according to the crop sown; one of three methods of collecting land revenue under the Dihlī sultanate. II 273a

♦ ḥukm-i mus̲h̲āhada : the estimating of the probable yield of the harvest; one of three methods of collecting land revenue under the Dihlī sultanate. II 273a

ḥuḳna (A) : in hunting, the covered-over pit-trap, also called *ug̲h̲wiyya, mug̲h̲awwāt, wad̲j̲ra* and *dafīna*. V 9a; IX 98b

ḥukr (A) : a tax on the lands used for pasture, paid by shepherds in Morocco during the Marīnid period. VI 573b

ḥuḳra → S̲H̲ĀWĪ

ḥuḳūḳ → ḤAḲḲ

ḥukūma (A) : the act or office of adjudication by a sovereign, a judge or an arbitrator. I 384a; III 551b

Under the Sald̲j̲ūḳs, and in the Ottoman period, ~ denoted the office or function of governorship, usually provincial or local. III 552a

In the Kurdish lands, the term *ḥukūmet* stood for a number of regions listed among the components of certain Ottoman EYĀLETs. III 552a

In modern Arabic, ~ means government, which sense seems to have been first used in 19th-century Turkey. In Persia, *ḥukūmat* still has the more general sense of political authority. III 552a

♦ ḥukūmat, ḥukūmet → ḤUKŪMA

ḥükümdār (T, A) : a governor-general. IV 686b

ḥulā (A) : ornaments, personal jewellery. III 568b

ḥulalliyya : a large dark wrap wound around the body with the upper parts pulled down over the shoulders and secured with pins, worn in Egypt. V 741a

ḥulla (A) : a word which in the mediaeval period used to refer to a suit consisting of two or more garments. Today, it means 'a western suit of clothes'. V 737a

ḥullān (A), or *ḥullām* : the lamb or kid born of a Caesarian section. XII 319a

ḥulm → RUʾYĀ

ḥulūl (A) : the act of loosing, unfastening, untying; resolving a difficulty; in scholastic theology and mysticism, an infusion of substance, the incarnation of God in a creature. In the thought of al-Ḥallādj, ~ means an intentional complete union (in love), in which the intelligence and the will of the subject are acted upon by divine grace. III 102b; III 571a,b; IV 283a
In grammar, ~ denotes the occurrence of the accident of inflection, IʿRĀB. III 571b
In law, ~ denotes the application of a prescription. III 571b
In philosophy, ~ denotes both the inhesion of an accident in an object and the substantial union of soul and body. III 571b
ḥulwān (A) : a succession tax paid by those heirs of the tax farmers (→ MÜLTEZIM) who desired to inherit tax farms. It was one of the taxes which formed an additional source of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798. II 148b; 'douceur', 'donative'. III 572a
humā (P) : in zoology, the bearded vulture (*Gypaetus barbatus*), the largest of the birds of prey in the Old World. III 572a
humāyūn (P) : 'fortunate, glorious, royal'; used as an epithet of the ruler, but has in recent years become obsolete. III 574a
ḥummuṣ (A) : in botany, chick peas, one of the winter crops in mediaeval Egypt. V 863a
ḥumra (A) : in medicine, erysipelas. IX 9b
ḥums (A) : in pre-Islamic times, the holy families serving the local sanctuaries. II 1059a; people observing rigorous religious taboos, especially Ḳuraysh and certain neighbouring tribes. Although ~ is the plural of *aḥmas* 'hard, strong (in fighting or in religion)', one of the ~ is called *aḥmasī*, fem. *aḥmasiyya*. The observance of the taboos was called *taḥammus*. III 577b
hunbuʿa → HANBALA
ḥunṭūz (A) : in Morocco, a headdress worn by women, triangular in shape, made of linen, three inches long and broad and a span high, with silk and silver, the whole thing looking like a camel's hump. X 612a
ḥūr → ḤAWRĀʾ
ḥurḍa (A) : the archer in a game of MAYSIR. VI 924a
hurmizd → MUSHTARĪ
ḥurrās (A) : a guard. XII 549b
ḥurriyya (A, T *ḥurriyyet*) : an abstract formation derived from *ḥurr* 'free'. In a legal sense, ~ denotes freedom as opposed to slavery; through mysticism, where ~ appears as one of the guide-posts on the mystical path, and denotes basically the freedom of the mystic from everything except God and the devotion to Him, ~ came to occupy a significant position in Muslim metaphysical speculation. III 589a
ḥurūf, ḥurūfiyya → ḤARF
ḥurūḳ → ṬĀLIʿ
ḥurz → ḤIRZ
ḥusayniyya → TAKIYA
ḥūsh (A) : the country of the DJINN, into which no human ventures; a fabulous kind of camels, which are the issue of a cross between ordinary camels and *djinn* stallions. III 637b
♦ ḥūshī → GHARĪB; WAḤSHĪ
ḥusn (A) : loveliness, excellence; and → BAYĀN; TAKHALLUṢ
ḥūt (A, pl. *aḥwāt, ḥītān*, in dialect, *ḥiyūta*) : a term often used to designate fish in general, but applied primarily to very large fish and cetaceans. VIII 1020b; and → SAMAK
In astronomy, *al-* ~ is the term for Pisces, one of the twelve zodiacal constellations. VII 84a

♦ ḥūt al-ḥayḍ → FĀṬŪS

♦ ḥūt mūsā (A), or *ḥūt mūsā wa-yūshaʿ* : lit. the fish of Moses [and of Joshua], in zoology, a name for the common sole (*Solea vulgaris*). VIII 1020b

♦ ḥūt sīdnā sulaymān (A) : lit. the fish of our master Solomon, in zoology, a name for the common sole (*Solea vulgaris*). VIII 1021a

♦ ḥūt sulaymān (A) : lit. the fish of Solomon, in zoology, a name for the salmon. VIII 1023a

♦ ḥūt Yūnus (A) : lit. the fish of Jonah, in zoology, a name for the whale. VIII 1022b

♦ ḥūtiyyāt (A) : in zoology, the marine mammals or cetaceans. VIII 1022b

ḥutra → ḤATĀR

huwa huwa (A) : lit. he is he, or it is it; in logic, ~ means what is represented as entirely identical; modern logicians express this equation with ≡. III 642b

In mysticism, ~ is the state of the saint whose perfect personal unity testifies to divine unity in the world. III 642b

ḥuwārāt (A) : in mysticism, female attendants who received the donations of the female devotees. X 249b

huwayriyya → WARDJIYYA

huwiyya (A) : ipseity, an abstract term formed to translate the Plotinian category of identity, ταὐτότης, and the Aristotelian ὄν 'being', although for the latter ~ is used interchangeably with ANNIYYA and *wudjūd*. I 514a; III 644a

In modern Arabic, ~ means 'identity'. III 644a

hūwiyya (A) : the most characteristic part of the ritual surrounding the yearly occasion of retreat of the Demirdāshiyya order, in which the head of the order, a number of leaders and some members form a circle turning anti-clockwise while calling *hū, hū*. XII 208b

ḥuwwārā (A) : the whitest flour, for baking bread. V 41b

ḥuẓūẓ → ḤAKK

I

ʿibādāt (A, s. *ʿibāda*) : submissive obedience to a master, and therefore religious practice, corresponding, in law, approximately to the ritual of Muslim law. III 647a; 'the religious acts which bring the creature into contact with his creator', while its counterpart, MUʿĀMALĀT, signifies relations between individuals. VI 467a; acts of worship. IX 323b

♦ **ʿibādat-khāna** (IndP) : a house of worship built by the Mughal emperor Akbar (1542-1605) where learned men of all religions assembled to discuss theological problems. I 317a; XII 378a

ʿibādī (A) : Christian. I 196a

ibʿādiyya → ABʿĀDIYYA

ibāḥa (A) : originally, 'making a thing apparent or manifest', hence 'making a thing allowable or free to him who desires it'; in law, ~ was first used with regard to those things which every one is permitted to use or appropriate (and → MUBĀḤ); in a narrower sense, ~ denotes the authorisation, given by the owner, to consume (part of) the produce of his property. III 660b

In theology, ~ is a term that is commonly applied to antinomian teachings (or actions) of certain shīʿī and ṣūfī groups, as in the accusation *ibāḥat al-maḥārim* 'allowing the forbidden'. II 136b; III 662a; VIII 146a

♦ ibāḥiyya → SHUYŪʿIYYA

'ibāra (A) : in mysticism, the 'literal language', which is unsuitable for exoteric topics, in contrast to the coded language of ISHĀRA. XII 753a

ibdā' (A) : absolute creation; primordial innovation; the bringing into existence with nothing preceding, as opposed to KHALḲ, the bringing into existence from an existing thing. III 663b

ibdāl (A) : replacement, mutation; in grammar, a term indicating both morphological features involving a mutation of a phonetic character, and doublets, e.g. *madaḥa* and *madaha*, which have the same meaning but differ from each other by a single consonant. III 665a; VIII 836b

ibhām (A) : in literary theory, amphibology. X 395b

ibil (A) : in zoology, the collective noun for the dromedary (*camelus dromedarius*) and the camel proper (*camelus bactrianus*). III 665b; and → BA'ĪR; DJAMAL

ibn (A, pl. ABNĀ') : son. III 669b; descendant. VIII 163a

♦ ibn adīmayn → DALW

♦ ibn awbar (A) : in botany, the sand truffle. III 670a

♦ ibn 'irs (A) : in zoology, the ferret (*Mustela putorius furo*). II 739b; weasel. III 670a; X 224a

♦ ibn al-khiyāratayn (A) : 'the son of the elect', a designation by shī'īs to the fourth IMĀM of the Twelver shī'a since, according to a tradition of the Prophet, the Ḳuraysh are the elect of the Arabs and the Persians are the elect of the non-Arabs. XI 482a

♦ ibn ya'ḳūb (A) : lit. the son of Jacob; in zoology, a name for the common sargo (*Diplodus sargus*). VIII 1021a

ibra (A) : a term used in navigation denoting the needle of a compass, *ḥuḳḳa*. The rose of the compass was known as *bayt al-ibra* and consisted of a circle divided into thirty-two rhumbs (*akhnān*) which were named after prominent stars whose risings and settings were approximately on these rhumbs. VII 51b

♦ ibrat al-rā'ī, or *ibrat al-rāhib* → SHAWKA

ibrā' → ṢULḤ AL-IBRĀ'

'ibra (A) : the assessed value of the revenue on an estate. III 1088b; IV 557a; ~ may have originated simply as an extension of MASĀḤA and MUḲĀSAMA, the average annual value of the crop over a number of years, usually three, assessed by whatever method, being taken as the basis on which the tax was calculated. The term ~ is not met with after the early centuries and appears to have been replaced by *ḥarz*, which, in the later centuries, seems usually to have meant not an average calculation made on the basis of three or more years, but an arbitrary valuation arrived at by the tax-collector, sometimes, but not always, after an inspection of the crop during growth or harvest time. IV 1031b; IV 10388a

ibrīḳ (A) : in art, a term used for any kind of ewer, irrespective of function or material, but generally a vessel for pouring water or wine. Other terms for specific kinds of ewers are *bulbula* or *kubra*. V 989a; XII 406a

In music, the neck (syn. *'unḳ*) of the 'ŪD. X 769b

ibrīsam → ḤARĪR

ibrīz (A) : in numismatics, purified gold. Other laudatory terms for coins are *djayyid* 'good, excellent', *khāliṣ, khāṣṣ, ṣafī, ṣurāḥ* 'pure (unmixed) metal', and *ṣaḥḥ*, the paraph or official mark on an 'Othmānli gold coin testifying to its authenticity. X409b

ibrīzim (P) : a type of silk from Khurāsān. V 329a

ibtidā' (A) : introduction, prologue; in rhetoric, the ~ is one of the three sections of the poem or composition which should receive particular attention and should conform to certain criteria of style and content. The other two sections are TAKHALLUṢ 'transition', and the **intihā'** 'conclusion'. III 1006a; III 1246a

In law, ~ is used as a technical term in the expression *ibtidā'an*, meaning 'per se'. I 339a; and → ISTI'NĀF

ič oghlānï (T), or *ič agha* : lit. lad of the interior; the name given to the ʿADJAMĪ OGHLĀN after he was appointed to the sultan's household. I 206b; Ottoman term for those boys and youths, at first slaves, recruits and occasionally hostages, later free-born Muslims, who were selected for training in the palaces in Edirne and Istanbul in order to occupy the higher executive offices of the state. I 394a; III 1006b

icazetname → IDJĀZA

ʿīd (A, < Ar) : festival. III 1007a

♦ **ʿīd al-aḍḥā** (A), and *ʿīd al-ḳurbān*, *ʿīd al-naḥr* : the 'sacrificial festival' during the yearly pilgrimage on 10 Dhu 'l-Ḥidjdja. This festival is also known as *al-ʿīd al-kabīr* 'the major festival' as opposed to *al-ʿīd al-ṣaghīr* 'the minor festival, another name for ʿĪD AL-FIṬR. III 1007b; XII 317a; and → LEBARAN

♦ **ʿīd al-fiṭr** (A) : the 'festival of breaking the fast' of Ramaḍān on 1 Shawwāl. III 1008a; and → ʿĪD AL-AḌḤĀ; LEBARAN

♦ ʿīd al-ḳurbān → ʿĪD AL-AḌḤĀ

♦ ʿīd al-naḥr → ʿĪD AL-AḌḤĀ

īdāʿ → TAḌMĪN; WADĪʿA

iʿdādī (T) : 'military preparatory' schools, founded by the Ottoman sultan ʿAbd al-Madjīd I in 1845. I 75a

iḍāfa (A, P *ezāfe*, T *izâfet*) : in grammar, the uniting of one term with another, the determinative complement or 'construct state', by which possession, material, etc. is expressed. The first term is called *al-muḍāf*, the second *al-muḍāf ilayhi*. III 1008a; for Persian *ezāfe*, XII 441a

idāra (A) : common name in the modern Islamic languages for administration, acquiring its technical significance during the period of European influence. III 1010b

idbār → IḲBĀL

ʿidda (A) : in law, the duration of widowhood, or the legal period of abstention from sexual relations imposed on widows or divorced women, or women whose marriages have been annulled, providing the marriage was consummated, before remarriage. I 28a; I 172b; III 1010b; VIII 28a; VIII 836a

iddighām → IDGHĀM

ʿīdgāh → NAMĀZGĀH

idghām (A), or *iddighām* : in grammar, the contraction of two similar consonants in a geminate. III 1013a; assimilation. VIII 121a; VIII 344a; VIII 836b; X 73b

īdhāʾ → SHATM

idhāʿa (A) : broadcasting (*mudhīʿ* 'broadcaster', *midhyāʿ* 'microphone'), inaugurated in the Islamic world in Turkey in 1925. III 1014a

idhār → LIDJĀM

ʿidhār (A), or *khaṭṭ* : the down of a young man. IX 313b

idhkhir (A) : in botany, a fragrant plant used to decorate houses and tombs, but also used by blacksmiths. IV 819b; and → KHAMĪL

idhn (A) : authorisation, in particular, in law, the authorisation necessary to enable certain types of incapable persons to conclude isolated legal transactions, and the general authorisation to carry out commercial transactions in a normal way. III 1016a

In religious law, a safe conduct given by non-Muslims to a Muslim in their territory. For its opposite, → AMĀN. I 429b

īdjāb → BAYʿ

idjāba (A) : 'answer-poem', a genre of Arabic poetry. VIII 805a

idjār (A), and *idjāra* : in law, a contract to hire, in particular the hiring out of a service and of movable objects, with the exception of ships and beasts which are used for transportation. III 1017a; V 126b; XII 691b

idjāra (A) : the granting of protection to a stranger according to ancient Arab practice; to ask for protection is *istadjāra*, and the *djār* (pl. *djīrān*) is mostly the person protected, but may also be the protector. III 1017b; and → ĪDJĀR; IDJĀZA

♦ idjāratayn (A, T *idjāreteyn*) : a form of long-term leasing of WAḲF property, common in Anatolia and all countries formerly part of the Ottoman empire since the 16th or 17th century. ~ contracts involved immediate payment of a lump sum as well as yearly, variable, rather low rents. XII 368b; a 'double rent' agreement, whereby a relatively high entry fine was paid, in exchange for which the tenant was allowed a lease which his heirs might inherit. IX 542a

iʿdjāz (A) : lit. the rendering incapable, powerless; since the second half of the 3rd/9th century, the technical term for the inimitability or uniqueness of the Qur'ān in content and form. III 1018a; V 426b; IX 887a

īdjāz (A) : in rhetoric, terseness. VIII 614b; X 79a

idjāza (A) : authorisation, licence; and → RIḲĀʿ

In the science of Tradition, ~ means, in the strict sense, one of the methods of receiving the transmission of a Tradition, whereby an authorised guarantor of a text or of a whole book gives a person the authorisation to transmit it in his turn so that the person authorised can avail himself of this transmission. III 27a; III 1020b

In law, the qualification, upon culmination of one's legal education, to teach the law (~ *li 'l-tadrīs*), issue a fatwā (~ *li 'l-fatwā*), or both. X 80b

In modern Persian and in Ottoman Turkish, as *icazetname*, the term has come into modern use to mean 'certificate of fitness' (to teach). III 1021a

In prosody, ~ (or *idjāra*) is used for the substitution of an unrelated letter for the RAWĪ, the rhyme letter. IV 412b

In rhetoric, ~ is used both when a poet builds some lines or even a whole poem on a single line or hemistich suggested by somebody else, often a ruler, and when two poets compose alternately a hemistich or one or more lines of the same poem. When this is done in the form of a contest, the term *tamlīṭ* (*mumālaṭa, imlāṭ*) is found. III 1022a

idjdhāb → TAḤAYYUR

idjhāb (A) : abortion, which is prohibited after quickening (*nafkh al-rūḥ*), usually at the end of the fourth month. X 199a

idjmāʿ (A) : in law, the third, and in practice the most important, of the sources of legal knowledge, being the unanimous agreement of the community on a regulation imposed by God. Technically, ~ is the unanimous doctrine and opinion of the recognised religious authorities at any given time. I 259b; II 182b; II 887b; III 1023a; V 239a; IX 324b

idjmāl (A) : a summary register. IX 123b f.

idjtihād (A) : lit. effort; in law, the use of individual reasoning; exerting oneself to form an opinion in a case or as to a rule of law, achieved by applying analogy to the Qur'ān and the custom of the Prophet. The opposite is called TAḲLĪD, the unquestioning acceptance of the doctrines of established schools and authorities. I 259b; III 1026a; IX 324b

♦ idjtihād fi 'l-madhhab (A) : the creative development of the law within the broad structures of the *madhhab*. X 138a

♦ idjtihād muṭlaḳ (A) : in law, the creative act of *idjtihād* through which the founding IMĀMS derived from the revealed sources a systematic structure of law. X 137b

idjtimāʿ (A) : in astronomy, the conjunction (mean or 'true') of the sun and moon. In astrology, ~ is sometimes employed to refer to the conjunction of the planets, although *ḳirān* is preferred. IV 259a

In human psychology, ~ is the intermediary between the faculty of desire and the active power, the decision which follows after a hesitation between action and no-action, as a result of which one of the two prevails. According to others, ~ is the desire to act at its maximum intensity. V 577b

idjtizāʾ (A) : in metrics, the shortening of vowels. XI 374a
idmāʾ → SHIʿĀR
iḍmār (A) : concealing; in grammar, ~ is used in the sense of 'imply'; it is used by grammarians when speaking about an unexpressed grammatical element, supposedly existent and active (ant. *iẓhār*). With Sībawayh, ~ refers to the personal pronoun, which later became *al*-MUḌMAR, which was preferred over *al-maknī*, the Kūfan term. III 1027b
In prosody, ~ has taken on a technical meaning, denoting 'the quiescence of the *tāʾ* of *mutafāʿilun* in the *Kāmil*'. I 672a; III 1028a; a case of ZIḤĀF where the second vowelled letter of the foot is rendered vowelless. XI 508b
idrādj (A) : in prosody, ignoring the caesura between hemistichs (syn. *tadwīr*). X 79a
idrāk (A, P *dar-yāftan*) : sensory perception; comprehension (syn. *fahm*); in philosophy, ~ implies an *adaequatio rei et intellectus*. The whole philosophical problem of ~ is to find out what this adequation is, and how and where it is achieved. III 1028a
idrār (A) : pension. XI 84b
iḍṭirāb → ṬARAB
iḍṭirār (A) : compulsion, coercion, as opposed to IKHTIYĀR, freedom of choice.
In theology, human actions carried out under compulsion were distinguished from those carried out of free choice; the latter were voluntary and the results of an acquisition, *iktisāb* (→ KASB). With al-Ashʿarī, the opposite correlatives became no longer *iḍṭirār-ikhtiyār*, but *iḍṭirār-iktisāb*. In later Ashʿarite theology, ~ is reserved for an action that, of itself, cannot take place. III 1037b; and → ḌARŪRA
ifāḍa (A) : a term used for the running of the pilgrims from ʿArafāt on the evening of the 9th of Dhu 'l-Ḥidjdja after sunset in which they trace the road by which they had come from Mecca. III 36a; along with *fayḍ* 'course made in an enthusiastic manner', ~ is used for the other courses than SAʿY. IX 97b; and → ṬAWĀF AL-IFĀḌA
iflās (A) : in law, bankruptcy. V 717b
iflāt → IṬLĀḲ
ʿifr → KHANZUWĀN
ifrād (A) : in the context of the pilgrimage, one of three methods of performing it, consisting of making the ḤADJDJ alone, at the prescribed time, the ʿUMRA being performed outside the month of the pilgrimage or simply neglected. III 35a; III 53b; X 865b
ifrandj (A), or *firandj* : the Franks. The name was originally used of the inhabitants of the empire of Charlemagne, and later extended to Europeans in general. In mediaeval times, ~ was not normally applied to the Spanish Christians, the Slavs or the Vikings, but otherwise it was used fairly broadly of continental Europe and the British Isles. Between the 16th and the 19th centuries, ~ came to designate European Catholics and Protestants. III 1044a
ifrāṭ (A) : among the shīʿīs, exaggeration in religion. IX 163b
ifrīḳiya (A, < L) : the eastern part of the Maghrib, whence the name adopted by some modern historians for Eastern Barbary. It was sometimes confused with the whole of the Maghrib and sometimes considered as a geographically separate region. III 1047a
ʿifrīt (A, pl. *ʿafārīt*) : an epithet expressing power, cunning and insubordination, ~ occurs only once in the Qurʾān, in the sense of rebellious. Later, in its substantive form, it came to mean a class of particularly powerful chthonian forces, formidable and cunning. In the popular tales, the ~ is a DJINN of enormous size, formed basically of smoke; it has wings, haunts ruins and lives under the ground. ~ may be used of humans and even animals, and then expresses cunning, ingenuity and strength. In Egyptian Arabic, ~ also has the meaning of the ghost or spirit of a person deceased. III 1050a; IX 406b
ifsintīn → AFSANTĪN
iftāʾ → FUTYĀ

iftitāḥ (A) : in the science of diplomatic, the introduction or introductory protocol of documents, whose individual parts (*fawātiḥ*), according to al-Ḳalḳashandī, are the *basmala, ḥamdala, tashahhud, ṣalwala* (*taṣliya*), *salām*, and *ba'diyya* (*ammā ba'du*). II 302a; and → ṬIRĀZ

īghāl (A) : in rhetoric, epiphrasis. V 898a; and → MUBĀLAGHA

ighār (A) : in classical Muslim administration, both an exemption or a privilege with respect to taxes, and the land which was covered by this privilege. The term became absorbed in that of IḲṬĀ' in later centuries. III 1051a

♦ ighāra (A) : lit. raiding; in literature, the rather archaic procedure of a famous poet forcing a less famous one to give up a flawless line, because the more famous poet has a greater right to it. XII 647a; XII 707b

igherm → AGADIR

ighrāb → ISTIGHRĀB

ighrīḳiyya → YŪNĀN

ightāla → TAḌABBABA

iğretileme → ISTI'ĀRA

iḥāle (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being EMĀNETEN and ILTIZĀMEN. ~ meant the long-term concessionary leasing of state lands for purposes of mining exploration to licensed individuals or mining companies. V 974b

īhām (P) : in prosody, *double entendre*. IX 90b; X 395a; and → TAWRIYA

iḥāṭa (A) : in law and theology, integral truth. V 239b

iḥāza → USTĀN

iḥdāth (A) : an innovation in time; the act of bringing into existence a thing that is preceded by a time. III 1051a

iḥfā' (A), or *djazz* : moustache. The verb used in cutting the ~ is *ḳaṣṣ*. IX 312a f.

ihlīladj → HALĪLADJ

iḥrām (A) : the state of temporary consecration of someone who is performing the pilgrimage, ḤADJDJ or 'UMRA. The entering into this holy state is accomplished by the statement of intention, accompanied by certain rites, and for men, by the donning of the ritual garment. A person in this state is called *muḥrim*. III 1052b

iḥranshafa (A) : to prepare to fight (said of a cock); to begin to pay a forfeit (said of a man). XI 546a

iḥṣā' (A) : 'enumeration'; among the Nuḳṭawiyya sect, ~ is used to designate the process of how, when a being rises or descends from one level of existence to another, the traces of his former existence are still visible and can be discerned by the insightful. VIII 115a; population census. X 307b

iḥsān (A) : in Mauritania, a contract for the loan of a lactiferous animal, the hiring of a young camel for the purpose of following a she-camel so that she continues to give milk. VI 313a; and → IKHLĀṢ

iḥṣān → MUḤṢAN

ihtidā' (A) : orientation, e.g. as given by the stars (in nightly travel). VIII 97b

iḥtikār (A) : the holding up of or speculation in foodstuffs, condemmed by Tradition. X 467b

iḥtisāb (A, T) : an official term in the administration of the Ottoman empire, its basic meaning being the levying of dues and taxes, both on traders and artisans and also on certain imports, but it came to denote the whole aggregate of functions that had devolved upon the *muḥtasib* (→ ḤISBA). III 489a; licenses, providing part of the revenue of the tax system of the Ottoman period. V 334a

iḥtiyāṭ (A) : in Turkish military usage, reserve of the regular army, to be contrasted with the *redīf* (→ RADĪF) 'reserve army' or militia, created in 1834. VIII 370a
In law, prudence in legal matters, characteristic of the Shāfi'ī school. IX 812b

iḥyāʾ → MAWĀT

iḳāʿ (A) : a term denoting musical metrics or rhythm in the sense of measuring the quantity of notes. The early Islamic ~ can be considered as a forerunner of mediaeval European mensura. XII 408b

īḳāb (A) : penetration from sexual intercourse. XI 510a

iḳāla (A) : in law, *mutuus dissensus*, a mutual agreement between the parties to put an end to a contract. I 319b; III 1056b

iḳāma (A) : the second call to the ṢALĀT, pronounced by the muezzin in the mosque before each of the five prescribed daily *ṣalāts* and that of the Friday service. I 188b; III 1057a; VIII 927b; XI 269b

iḳbāl (A) : in astronomy, in the expression *al-iḳbāl wa 'l-idbār*, trepidation, the presumed oscillation of the equinoxes. XI 504a

ʿikbir (A) : the bee-glue (syn. *khatm, dundj*), which with wax (*shamʿ*) and honey (*ʿasal*) is produced by the workers (*ʿassālāt*) among the bees. VII 907a

iḳdāda (A) : a white KĀFIYYA worn in summer in the Arab East. V 741a

ikerzī (B) : a Berber turban consisting of a white cloth wound about the head leaving the crown uncovered. V 746a

ikfāʾ (A) : in prosody, the substitution of a cognate letter for the rhyme letter, RAWĪ, e.g. *nūn* for *mīm*. IV 412b

ikhāwa → KHĀWA

ikhlāṣ (A) : 'dedicating, devoting or consecrating oneself' to something; ~ is pre-eminently an interior virtue of the faithful Muslim, whose perfection of adherence, and witness, to his faith is gauged by ~ and *iḥsān* 'uprightness in good'. The opposites of ~ are *nifāḳ* 'hypocrisy' and *shirk* 'associating others, or other things, with God'. III 1059b; VIII 547a

ikhshīd (P) : a title given to local Iranian rulers of Soghdia and Farghāna in the pre-Islamic and early Islamic periods. III 1060b

ikhtilādj (A) : spontaneous pulsations, tremblings or convulsions of the body, particularly the limbs, eyelids and eyebrows, which provide omens the interpretation of which is known as *ʿilm al-ikhtilādj* 'palmoscopy'. III 1061a; V 100b

ikhtilāf (A) : 'difference, inconsistency'; in law, the differences of opinion among the authorities of law, both between schools and within each of them. III 1061b

ikhtirāʿ (A) : in literary criticism, 'original invention', as differing from crude plagiarism. XII 656b

ikhtiyār (A) : choice; and → IḌṬIRĀR

In philosophy, ~ means free preference or choice, option, whence power of choice, free will. III 1037a; III 1062a

In law, ~ has the meaning of opinion freely stated. III 1062a

In treatises on the IMĀMA, where ~ has the meaning of choice or election, it is customary to contrast the *ahl al-ikhtiyār* with the *ahl al-naṣṣ*, the supporters of free election with the supporters of textual determination. III 1063a

In astrology, the auspicious days. X 366b

♦ **ikhtiyārāt** (A) : 'hemerologies and menologies' (L. *electiones*); in divination, hemerology, an astrological procedure whose aim is to ascertain the auspicious or inauspicious character of the future, dealing with years, months, days and hours. III 1063b; VIII 107b

In literature, ~ is a synonym of MUKHTĀRĀT 'anthologies'. III 1064a; VII 528b

♦ **ikhtiyāriyya** (T, < A) : the elite or veterans of an Ottoman guild or army unit. XII 409b

ikhwān (A) : brethren; the term most commonly used for DARWĪSH in Morocco and Algeria. II 164a; a religious and military movement of Arab tribesmen which had its heyday from 1912-1930 in Arabia. III 1064a

♦ ikhwāniyya (A) : in prosody, a versified letter, in which protestations of friendship are found integrated with the theme of youth and of old age. IV 1005a; IX 387a

ikindi dīwānî (Ott) : in the Ottoman empire, the afternoon DĪWĀN, held in the Grand Vizier's own residence to take care of lesser affairs. XI 196b

ikla (A), or *akila* : in medicine, either gangrene or cancer. X 911b

iḳlāb (A) : in Qurʾānic recitation, the 'alteration' of a letter's sound. X 73b

♦ iḳlāba (A) : in modern Mecca, the ceremony held to celebrate when a boy has read through the whole of the Qurʾān (the ceremony after the half or one-third is called *iṣrāfa*). IV 1113a

iklīl al-malik (A) : in botany, the melilot (*Melilotus officinalis*) (infrequent syn. *nafal, ḥantam, shadjarat al-ḥubb*). In Muslim Spain, ~ was known under the Romance name *ḳurunīlla*. XII 410a

iḳlīm (A, < Gk) : in geography, clime, climate; region. I 658a; III 1079b; V 398a
In administrative geography, ~ was used for province or canton, the equivalent or a subdivision of a KŪRA. This usage is peculiar to Syria and Upper Mesopotamia. III 1077b; V 398a; zone. IX 36b
In al-Masʿūdī, ~ is used for the Persian *keshwar*, which refers to the seven great kingdoms of the world. III 1077b

ikrāh (A) : in law, duress, of which there are two kinds: unlawful (*ikrāh ghayr mashrūʿ*) and lawful (*ikrāh bi-ḥaḳḳ*). Only the former is recognised by the Qurʾān and has legal effects. I 319a; XII 410b

iḳrār (A) : in law, affirmation, acknowledgement; recognition of rights. The declarant is called *al-muḳirr*, the beneficiary *al-maḳarr lahu*, and the object of the recognition *al-muḳarr bihi*. I 28b; III 511b; III 1078a; IX 845b
Among the Bektāshīs, the ceremony of initiation. IX 168a

iksīr (A, < Gk; pl. *akāsīr*) : originally the term for externally applied dry-powder or sprinkling-powder used in medicine, ~ came to be used for the elixir, the substance with which the alchemists believed it possible to effect the transformation of base metals into precious ones. III 1087b

♦ iksīrīn (A) : in medicine, an eye-powder. III 1087b

iḳṭāʿ (A) : in fiscal administration, a form of grant, often (wrongly) translated as 'fief'; the delegation of the fiscal rights of the state over lands to the military. I 1353a; II 508a; III 1088a; IV 975a; IV 1043b

iḳtiʿāṭ (A), or *iʿtidjār* : the opposite of *taḥnīk* (→ ḤANAK), or the way the turban-cloth is brought under the chin. X 614b

iḳtibās (A) : 'to take a live coal (*ḳabas*) or a light from another's fire', hence to seek knowledge; in rhetoric, ~ means to quote specific words from the Qurʾān or from Traditions without indicating these as quoted, found both in poetry and prose. III 1091b; XII 664a

iḳtirān (A) : in astronomy, conjunction. VIII 105a

iktisāb → KASB

iḳwāʾ (A) : in prosody, faulty rhyme. II 1073b; the change of the vowel MADJRĀ, e.g. *u* with *i*. IV 412b

il (A, T *il*; pl. ĪLĀT) : in Turkish, empire; district over which authority is exercised, territory; people; peace. III 1092a; in the Republican period, *il* was introduced to replace *vilāyet* for province. III 1092b; VIII 189a
In Persian, ~ was used of 'tribesfolk' (syn. *ulus*), and by the 7th/13th century had become current with the meaning 'submissive, obedient'. III 1092b

īlāʾ (A) : in law, an 'oath of continence', the husband swearing in the name of God not to have sexual relations with his wife for at least four months. When this time had passed without a resumption of conjugal relations, the marriage was not automatically

broken up except in Ḥanafī law, the other schools allowing the wife to judge the occasion for the severance, which would take place by a repudiation that the husband would pronounce, or that the ḲĀḌĪ would formulate in his place. IV 689a; VI 478a; VIII 28a

īlāf (A) : a Qurʾānic term which probably refers to economic relations entered into by the Ḳurayshīs well before the advent of Islam; the lexicographers define ~ as 'pact guaranteeing safety, safe conduct, undertaking to protect'. III 1093a

ilāh (A, pl. *āliha*) : deity; in pre-Islamic poetry, *al-* ~ was an impersonal divine name although for Christians and monotheists, it denoted God; by frequency of usage, *al-* ~ became Allāh. III 1093b

♦ **ilāhī** (A) : in Turkish literature, a genre of popular poetry of religious inspiration, consisting of poems sung, without instrumental accompaniment, in chorus or solo during certain ceremonies, and distinguished from other types of popular religious poetry by its melody and use in ritual. III 1094a; 'divine [hymn]'. VIII 2b; and → TAʾRĪKH-I ILĀHĪ

♦ ilāhiyyāt (A) : in philosophy, ~ gained currency as denoting the whole mass of questions concerning God. I 415a

ʿilal (A, s. **ʿilla** 'cause') : diseases, defects; in poetry, one of two groups of metrical deviations (the other being ZIḤĀF), ~ appear only in the last feet of the two halves of the lines, where they alter the rhythmic end of the line considerably, and are thus clearly distinct from the ḤASHW feet. As rhythmically determined deviations, ~ do not just appear occasionally but have to appear regularly, always in the same form, and in the same position in all the lines of the poem. I 671b

In the science of ḤADĪTH, ~, usually rendered 'hidden defects', is a main approach of ISNĀD criticism; it highlights links between certain pairs of transmitters which are subject to dispute. VIII 515a

īlāt (P) : nomadic or semi-nomadic tribes, term first used in Īlkhānid times. Early Islamic geographers and historians refer to these tribes by the generic term *al-akrād*, by which they mean not necessarily people of Kurdish race but non-Arab and non-Turkish tent dwellers and herdsmen. III 1095b f.

ʿilb → SIDR

ilçe (T) : district. VIII 189a

ildjāʾ → TALDJIʾA

ilḥād → MULḤID

ilhām (A) : lit. to cause to swallow or gulp down; a Qurʾānic term denoting God's revelation to men individually, as opposed to His revelation to men generally by messages sent through the prophets, WAḤY. III 1119b

ilidja (T) : 'hot spring'; a bath served by a hot spring. Other synonyms are ḲAPLÎDJA, used primarily of the baths served by thermal springs in Bursa, and *bāna*. II20b

ilḳa → ḲISHSHA

ilḳāʾ → ṬARḤ

ʿilla (A, pl. *ʿilal*) : cause. III 1127b; in law, explanatory principle, the raison d'être of the law. V 239a ff.; and → ḤARF ʿILLA; SABAB

ʿilliyyūn (A, < Heb *ʿelyōn*) : a Qurʾānic term meaning both the 'place in the book where the deeds of the pious are listed' and 'an inscribed book'. III 1132b

ʿilm (A) : knowledge; the result of laborious study. III 1133a; and → ḤAMALAT AL-ʿILM

♦ ʿilm al-aktāf → KATIF

♦ ʿilm al-asārīr (A) : in divination, chiromancy. V 100a

♦ ʿilm ʿamalī (A) : in philosophy, practical knowledge, which comprises, according to al-Khʷārazmī, ethics, domestic economy and politics. I 427b; in theology, the knowledge of religious obligations, complete only when these obligations are fulfilled, as opposed to *ʿilm naẓarī* 'the knowledge of things'. III 1133b

♦ ʿilm al-ʿazāʾim (A) : the talismanic art, consisting of calling upon DJINNS and angels for the performance of some project. IV 264b; V 100b

♦ **ʿilm al-djamāl** (A) : aesthetics. III 1134a

♦ **ʿilm al-handasa** (A) : in mathematics, geometry. XII 411b

♦ ʿilm al-ḳāfiya (A) : rhyme theory. VIII 894a

♦ ʿilm naẓarī → ʿILM ʿAMALĪ

♦ ʿilm sharʿī (A) : revealed knowledge. I 427b

For other expressions with *ʿilm*, → the final component.

♦ **ʿilmiyye** (T) : the body of the higher Muslim religious functionaries in the Ottoman empire, especially those administering justice and teaching in the religious colleges. III 1152a; X 805a

iltibās → SABAB

iltifāt (A) : in rhetoric, apostrophe, a stylistic device. V 898a

iltizām (A) : a form of tax-farm used in the Ottoman empire. III 1154a; and → MÜLTEZIM

For ~ in prosody, → LUZŪM MĀ LĀ YALZAM; TAḌAMMUN

iltizāmen (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being EMĀNETEN and IḤĀLE. ~ meant the farming out of mining revenues to investors on a short-term contract basis. The usual term for these contracts in the mining context was six years. V 974b

īmāʾ → ISHĀRA

ʿimād → ʿAMĪD

imāla (A) : in the science of phonetics, ~ stands for inflection, a palatalisation, produced by a rising movement of the tongue towards the prepalatal region. III 1162a; the inclination of the vowel *a* towards *i*. VIII 343b

imām (A) : leader of the official prayer rituals, the ṢALĀT. From the earliest days of Islam, the ruler was ~ as leader in war, head of the government and leader of the common *ṣalāt*. Later, as the ruler's representatives, the governors of the provinces became leaders of the *ṣalāt*, just as they were heads of the KHARĀDJ. They had to conduct ritual prayer, especially the Friday *ṣalāt*, on which occasion they also delivered the sermon, KHUṬBA. Starting from ʿAbbāsid times, the office devaluated; the ~ no longer represented a political office, but came to belong to the personnel of the mosque. Each mosque regularly had one. He had to maintain order and was in general in charge of the divine services in the mosque. VI 674b; VIII 927b

In religious practice, the ~ is the transveral bead of a larger size on a rosary that separates the groups of beads. IX 741b

In the science of the Qurʾān, *al-imām* is the Median standard codex. V 408a

In mathematics, the number with which the numerator of a fraction is in relationship (syn. *maḳām*, *mukhradj*). IV 725b

♦ imām al-difāʿ (A) : among the Ibāḍiyya, an IMĀM invested by the people living in a state of secrecy, *ahl al-kitmān*, to defend them in misfortune. III 658a

♦ **imām-bārā** (U) : lit. enclosure of the IMĀMS; a term used in Muslim India for the buildings where the shīʿis assemble during Muḥarram and recite elegies on the martyrdom of Ḥasan and Ḥusayn. III 1163a

♦ **imāma** (A) : the imamate, 'supreme leadership' of the Muslim community. III 1163b

♦ imāmān (A) : in mysticism, the two assistants of the ḲUṬB, the second category in the hierarchy of the saints. I 95a

♦ **imāmzāda** (P) : the designation for both the descendant of a shīʿī IMĀM and the shrine of such a person. III 1169b

ʿimāma (A, pl. *ʿamāʾim*) : in Arab dress, the cloth wound round the cap, which term came to be used also for the whole headdress. In Algiers, it was pronounced *ʿamāma* and was there an unwound turban, often given as a present to the walī of the woman one wished to marry. X 608b; X 611b; X 612b

īmān (A) : in theology, faith (in God). III 1170b; IV 171b ff.

ʿimāra → DHIKR

♦ ʿimāret (T, < A *ʿimāra* 'foundation') : soup kitchen, erected as a public convenience in Ottoman times. IV 1152a; V 333b; XI 88b; an oven. X 533a

imazīghən (B, s. *amazigh*) : 'proud ones' or 'proud ones of the West', the term the Berbers use to call themselves. X 644a; and → IMGHAD

imḍā (T), or *tewḳīʿ-i ḳāḍī* : in Turkish diplomatic, the legal formula which was usually placed on the right side close to the first lines of the text of a copy stating (usually in Arabic) the conformity of the copy with the original. II 315b; and → PENČE

imghad (Touareg) : in the Touareg strongly-classed society, vassals who have had to accept the supremacy of the nobles, *imazhəghăn*, who are the uppermost class. Between the nobles and the vassals, although almost equal to the latter, are the maraboutic tribes who by virtue of their religious status do not participate in warfare and depend on the nobles for their defence. In the fourth place come the artisans, traditionally called blacksmiths (*inăḍăn*) and the lowest-ranking of all are the negro slaves (*eklan*), owned by all four of the above-mentioned castes. X 379a

imlāṭ → IDJĀZA

ʿimma (A) : properly, the style or form of winding the turban, then the turban itself. X 612b

immar, immara → SAKHLA

imsāk (A) : in religious law, abstinence, e.g. from things which break the fast. IX 94b; and → IMSĀKIYYA

♦ imsākiyya (A) : modern religious time tables distributed for the whole month of Ramaḍān. They indicate in addition to the times of prayer, the time of the early morning meal, *suḥūr*, and the time before daybreak (called the *imsāk*) when the fast should begin. VII 30b

imtilākh → KHIṢĀʾ

imtiyāzāt (A) : commercial privileges, (Ottoman) capitulations granted to non-Muslims living outside the DĀR AL-ISLĀM. III 1178b

imẓad (B) : hair, fur; ~ denotes a musical instrument once in use among the Touareg noblewomen, generally compared to a violin, but held by the player on her thighs as she sat low down, just above the ground, with her legs tucked back. III 1195b

in shāʾ allāh → ISTITHNĀʾ

ʿīna → BAYʿ AL-ʿĪNA

inaḍan → IMGHAD

inaḳ (T) : a title which existed in various Turkic and Mongol states, belonging to the close retinue of the ruler. XII 419a

inʿām (A) : lit. favour, beneficence; applied more specifically to donatives, largesse, given to troops. III 1200b; VIII 398b

In Persia, ~ was a present, usually of money, given from superiors to inferiors. III 347b

ʿinān (A) : in law, ~ is best rendered as a limited investment partnership in which relations between the partners are based on mutual agency alone and not mutual suretyship; one of the two classes of commercial partnership among the Ḥanafīs, the other being MUFĀWAḌA. VII 310a; *sharikat ʿinān* means partnership in traffic, contracted when each party contributes capital. IX 348b; and → LIDJĀM

♦ dhu'l-ʿinān (A) : in astronomy, the constellation of the Waggoner, also known as *mumsik al-aʿinna*. XI 458a

i'nāt → LUZŪM MĀ LĀ YALZAM

'ināya (A) : providence. III 1203a

In 'Abd al-Razzāḳ al-Ḳāshānī's mystical thought, ~ covers ḲAḌĀ' and ḲADAR both, just as they contain everything that is actual; it is the divine knowledge, embracing everything as it is, universally and absolutely. I 90a

In mysticism, ~ is used with the more precise meaning of divine 'benefaction' or of a 'gift granted' by God. III 1203a

in'āẓ → INTISHĀR

indjīl (A, < Gk) : gospel; in the Qur'ān, ~ is used to refer to the Revelation transmitted by Jesus as well as the scripture possessed and read by the Christian contemporaries of Muḥammad, i.e. the four Gospels; in current usage extended to mean the whole of the New Testament. III 1205a

indjū (Mon) : under the Mongols, royal estates granted as apanages to the Great Khān's relatives. Gradually the concept of ~ land became assimilated to existing concepts of crown lands and came to signify land over which the ruler had full rights of disposal and which he granted on a heriditary title to his family and others. Whether the grantees then had full rights of disposal themselves is not clear. III 1208a; IV 975b

infaḥa (A) : rennet used to make cheese. XII 318b

infāḳ (A) : a type of olive oil made from green unripe olives. XI 486a

infisākh → FASKH

infitāḥ (A) : lit. opening, in particular the 'Opening' of Egypt under Sādāt to Western investment and expertise, to oil country investment, and to the previously-marginalised private sector of the country. XII 626a

inḥirāf (A) : in the moral sense, deviation. XI 567b; and → SAMT

inḥiṣār (T, < A), and *ḥaṣīr* : monopolies and restrictive practices of Ottoman guilds, the full term being *inḥiṣār-i bey'i ve shirā*. These monopolies included restrictions concerning the number or kind of people allowed to perform a trade or profession, as well as limitations imposed on production or on commerce. XII 421a

inī lit. younger brother (pl. *iniyyāt*), term for the younger *mamlūk*. X 7b

inkār (A) : in law, denial, as when a person who is summoned by law to acknowledge a debt denies that he owes it. The transaction which puts an end to the legal conflict is called *ṣulḥ 'alā inkār*. III 1236b; IX 845b; and → NAHY

inḳilāb, inkilap → SHAGHABA; THAWRA

inṣāf (A) : equity; in poetry, a genre, or at least a theme, also called *ash'ār al-naṣaf* or *ash'ār munṣifa*, indicating verses in which the poets praise the fervour and the valour in war of the rival clan and acknowledge that victory has been hard-won. III 1236b

In ethics, ~ came to mean impartiality, objectivity, integrity, in short a complete ethical code for the activity of the man of learning; also, a method of argument in which, instead of immediately asserting the inferiority or error of that which is being attacked in comparison with that being defended, both are placed on a fictitious equal footing although it is granted that one or the other is inferior or wrong. III 1237a

insān (A) : man. III 1237a

♦ **al-insān al-kāmil** (A) : in mysticism, the concept of the Perfect Man. I 117b; III 1239a

inshā' (A) : the composition of letters, documents or state papers; later, a form of literature in which were included style-books for chancery scribes, copy-books and letter manuals. II 306b; III 1241b; VIII 749b; and → MUNSHĪ

insī (A) : the part of the point of the nib of a reed-pen to the left of the incision, called thus, 'human', because it is turned towards the writer. IV 471a

intidāb → MANDATES

intaḍat (al-sinn) → ITHTHAGHARA

intihāʾ → IBTIDĀʾ

intiḥāl (A) : in literary criticism, the ascription of others' verses to oneself. XII 707b

intiḥār (A) : suicide. In Tradition literature, ~ is used to designate suicide by piercing or cutting one's throat. III 1246b

intiḳāl → TANĀSUKH

intiḳāl-i ʿādī (T) : in the Ottoman empire before the 11th/16th century, ṬAPU land that was passed to sons and brothers. X 209b

intis̲h̲ār (A) : in medicine, the erection of the penis (syn. *inʿāẓ*), functional problems of which are generally known by the term *istirkhāʾ al-ḳaḍīb*, paralysis or slackening of the penis. XII 641a

inzāl → ENZEL; ṢĀḤIB AL-INZĀL

ʿīr → KĀRWĀN

iʿrāb (A) : a technical term in grammar, sometimes translated as inflexion; however, there is no adequate term directly to translate ~. By ~ Arab grammarians denoted the use of the three short vowels at the end of the singular noun. I 569b; III 1248b

īrād-î djedīd → NIẒĀM-Î DJEDĪD

irāda (A) : 'willingness'; in mysticism, a choice of affiliation with an order, whereby the aspirant (*murīd*) puts himself under total obedience to a master who takes charge of his spiritual education. X 245b

♦ **irāde** (T) : lit. will; a term adopted in Ottoman official usage from 1832 to designate decrees and orders issued in the name of the sultan. Later, under the constitution, the sultan's function was limited to giving his assent to the decisions of the government and ~ remained in use for this assent. III 1250a

ʿirāfa (A) : in divination, the knowledge of things unseen or of things to come, on the basis of things visible or present. IV 421b; V 100b

In administrative terminology, a unit headed by an ʿARĪF. I 629a; a small group of tribesmen massed together for the purpose of the distribution of the stipends. XI 520b

ʿirāḳ → S̲H̲AS̲H̲MAḲOM

♦ ʿirāḳ ʿadjamī (A) : from the late mediaeval period on, ~ indicated Iranian Media (called *al-djibāl* by the ancient geographers), to distinguish it from *ʿirāḳ ʿarabī*, ʿIrāḳ proper. I 206b

♦ ʿirāḳiyya (A), or *ʿirāḳya* : a kind of reed-pipe which may have been the forerunner of the European rackett. It has a cylindrical pipe and is played with a double reed. VII 208a

iram (A) : in geography, a pile of stones erected as a way-mark. III 1270a

ʿirār (A) : the cry of the male ostrich, which has a different tone than that of the female, *zimār*. VII 829a

ʿirḍ (A, pl. *aʿrāḍ*) : a term corresponding approximately to the idea of honour, but somewhat ambiguous and imprecise; a strong army; a valley covered with palm trees. At the present day, ~ has become restricted to the woman and her virtue. IV 77a; VI 475a; among the Bedouin, a man's ~ is pledged when he extends his protection, e.g. to a guest, a protégé or when he acts as a travelling companion. In this context, ~ or the protection to which the protector pledges his ~ is often referred to in North Africa as *wadjh*. X 890a

In Tradition literature and poetry, ~ also has the meaning of the body of animals, or even of men; the parts of the body which sweat; the smell of a man or a woman. IV 77a

irdabb (A) : a measure of capacity for grain. Originally a Persian measure, the ~ was used in Egypt for a long time under the Ptolemies and the Byzantines, and is still in use today. The actual weight of the ~ varied depending on time and place. VI 119a

irdāf (A) : in rhetoric, a term denoting implication, e.g. *ṭawīl al-nidjād* 'with long cross-belt', meaning 'tall in stature', because the one cannot go without the other. V 117a

ʿirḳ (A, pl. *ʿurūḳ*) : vein; root; race, stock. IV 78b

In Tradition literature, ~ is found with the indiscriminate sense of artery and vein, blood; certain anomalies of birth. IV 78b

In geography, ~ is used to describe the form masses of sand can take in Saudi Arabia. I 537a; in sub-Saharan Africa, ~ (Eng *erg*) designates great stretches of dunes, clothed with a herbaceous vegetation which stabilises the sands. VIII 837a

♦ ʿirḳ al-ḥayya (A) : 'serpent's root', a root of the melilot introduced from Syria into the Arab West and used there as an antidote against poisonous snakebites. XII 410a

♦ ʿirḳ (ʿurūḳ) al-luʾlu' (A) : 'the veins of the pearl', designation for the mother-of-pearl. VIII 707a

irṣād (A) : in law, the use of public funds, excluding a private involvement in the transaction, to sustain public or philanthropic services. XI 64b; XII 826a

irsāl (A) : the legislative function of prophecy. IX 812b; and → ḲABḌ

♦ **irsāliyye** (T), or *māl-i irsāliyye* : an Ottoman financial term applied to the annual 'remittances' of cash and kind sent to the personal treasury of the sultan in Istanbul by the holders of the non-feudal SANDJAḲS as well as by the governors of the non-feudal Arab provinces. The latter consisted of the balance left in each provincial treasury after the provincial expenditures and governor's salary were paid. IV 79b

irtiʿāsh (A) : in medicine, trembling. V 89b

irtidād → MURTADD

irtidjāʿ → RADJʿIYYA

irtidjāl (A) : in pre- and early Islam, the improvising, extemporising of a poem or a speech. A synonym is *badīha*, with the slight difference being that in the case of *badīha*, the poet allows himself a few moments of thought. IV 80b

iryāla → RIYĀLA

ʿiṣāb → LIDJĀM

♦ ʿiṣāba (A, pl. *ʿaṣāʾib*), also *ʿaṣb[a]* : a headband worn by women in the Arab East. V 741a; among the Mamlūks, the double camel hump-like erection on the *ṭurṭūr* worn by men or women. X 611b; the cross or long bar in the Mamlūk coat of arms. X 611a; under the Ayyūbids and Mamlūks in Egypt, the *ʿaṣāʾib sulṭāniyya* were the flags of the sultan in the public processions, for the flags enveloped the head of the lance like a turban. X 612b; and → ṢAFF

ʿīsāwiyya (A) : in Morocco, a simple, wide tunic consisting of a hole in the centre for the head and one at each side for the arms, made of striped wool and worn by men; also, a very ample blouse of strong cotton worn over other clothing. V 746a

iṣbaʿ (A), or *aṣbaʿ* : in anatomy, the finger; as a measurement of length, ~ is the breadth of the middle joint of the middle finger, conventionally 1/24 of the cubit, DHIRĀʿ. IV 96b; a fingerbreadth and subdivision of the ḲABḌA, which is made up of four ~. II 232a

In Arab navigational texts, ~ is the unit of measurement of star altitude. It was considered to be the angle subtended by the width of a finger held at arm's length against the horizon. IV 96b

In astronomy, ~ or *iṣbaʿ al-kusūf* refers to the twelve equal parts, called fingers, which divided the diameter of the sun or of the moon in order to obtain a standard for measuring the amount of an eclipse. In the West one spoke of 'digits'. V 537a

In music, ~ denotes the tonal mode; the rhythmic mode is called *ḍarb*. II 1074a

iṣbahbadh → ISPAHBADH

iṣbahsalār → ISPAHSĀLĀR

isbitāriyya → DĀWIYYA
isfādrūḥ → ṢAFR
iṣfahsalār → ISPAHSĀLĀR
isfānākhiyya a spinach and meat dish. X 31b
isfīdrūy → ṢAFR
isfirnī (A, < Gk *Sphyraena*), or *safarna*, *safarnāya* : in zoology, the spet or barracuda. VIII 1021a
ʿishāʾ (A) : evening or beginning of the night; a variant name given to the *ṣalāt al-maghrib*. VII 26b
♦ ṣalāt al-ʿishāʾ (A) : the evening prayer which is to be performed, according to the law books, from the last term mentioned for the *ṣalāt al-maghrib* (→ MAGHRIB) till when a third, or half of the night has passed, or till daybreak. VII 27b; VIII 928b
ishān (P) : in mysticism, ~ was formerly used in Central Asia in the sense of SHAYKH or MURSHID, teacher or guide, in contrast to MURĪD, disciple or pupil. Since the very existence of *ishān*s was strongly disapproved of by the Soviet and Chinese authorities, the term is now obsolescent, if not obsolete. IV 113a
ishʿār (A) : in pre-Islamic times, the custom of making an incision in the side of the hump of the camel marked for the sacrifice during the pilgrimage and letting blood flow from it. III 32b
ishāra (A) : gesture, sign, indication; in rhetoric, ~ acquired the technical meaning of allusion. IV 113b
In mysticism, ~ is the esoteric language of the inexpressible mystical experience. IV 114b; XII 752b; symbolic expression. VIII 139b; a silent gesture or sign (syn. *īmāʾ*, *ramz*). VIII 428b
For ~ in grammar, → ISM AL-ISHĀRA
ishbāʿ (A) : in metrics, one of the six vowels of the rhyme, to wit, the vowel of the DAKHĪL. IV 412a; the lengthening of vowels. XI 374a
In poetry, the lengthening of short syllables, and the shortening of long syllables, especially in end position. VII 811a
In mineralogy, uniform, intense and deeply saturated colour (of a gem). XI 263a
ishdād (A) : a woven, woollen belt, worn by both sexes in the Arab East. V 741a
ishīk-āḳāsī (P) : a Ṣafawid administrative term meaning 'usher'. The ~ was a minor court official who operated in two different branches of the administrative system, namely, the DĪWĀN and the ḤARAM. IV 118b
ʿishḳ (A) : love, passion; the irresistable desire to obtain possession of a loved object or being. III 103a; IV 118b; X 776a
ishḳīl (A) : in botany, the sea onion, a plant whose leaves are wide and thick, bent back, covered with a sticky liquid and whose ends are thorny. VIII 687b
ishrāf → ṬĀLIʿ
ishrāḳ (A) : illumination; the name given to illuminative Wisdom, advocated by Shihāb al-Dīn Suhrawardī. IV 119b
♦ **ishrāḳiyyūn** (A) : adepts of Shihāb al-Dīn Suhrawardī's illuminative Wisdom, ISHRĀḲ, used first, however, in a text by Ibn Waḥshiyya in the 4th/10th century to denote followers of a hermetic tradition who had received some illumination which had placed their works above those of the Peripatetics, *mashshāʾiyya*. The term can be applied without hesitation, however, to all of Suhrawardī's followers, who still exist in Iran today. IV 120b
ishtiḳāḳ (A) : in grammar, translated approximately as etymology or derivation by means of analogy, ḲIYĀS. In its general sense, ~ signifies 'taking one word from another', under certain defined conditions. IV 122a; IX 528a

ishtirākiyya (A) : socialism. The word seems to have been first used in this sense in 19th-century Turkish, but fell into disuse, and was replaced by *sosyalist*. Adopted in Arabic, it soon gained universal currency in the Arab lands. IV 123b

īshūrūni → LĀSHŌN

iskāf (A, pl. *asākifa*), or *iskāfī* : a shoemaker, who like other artisans who worked with leather, had a low social status in pre-modern times because his work was regarded as unclean. XII 463a

iskān (A) : lit. coming into a peaceful state, settlement, the allocation of living quarters as space; in modern usage, 'sedentarisation' as a stage after a migratory or nomadic existence. XII 463b

isḳāṭ (A) : in law, relinquishment, specifically of a right, divided into true relinquishment (~ *maḥḍ*) and quasi-relinquishment (~ *ghayr maḥḍ*). XII 466a

iskemle (T) : stool.

♦ iskemle aghasi̊ (T), or *iskemledjiler bashi* : in Ottoman court life, an officer chosen from among the oldest grooms, whose duty was to carry a stool plated with silver which the sultan used in mounting his horse, when he did not prefer the assistance of a mute who went on his hands and knees on the ground. VIII 530b

isḳumrī (A, < Gk *Scomber*) : in zoology, the mackerel. VIII 1021a

iṣlāḥ (A) : reform, reformism; in modern Arabic, ~ is used for 'reform' in the general sense; in contemporary Islamic literature it denotes more specifically orthodox reformism of the type that emerges in the doctrinal teachings of Muḥammad ʿAbduh, in the writings of Rashīd Riḍā, and in the numerous Muslim authors who are influenced by these two and, like them, consider themselves disciples of the Salafiyya. IV 141a

islām (A) : submission, total surrender (to God). IV 171b

In European languages, it has become customary to speak of Islam to denote the whole body of Muslim peoples, countries, and states, in their socio-cultural or political as well as their religious sphere. Modern Arabic often uses *al-islām* in a similar sense. IV 173b

♦ islāmī → ASLAMĪ; MUSLIM

ism (A, pl. *asmāʾ*), also *ʿalam, ism ʿalam* : name; in Arabic-Islamic usage the full name of a person is usually made up of the following elements: the *kunya*, usually a name compound with *abū* 'father of', or *umm* 'mother of'; the ~ ; the *nasab*, or pedigree, a list of ancestors, each being introduced by the word *ibn* 'son of' (the second name of the series is preceded by *bint* 'daughter of', if the first name is that of a woman); and the *nisba*, an adjective ending in *ī*, formed originally from the name of the individual's tribe or clan, then from his place of birth, origin or residence, sometimes from a school of law or sect, and occasionally from a trade or profession. A certain number of persons are also known by a nickname, *laḳab*, or a pejorative sobriquet, *nabaz*, which when the name is stated in full, comes after the *nisba*. IV 179a

In grammar, ~ is the technical term used to signify the noun. IV 181b

♦ ism ʿayn (A) : in grammar, the term used for a word denoting a concrete individual, as opposed to an *ism djins*, a generic word. I 785a

♦ ism djins → ISM ʿAYN

♦ ism al-fiʿl (A) : in grammar, the nominal verb. IX 528a

♦ ism al-ishāra (A), or *al-ism al-mubham* : in grammar, the demonstrative noun. IX 527b

♦ ism mawṣūl (A) : in grammar, a relative noun. IX 528a

♦ **al-asmāʾ al-ḥusnā** (A) : lit. the most beautiful names, being the 99 names of God. I 714a

ʿiṣma (A) : in theology, a term meaning immunity from error and sin, attributed by sunnīs to the prophets and by shīʿīs also to the IMĀMS. IV 182b; IX 423a; ~ denotes

also infallibility, in sunnism in respect of the community and in shī'ism in respect of the *imāms*. IV 184a; VIII 95a

ismākiyya (A) : systematic ichthyology. VIII 1020b

isnād (A) : in the science of Tradition, the chain of authorities (syn. *sanad*) going back to the source of the Tradition, an essential part of the transmission of a Tradition. III 24a; IV 207a; VIII 514b

In grammar, ~ denotes the relationship between the *musnad* 'that which is supported by (the subject)', and the *musnad ilayhi* 'that which supports (the subject)', the relationship of attribution or predication. IV 895b; VII 705a

In the science of diplomatic, ~ means the decisive words *an yu'hada ilayhi*, etc. in letters of appointment. II 302a

♦ isnād 'ālī (A) : lit. a high *isnād*, when there are very few links between the transmitter and the Prophet, or between him and a certain authority. Such a Tradition, the quality of which is known as *'uluww*, is considered a valuable type on the ground that the fewer the links, the fewer the possible chances of error. III 26a; IX 607b

♦ isnād nāzil (A) : lit. a low *isnād*, when there are many links between the transmitter and the Prophet, or between him and a certain authority. The quality of such Traditions is called *nuzūl*. III 26a

ispahbadh (P, A *iṣbahbadh*) : army chief; the Islamic form of a military title used in the pre-Islamic Persian empires and surviving in the Caspian provinces of Persia down to the Mongol invasions. IV 207a

ispahsālār (P, A *iṣbahsalar, isfahsalar*), and *sipahsālār* : army commander; the title given to commanders-in-chief and general officers in the armies of many states of the central and eastern mediaeval Islamic world. II 210b; IV 208a; VIII 769b; VIII 924a; in Muslim India, governor or viceroy. IX 738b

ispendje (T, < Sl *yupanitsa*), or *ispenče* : the Ottoman name of a poll tax levied on adult non-Muslim subjects and amounting usually to 25 AKČES a year. Originally, ~ was a feudal peasant household tax in the pre-Ottoman Balkans; it extended into eastern Anatolia from 1540 onwards. II 146b; IV 211a; VIII 487a

isrā' → MI'RĀDJ

iṣrāfa → IḲLĀBA

isra'īliyyāt (A) : a term covering three kinds of narratives: those regarded as historical, which served to complement the often summary information provided by the Qur'ān in respect of the personages in the Bible, particularly the prophets; edifying narratives placed within the chronological (but entirely undefined) framework of 'the period of the (ancient) Israelites'; and fables belonging to folklore, allegedly (but sometimes actually) borrowed from Jewish sources. IV 211b

ist (A) : in anatomy, the arm. XII 830b

iṣṭabl (A, < Gk; pl. *iṣṭablāt*, rarely *aṣābil*) : stable, i.e. the building in which mounts and baggage animals are kept tethered; the actual stock of such animals belonging to one single owner. IV 213b

istakhr (P) : a small cistern, used to irrigate the land in mediaeval Persia. V 869b

iṣṭām (A) : in the mediaeval kitchen, a utensil used for stirring. Another utensil for the same purpose was the *ḳasba fārisiyya*. VI 808b

istār (A) : a weight in the apothecary's or troy system, taken over from the Greeks and usually estimated according to two different scales. On the one hand are the equations: 1 *istār* = 6 DIRHAM and 2 *dānaḳ* = 4 MITHḲĀL (an apothecary's stater); on the other, 1 *istār* = 6 $^1/_2$ *dirham* = 4 $^1/_2$ *mithḳāl* (commercial ~ in the East). IV 248b

isti'ādha (A) : the practice for protecting oneself from the evil influence of Satan, by pronouncing *a'ūdhu bi 'llāhi min al-shayṭān al-radjīm*. IX 408b

isti'āna → TAḌMĪN

istiʿāra (A, T *iğretileme*) : in rhetoric, the term commonly used in the sense of metaphor. In the early period, ~ is used occasionally in the sense of 'borrowing of a theme by one author from another'. IV 248b; XII 650a; in Turkish literature, ~ is a class of trope in which the comparative elements of the relationship between objects are stressed in various degrees. V 1028a

♦ istiʿāra-i makniyya (Ott, mod.T *kapalı iğretileme*) : in Turkish literature, an implicit metaphor, in which the comparison is achieved by reference to an attribute of an object without mentioning the object itself, 'a cool stream *sang lullabies*'. V 1028a

♦ istiʿāra-i muṣarraḥa (Ott, mod.T *açık iğretileme*) : in Turkish literature, an explicit metaphor, in which the comparison is achieved by direct reference to an object, 'our *lions* are off to the battlefield'. V 1028a

♦ istiʿāra ta<u>kh</u>yīliyya (A) : in rhetoric, a specific type of metaphor, characterised by the lack of a substratum, as in 'the claws of Death', where the metaphor 'claws' is not tied by an underlying simile to a part of death since death does not have any part that could be likened to claws. X 129b

istibḍāʿ (A) : a form of intercourse forbidden by the Prophet, consisting of a man who, fearing that he himself could not sire a robust offspring, placed his wife in the hands of a better progenitor. XII 133a

istibdād (A) : absolutism. I 64a; XI 569b

istibdāl (A) : in law, dation in payment. XII 207b

In WAḲF administration, a case in which the *waḳf* administrator is authorised to divest the foundation of properties which are no longer useful and to acquire others in their stead. IX 542a; XI 62b ff.

istibrāʾ (A) : confirmation of emptiness; in law, ~ is a) the temporary abstention from sexual relations with an unmarried female slave, in order to verify that she is not pregnant, on the occasion of her transfer to a new master or a change in her circumstances; and b) an action of the left hand designed to empty completely the urethra, before the cleaning of the orifices which must follow satisfaction of the natural needs. I 28a; I 1027a; IV 252b

istidlāl (A) : in logic, proof by circumstantial evidence. VII 1051a

In law, inductive reasoning. I 1326b; V 238b

In theology, inference. I 410b

In linguistic analysis, argumentation. VIII 894a

In rhetoric, demonstration. V 898a

istīfāʾ (A) : in law, taking possession of goods (syn. ḲABḌ). X 467a

istifhām (A) : in grammar, interrogation, indicated simply by the intonation of the sentence or by two interrogative particles. IV 255a

isti<u>gh</u>lāl → <u>GH</u>ĀRŪḲA

isti<u>gh</u>rāb (A) : in rhetoric, with *i<u>gh</u>rāb*, the concept of 'evoking wonder', related to 'feigned amazement' or TAʿA<u>DJ</u><u>DJ</u>UB. X 4a

istiṣḥāb al-ḥāl (A) : in law, a presumption of continuity, a source of law that was accepted by al-<u>Gh</u>azālī. X 932a

istiḥāḍa → ḤAYḌ

istiḥdād (A) : shaving the pubis, *ʿāna*. The syn. *ḥalḳ* is used for shaving the buttocks (*ḥalḳat al-dubur*). IX 312b

istiḥḍār (A) : the invocation of <u>DJ</u>INNs and angels and making them perceptible to the senses; spiritism. IV 264b; V 100b; and → ISTI<u>KH</u>DĀM

istiḥḳāḳ (A) : in eschatology, 'merit' which, in Muʿtazilī thinking, is attached to human deeds, bringing reward. III 465b

In literary criticism, 'greater claim', one of the three ways a poet can avoid the charge of plagiarism. XII 708b

istiḥsān (A) : in law, arbitrary personal opinion. I 730a; a method of finding the law which for any reason is contradictory to the usual ḲIYĀS, reasoning by analogy. III 1237a; IV 255b; juristic preference. IX 324b

istiḳāma → ṬĀLIʿ

istiḳbāl (A) : in astronomy, the opposition of sun and moon, that is, the situation wherein their elongation from each other amounts to 180 degrees. IV 259a

In astrology, ~ is sometimes employed to refer to the diametric aspect of the planets, although in general MUḲĀBALA is preferred. IV 259a

istikhāra (A) : the concept which consists of entrusting God with the choice between two or more possible options, either through piety and submission to His will, or else through inability to decide oneself, on account of not knowing which choice is the most advantageous one. The divine voice expresses itself either by means of a dream or by rhapsodomancy, ḲURʿA. IV 259b

In literary texts, ~ is merely a pious formula for a request to God for aid and advice, with no ritual character. IV 260a

istikhbār → TAḲSĪM

istikhdām (A) : making a spirit do a certain thing, one of three procedures of spiritism. The other two are *istinzāl* 'making a spirit descend in the form of a phantom' and *istiḥḍār* 'making a spirit descend into a body'. IX 570b; and → TAWRIYA

istikhfāf (A) : in law, blasphemy. VII 248a

istikhrādj (A) : in classical Muslim administration, the amount actually received, as opposed to the estimate, AṢL. II 78b; extracting money by force or violence. VII 724a

istiḳlāl (A) : separate, detached, unrestricted, not shared, or sometimes even arbitrary; in Ottoman official usage, ~ acquired the meaning of unlimited powers, e.g. in the terms of appointment of a provincial governor or military commander. In both Turkish and Arabic in the late 18th and early 19th centuries, ~ is commonly used in the sense of the independence of the holder of power from the restraints by either subjects or suzerain. IV 260b

During the same period, under the influence of European political thought and practice, ~ began to acquire the modern meaning of political sovereignty for a country or nation and, in Arabic, became primarily associated with the national independence movements among the Arabs. IV 260b

istiḳrār (A) : in classical Muslim administration, an inventory of the army supplies remaining in hand after issues and payments have been made. II 79a

istiḳsām (A) : in divination, belomancy, consultation of the throw of darts, three types of which were practised by the ancient Arabs. IV 263b; V 101a

isṭīl (A) : in mediaeval ʿIrāḳ, a vagabond who pretends to be blind for begging purposes. VII 494a

istiʾlāf (A) : (gracious) remission. XI 75b

iṣṭilāḥ (A, pl. *iṣṭilāḥāt*) : in the works of early grammarians, in the discussion on language, ~ was used in the sense of a social institution tacitly accepted by its users; when opposed to *aṣl al-lugha* 'language', ~ denoted metalanguage. V 805b; Arabic words or calques from the Greek which have assumed a technical meaning. II 765b; IV 696b

istilḥāḳ (A), also *diʿwa* : in law, the affiliation of an illegitimate child, as occurred in 44/665 when Ziyād b. Abīhi was officially recognised as the son of Abū Sufyān. XI 520a; XII 475a

istimālet (T, < A) : conciliation; an Ottoman policy in the conquered lands. X 505a

istiʿmār (A) : colonisation. XII 722b

istimnāʾ (A) : masturbation. IX 566a

istimṭār → ISTISḲĀʾ

isti'nāf (A) : lit. recommencement, renewal; in law, in modern Arabic, appeal; in classical law, ~ is used with its sense of recommencement with regard to the ʿIBĀDĀT, the religious duties, especially prayer, i.e. when the entire prayer, which has been interrupted by the occurrence of a ritual impurity, has to be begun again. In Mālikī law, ~ is called *ibtidā'*. IV 264a

istinbāṭ (A) : in law, deduction (syn. *istikhrādj al-ḥaḳḳ*). V 238b

istindjā' (A) : in law, the purification incumbent upon the Muslim after the fulfilment of his natural needs. IV 264b

istinshāḳ (A) : in law, the inhaling of water through the nostrils at the time of the ablutions, WUḌŪ' and GHUSL. IV 264b

istinzāl (A) : in divination, hydromancy. IV 264b; V 860a; and → ISTIKHDĀM
In metallurgy, the smelting of ores to obtain metals. V 973a

istiʿrāḍ (A) : the mustering, passing in review and inspecting of troops, also known as *ʿarḍ*, the official charged with this duty being known as the ʿĀRIḌ. IV 265a
Among the Khāridjites, ~ is a technical term meaning the interrogation to which the enemies of these sectarians were subjected on falling into their hands; used, in a general sense, of religious murder, the putting to death of Muslims and pagans who objected to their still rudimentary doctrine. IV 269a; IV 1076b

istirkhā' → INTISHĀR

istiṣḥāb (A) : in law, the principle by which a given judicial situation that had existed previously was held to continue to exist as long as it could not be proved that it had ceased to exist or had been modified. I 276a; IV 269b; IX 324b

istishrāḳ (A) : orientalism. XII 722b

istisḳā' (A), or *istimṭār* : a supplication for rain during periods of great droughts, a rogatory rite still practised at the present day (notably in Jordan and Morocco) and dating back to the earliest Arab times. I 109a; IV 269b; VIII 931a

istiṣlāḥ (A) : in law, like ISTIḤSĀN, a method by which the otherwise usual method of deduction, analogy, is to be excluded in the preparation of legal decisions. IV 256b

istiṣnāʿ (A) : in finance, a manufacturing or 'made-to-order' contract, which, like MUḌĀRABA, MUSHĀRAKA, *idjāra* (→ IDJĀR), and MURĀBAḤA, was designed by sharīʿa advisors to newly-created Islamic finance institutions as part of the profit and loss sharing of modern-day banking. XII 691b

istiṭāʿa (A) : in theology and scholastic theology, the term for the 'capacity' to act created by God in the human subject. I 413b; III 1063a; IV 271a

istiṭāla → ṢIFĀT AL-ḤURŪF

istitār → MUKĀSHAFA

istithnā' (A) : in a religious context, ~ refers to the saying of the formula 'if God wills', *in shā' Allāh*. III 1196a; VII 607a
In grammar, ~ signifies 'exception', i.e. that one or more beings are excepted from the functions exercised in a complete sentence, as in 'everyone came except Zayd'. IV 272b

istiwā' (*khaṭṭ al-*) (A) : the line of equality, of equilibrium, that is to say, the equator, which divides the earth into two hemispheres, the northern and the southern, and joins together all those points of the globe where day and night are equal. IV 273a

iṭā' (A) : in prosody, a defect of the rhyme occurring when the same word in the same meaning is repeated in the rhymes of lines belonging to the same poem. It is permissable under certain circumstances. IV 413a

ītār (A) : in archery, the act of stringing or bracing the bow. IV 800a

itāwa (A, < *atā*) : lit. gift; a general term met with, especially in pre- and proto-Islamic times, meaning a vague tribute or lump payment made, for example, to or by a tribe or other group; later, the word describes, sometimes in a denigrating way, a tip or bribe. IV 276a

itb (A) : a loose gown worn by women on the Arabian peninsula. V 741a

itbāʿ (A) : a particular form of paronomasia, constituted by the repetition of a qualifying term to which there is added a metaplasm, i.e. the deliberate alternation of a radical consonant, usually the first, but never the third, e.g. *ḥasan basan* 'wonderfully attractive'. The first element is called *matbūʿ* or *mutbaʿ*, and the second *tābiʿ*. VII 823a

iṭbāḳ (A) : in grammar, velarisation; the *ḥurūf al-muṭbaḳa* are 'the emphatic consonants', that is, *ṣād, ẓāʾ, ṭāʾ* and *ḍād*. III 598b; X 83a

ith̲bāt (A) : to witness, to show, to point to, to demonstrate, to prove, to establish, to verify and to establish the truth, to establish (the existence of something); in mysticism, ~ is the opposite of *maḥw*, the effacement of the 'qualities of habit', and denotes the fact of performing one's religious obligations. IV 277a; and → TAS̲H̲BĪH

ith̲m (A) : in theology, sin (→ D̲H̲ANB). XII 475a

ith̲mid → KUḤL

ith̲nayn (A) : (of the) two; and → T̲H̲ANAWIYYA

♦ ith̲nayniyya (A) : in religion, duality. X 441a

ith̲th̲ag̲h̲ara (A) : a verb which means '[a boy] bred his central milk teeth or front teeth, or he bred his teeth after the former ones had fallen out' (Lane). Several terms refer to different stages of this process: *s̲h̲akka, ṭalaʿa, nad̲j̲ama, nasaʿa, intaḍat (al-sinn), adrama (al-ṣabiyy), aḥfara, abdaʾa*. VIII 822a

iʿtibār (A) : in the science of Tradition, the consideration of whether a transmitter who is alone in transmitting a Tradition is well known, or whether, if the Tradition is solitary by one authority, someone in the chain has another authority, or whether another Companion transmits it. III 26b

iʿtidāl → TAṬARRUF

iʿtid̲j̲ār → IḲTIʿĀṬ

iʿtiḳād (A) : the act of adhering firmly to something, hence a firmly established act of faith. In its technical sense, the term denotes firm adherence to the Word of God. It may be translated in European languages by the words 'croyance', 'belief', 'Glauben', with the proviso that this 'belief' is not a simple opinion or thought, but is the result of deep conviction. IV 279a

iʿtikāf (A) : a period of retreat in a mosque, a particularly commended pious practice which can be undertaken at any time. IV 280a

iʿtimād (A) : in archery, the holding firmly in the left hand the grip or handle of the bow while the right-hand fingers make a good locking of the string, the two hands exerting equal force. IV 800b

♦ **iʿtimād al-dawla** (A) : lit. trusty support of the state, a title of Persian viziers during the Ṣafawid period and subsequently. IV 281b

ʿitḳ (A) : emancipation (of slave). The freedman is called *ʿatīḳ* or *muʿtaḳ*. I 29b; the special ceremony of release from servitude of a *mamlūk*, who then became a member of the Mamlūk household of the Sultan at the Cairo citadel. X 7b

♦ ʿitḳ al-sāʾiba (A) : in Mālikī and Ḥanbalī law, an ancient type of enfranchisement of the slave without patronage, which term refers to the pre-Islamic custom of turning loose in complete freedom one particular she-camel of the herd, protected by taboos. I 30b

♦ **ʿitḳnāme** (T), *ʿitiḳnāme, ʿitāḳnāme* : an Ottoman term for a certificate of manumission, given to a liberated slave. IV 282b

iṭlāḳ (A) : in archery, the loose, loosing, the last and most important phase of shooting. There are three basic kinds of loosing: the MUK̲H̲TALAS, SĀKIN and MAFRŪK. IV 800b

♦ iṭlāḳāt (A) : in the science of diplomatic, the name given to documents reaffirming decisions of former rulers; sometimes, however, they were simply called TAWḲĪʿ. II 303b; II 306b

♦ iṭlāḳiyya (A) : one of two main headings in the monthly and yearly accounting registers of the Īlkhānids, under which fell payments by provincial tax-farmers made to members of the court, palace servants, and the military. III 284a; and → MUḲARRARIYYA
ʿiṭr → AFĀWĪH
ʿitra → AHL AL-BAYT
ittibāʿ (A) : 'active fidelity' to the Traditions of both the Prophet and the SALAF, a term preferred by reformists to *taḳlīd*, which denoted the servile dependence on traditional doctrinal authorities that they rejected. IV 152a
ittiḥād (A) : unity, association, joining together; in theology, the Christian incarnation of the Word in the person of Jesus, which concept is rejected by Muslims as being contradictory. IV 283a
In mysticism, the mystic union of the soul with God. IV 283a
ittiṣāl (A), or **wiṣāl** : in mysticism, a union of man and God which excludes the idea of an identity of the soul and God. IV 283a; the act of forming an amorous relationship, the equivalent of *wuṣla*. XI 210b; and → ṬĀLIʿ
ityān al-mayta (A) : necrophilia. IX 566a
ʿiwaḍ (A) : exchange value, compensation, that which is given in exchange for something; in law, ~ is used in a very broad sense to denote the counterpart of the obligation of each of the contracting parties in onerous contracts which are called 'commutative', that is, contracts which necessarily give rise to obligations incumbent on both parties. Thus in a sale, the price and the thing sold are each the ~ of the other. IV 286a
In unilateral contracts, ~ (*badal* and *thawāb* are also used) is employed in a more restricted sense: it is applied to the compensation offered by one of the two parties who is not absolutely obliged to give any. IV 286a
īwān (P, T *eyvān*) : in architecture, a chamber or a hall which is open to the outside at one end, either directly or through a portico; an estrade or a raised part of a floor; a palace or at least some sort of very formal and official building; any one of the halls in a religious building, MADRASA or mosque, which opens onto a courtyard. Art historians and archaeologists have given ~ a technically precise meaning, that of a single large vaulted hall walled on three sides and opening directly to the outside on the fourth. IV 287a; a room enclosed by three walls, opening out in the whole width of the fourth side, like an enormous gaping flat-based ledge, and generally roofed by a cradle vault (semi-cylindrical). Although not without similarity to the Greek *prostas*, the ~ does seem to be a genuinely Iranian creation. It became a characteristic theme of Sāsānid architecture. II 114a; and → LĪWĀN
In the terminology of horse-riding, a light bit. Two other types of bit were used: the *fakk*, a snaffle bit, and the *nāzikī*, seemingly the equivalent of the modern bit used by the Spahis. II 954a
iwazz (A) : in zoology, wild geese. IX 98b
iyād → NUʾY
ʿiyāfa (A) : animal omens (zoomancy) and, in the strict sense, ornithomancy, that is to say, the art of divining omens in the names of birds, their cries, their flight and their posture. IV 290b
iyāla → EYĀLET
ʿiyān (A) : observation (*bi 'l-~* 'first-hand'). III 736a; XII 801a
In the vocabulary of mediaeval agriculture, a strap of iron that attached the ploughshare to the crossbeam. VII 22a
izār (A), *azr, miʾzar, īzār* : a large sheet-like wrap worn both as a mantle and as a long loin cloth or waist cloth by pre-Islamic Arabs. III 1053a; V 732b; a large, enveloping body wrap for women in the Arab East or for both sexes in North Africa. V 741a; V 746a; a fringed shawl worn by Jewish women in Morocco. V 746a; and → RIDĀʾ

iẓhār → IḌMĀR
izli → ASEFRU
ʿiẓlim → NĪL
izran (B) : in Tarifiyt, the genre of short songs, a part of the traditional oral literature. X 242a

J

jawi → PEGON
jiilaal → GU'
juru kunci (J) : 'key bearers'; in Java, the custodians of a holy tomb, who guard the proper rituals performed during a pilgrimage to the tomb. XI 537a

K

ḳāʿ (A) : in topography, a depression on the fringes of the volcanic fields south of Syria, free of stones, with a diameter of several hundreds of metres. Such depressions probably originated from volcanic eruptions of gas. V 593a
ḳāʿa (A) : in modern dwellings in Egypt, the principal room in the ḤARĪM, with a central space and lateral extensions. The walls surrounding the central space rise to the level of the terraces and carry a lantern which lights the interior. II 114b; an elongated hall with two axial ĪWĀNs and a sunken central area, usually square, known as the *durḳāʿa*. IV 428b; VIII 545b
♦ ḳāʿa muʿallaḳa (A) : in architecture, a raised hall, a living unit located on the second floor. VIII 545b
ḳaʿada (A) : 'those who sit down', term for the designation of the quietists in early Islam who abstained from overt rebellion and warfare against the ruling authority. I 207a; V 572a; XII 505a
ḳa'an → KHĀḲĀN
kaʿb (A) : in mathematics, ~, or *mukaʿʿab*, denotes the third power of the unknown quantity. II 362a; the cube root. III 1139b
In anatomy, a knucklebone (pl. *kiʿāb*), used in very early Islam as dice. V 616b
♦ kaʿb kaʿb (A) : in mathematics, the term for the sixth power. III 1140b
kaʿba (A) : the most famous sanctuary of Islam, called the temple or house of God, and situated in the centre of the great mosque in Mecca. The name ~ is connected with the cube-like appearance of the building. In former times the word also used to designate other similarly shaped sanctuaries. IV 317a
ḳaba zurna → ZURNA
ḳabā → ḲABĀ'
ḳabā' (A, < Sp *capo* or *capa*), or *ḳabā* : a cloak or cape worn by soldiers. III 100a; V 739b; V 743b; a luxurious, sleeved robe, slit in front, with buttons, made of fabrics such as brocade. V 733b; V 748a ff.
kabā'ir (A, s. *kabīra*) : the 'grave sins', mentioned in the Qur'ān, the exact definition of which remained variable. The ~ are distinguished from the *ṣaghā'ir* 'lesser sins'. IV 1107b
kabaḳ (A, < T 'gourd'), or *ḳabaḳ* : in archery, a small target. II 954a; in Mamlūk terminology, a 'gourd' game (*ramy al-ḳabaḳ*), one of the branches of horse-riding. II 955a; IV 801a

ḳabāla (A) : in law, a guarantee, used mainly in connection with fiscal practice. It concerns the levying of the land-tax, KHARĀDJ, and that of special taxes, *mukūs* (→ MAKS). Local communities were held jointly responsible by the Treasury for the payment at the required time of the full amount of land-tax demanded. When individuals had difficulty in finding the necessary ready money immediately, an application was made to a notable to advance the sum required. The matter having generally been agreed in advance, this notable acted as a guarantor for the debt of the locality in question. This procedure constitutes the contract of ~, the offer being called *taḳbīl* and the person named *mutaḳabbil*. I 1144a; IV 323a; XI 75b

Alongside its use with regard to taxation on land, ~, as well as ḌAMĀN in this context, occurs in a more permanent sense to signify the farming of special revenues, generally of *mukūs* (→ MAKS), especially in towns, such as the sale of salt or the management of baths or even of a local customs office. IV 324a

kabar (A, < Eth *kabaro*) : an early term for a cylindrical drum with a single membrane.

kabāra (A), or *ma'tab* : among the Bedouin in the Western Desert and Cyrenaica, amends for offences against honour. They are known as *ḥashm* in 'Irāḳ, *ḥashm* and *'ayb* in Northern Yemen, *manshad* in parts of the Central Region (the Sinai, Jordan and Palestine). X 890b

ḳabas → IḲTIBĀS

kabāth (A) : the ripe fruit of the thorn tree *arāk* (*Capparis sedata*). II 1058b

kabbāda → SANG

ḳabbūs → MI'ZAF

kabd → KABID

ḳabḍ (A) : lit. seizure, grasping, contraction, abstention, etc., and used in the special vocabulary of various disciplines.

In law, ~ signifies taking possession of, handing over. In Mālikī law *ḥiyāza* is more frequently used. *Tasallum* is also employed to mean the act of handing over. Taking possession is accomplished by the material transfer of the thing when movable goods are involved; by occupation when it is a question of real estate, but also symbolically by the handing over of the keys or title deeds of the property. III 350a; IV 325b

In mysticism, ~ is a technical term used to denote a spiritual state of 'contraction' as opposed to 'expansion', BASṬ. I 1088b; IV 326a

In prosody, ~ is the suppression of the fifth quiescent letter in the feet *fa'ūlun* and *mafā'īlun* which occurs in the metres *ṭawīl, hazadj, muḍāri'* and *mutaḳārib*, so that these feet are reduced to *fa'ūlu* and *mafā'ilun* respectively. A foot suffering this alteration is called *maḳbūḍ*. I 672a; IV 326b; XI 508b

In the Islamic ritual prayer, ~ is the position assumed after the saying of the words '*allāhu akbar*'. The hands are placed on the base of the chest, the right hand over the left. The Imāmīs and the Mālikīs let the arms fall at this point: the position of *sadl* or *irsāl*. VIII 929a

♦ ḳabḍ amāna (A) : in law, the term used for when the trustee, in regard to contracts which involve the temporary transfer of something from one contracting party to the other, is only held responsible if he has been at fault or in transgression, TA'ADDĪ, of the rules of the contract or of the customary dealings in such matters. IV 326a

♦ ḳabḍ ḍamān (A) : in law, the term used for when the trustee, in regard to contracts which involve the temporary transfer of something from one contracting party to the other, is held responsible for any loss arising in respect of the object, even through chance or circumstances over which he has no control. IV 326a

♦ ḳabḍa (A) : a measure of length, equalling a handsbreadth, or one-sixth, of the cubit, DHIRĀ'. The ~ , in turn, consisted of four IṢBA's. II 232a; VII 137b

In archery, the grasp, sc. the position of the left hand (for a right-handed person) on

the grip or handle of the bow. In order to distinguish this technique from that of the ʿAḲD, the authors sometimes call this more precisely *al-ḳabḍa bi 'l-shamāl.* IV 800b
kabid (A, according to lexicographers the only correct form), or *kabd, kibd* : in anatomy, the liver; through contiguity of meaning, ~ is also used to designate the parts of the body in the vicinity of the liver. Thus, for instance, in classical Arabic ~ can denote the surfaces of the body more or less close to the liver as well as the chest and even the belly. In the same way ~ is also frequently used to cover the middle, centre, interior (we would say heart) of something. IV 327a
ḳābiḍ (A) : the quality of food being astringent. II 1071b
ḳābila (A) : in alchemy, the part known as the 'receiver' of the distilling apparatus. I 486a
ḳabīla (A) : a large agnatic group, the members of which claim to be descended from one common ancestor; this word is generally understood in the sense of tribe. IV 334a
♦ ḳabīlat Suʿaydiyyīn (A) : a Türkmen community near Baʿlabakk in Lebanon, which speaks a Turkish idiom and preserves a narrative of its origins that relates it vaguely to the Saldjūḳs and Ottomans. X 685a
♦ ḳabīlī (A, pl. *ḳabāʾil*) : a tribesman; in Yemen, one of various status groups which include the city dweller of tribal origin, ʿarabī, and, at the bottom of the social order, those with menial occupations without tribal origin, called either *banu 'l-khums* 'sons of the fifth' or *ahl al-ṭaraf* 'people of the extremity'. XI 277a
ḳabīlī → ḲABĪLA
kabīr (A) : lit. large; designation for a tribal chief. IX 115b; an attorney under customary law proceedings among the Bedouin in the Central Region of the Sinai, Jordan and Palestine. X 888b; and → ṢAGHĪR
♦ **kabīra** (A, pl. *kabāʾir*) : in theology, a grave sin.
ḳabr (A) : tomb; ~ was first applied to the pit used as a burial place for a corpse (as was the term *ḍarīḥ*), giving rise to its habitual use in the text of numerous epitaphs containing the expression *hādhā ḳabru* . . . 'this is the grave of . . .'. Originally distinguished from the term *ṣandūḳ* 'cenotaph', ~ had the more general meaning of the tumulus or construction covering the grave to bring it to notice, a custom current in Islamic countries from early times. IV 352a; ~ is used almost exclusively as a term that refers to the location of a tomb or to describe a simple grave with no architectural features attached to it.
kabīsa (A, < Ar) : intercalation, which compensates for the difference between the lunar and solar years. The plural form *kabāʾis* was used for 'leap years'. X 258a,b
kabsh → ḤAMAL; SINNAWR
ḳabūl → BAYʿ; ḲAWS
ḳabūs → MIʿZAF
kabūsh (A), and *shalīl* : in the terminology of horse-riding, a cloth worn by the horse. The terms *tashāhir* and *djulla* are confined to stable-cloths. II 954a
ḳačḳun → YAWA
ḳaḍāʾ (A, T *ḳażā*ʾ) : originally meaning 'decision', ~ has in the Qurʾān different meanings according to the different contexts, e.g., doomsday, jurisdiction, revelation of the truth, and predestination, determination, decree. IV 364b
In theology, ~ means God's eternal decision or decree concerning all beings, that must be fulfilled in all circumstances, and the execution and declaration of a decree at the appointed time; sudden death. IV 364b
In a religious context, ~ is the technical term for the neglected performance of religious duties, e.g. repeating prayers to make up for having omitted them at the appointed time, as opposed to ADĀʾ. I 169b; IV 365a; IX 94b

In law, ~ stands for both the office and the sentence of a ḲĀḌĪ 'judge'; ~ is also found in legal terminology with the meaning 'payment of a debt'. IV 364b ff.
In 'Abd al-Razzāḳ al-Ḳas̲h̲ānī's mystical thought, ~ means the existence of the universal types of all things in the world of the Universal Reason. I 89b
In the Ottoman empire, *ḳażā'* meant not only the judgement of the ḲĀḌĪ but also the district which his administrative authority covered. The term ~, denoting an administrative district, has remained in use in the Turkish republic. IV 365a
♦ **al-ḳaḍā' wa 'l-ḳadar** (A) : when combined into one expression, these two words have the overall meaning of the Decree of God, both the eternal Decree (the most frequent meaning of ḲAḌĀ') and the Decree given existence in time (the most frequent sense of ḲADAR). Other translations are possible, for example, *ḳaḍā'*, predetermination; *ḳadar*, decree or fate, destiny, in the sense of determined or fixed. It is also possible to use *ḳaḍā'* alone for decree in its broadest sense and define *ḳadar* more precisely as existential determination. The expression combining them is in general use and has become a kind of technical term of scholastic theology. I 413a; II 618a; IV 365a
In Persian literature, *ḳaḍā' u ḳadar* is a genre of poetry devoted to stories about the working of fate, fashionable in the 10th-11th/16th-17th centuries. VI 834b; VIII 776a
♦ ḳaḍā' u ḳadar → AL-ḲAḌĀ' WA 'L-ḲADAR

ḳadam (A) : in mysticism, 'priority', a principle arising in the second half of the 19th century in Egypt that implied the exclusive right of a ṣūfī order to proselytise and to appear in public in an area if it could be proved that it had been the first to do so, i.e. that it had seniority (*ḳidam*). X 324a; and → ATH̲AR
♦ ḳadamgāh (A *ḳadam* 'foot', P *gāh* 'place') : lit. place of the [imprint of the Prophet's] foot, syn. **ḳadam s̲h̲arīf**; there are many such places all over the Arab lands and in Turkey, and they are especial objects of veneration in Muslim India, along with *pand̲j̲agāhs* 'places of the [imprint of the] palm of the hand', impressions of the hands of holy men. XII 501b

ḳadar (A) : measure, evaluation, fixed limit; in its technical sense, ~ designates determination, the divine decree in so far as it sets the fixed limits for each thing, or the measure of its being. III 1142b; IV 365b; and → AL-ḲAḌĀ' WA 'L- ḲADAR
In 'Abd al-Razzāḳ al-Ḳas̲h̲ānī's mystical thought, ~ is the arrival in the world of the Universal Soul of the types of existing things; after being individualised in order to be adapted to matter, these are joined to their causes, produced by them, and appear at their fixed times. I 89b

ḳadāsa (A) : holiness; beings that are pure, wholly unsullied or in touch with the divine. IV 372a

ḳaḍb → ḲATT
♦ ḳaḍba (A) : in archery, a quiver made from the *nab'* wood (*Grewia tenax*). IV 800a

kaddād (A, pl. *kawādīd*) : a tiller of the soil. I 233b

kaddāḥ (A) : a flint-maker. XII 757a

ḳadḥ (A) : in medicine, the operation for cataract. II 481b; X 456a

kad̲h̲d̲h̲āb → ṢĀLIḤ

ḳad̲h̲d̲h̲āf (A) : oarsman, part of the crew of the warships in the Muslim navy. XII 120a

ḳad̲h̲f (A) : in law, a slanderous accusation of fornication, ZINĀ', or of illegitimate descent; in the latter case, it amounts to accusing the mother of fornication. I 29b; IV 373a

ḳāḍī (A) : in law, a judge, a representative of authority, invested with the power of jurisdiction. In theory, the head of the community, the caliph, is the holder of all powers; like all other state officials, the ~ is therefore a direct or indirect delegate, NĀ'IB, the delegate retaining the power to do justice in person. The objective being the appli-

cation of the law, which is essentially religious, the function of the judge is a religious one. In theory, his competence embraces both civil and penal cases, and includes the administration of mosques and pious endowments. His competence in penal matters, however, is restricted to the very few crimes envisaged by the law, their repression being currently undertaken by the police. II 890b; IV 373b

♦ **ḳāḍī ʿaskar** (A) : judge of the army; an institution dating from the 2nd/8th century. Under Saladin, this institution was called *ḳāḍī les̲h̲ker*. The position began to lose its importance after the middle of the 10th/16th century, when power passed into the hands of the grand MUFTĪ of Istanbul. It was finally abolished under the Turkish republic. IV 375a

♦ ḳāḍi ʾl-d̲j̲amāʿa (A) : ḲĀḌĪ of the community of Muslims; a title which ʿAbd al-Raḥmān gave, between 138/755 and 141/758, to the *ḳāḍī* of the Spanish territory already conquered, until then known as *ḳāḍi ʾl-d̲j̲und* ʻḳāḍī of the military districtʼ. Later, ~ became an institution similar to that of the ḲĀḌI ʾL-ḲUḌĀT. IV 374b; VI 2a

♦ ḳāḍi ʾl-d̲j̲und → ḲĀḌĪ ʾL-D̲J̲AMĀʿA

♦ ḳāḍi ʾl-ḳuḍāt (A) : ʻthe judge of judgesʼ; the highest position in the system of judicial organization of the Islamic state, which, when combined with the institution of the *wizāra* (→ WAZĪR), was the highest step under the authority of the caliph. The institution of ~ was an adaptation of the Persian *mōbedān-mōbed*. I 164b; IV 374a; VI 2a

♦ ḳāḍī les̲h̲ker → ḲĀḌĪ ʿASKAR

ḳaḍīb (A) : rod (syn. *ʿaṣā*), one of the insignia of the sovereignty of the caliph. IV 377b
In archery, a bow made of a stave all of a piece and unspliced, sc. a self-bow. IV 798a
In music, a wand which supplied rhythm. II 1073b; a percussion stick. VIII 852b; IX 10b
In anatomy, the penis. XII 641a

ḳadīd (A) : in pre-Islamic Arabia, meat cut into thin strips and left to dry in the sun. II 1059a

ḳādima (A) : a quill feather. XI 517a

ḳadi̊n → K̲H̲ĀṢṢEKĪ

♦ ḳadi̊nlar salṭanati̊ (T) : ʻthe rule of the womenʼ, the period from the mid-10th/16th to the mid-11th/17th centuries, when royal women enjoyed a large measure of influence in the Ottoman empire. XI 130b

ḳādi̊rg̲h̲a → BAS̲H̲TARDA

kadk̲h̲udā : a giver of years. X 367b; and → KETK̲H̲UDĀ

ḳadriya (A) : cedar-oil, extracted from cedarwood. IV 772b

ḳādūs (A, pl. *ḳawādīs*) : the bucket used in the water wheel (DŪLĀB) on the banks of the Nile in mediaeval Egypt. V 863b
In Fās, a pipe of a water channel, taking the water to individual houses; the special workers for the upkeep of the water channels were called *ḳwādsiyya* (< ~). V 877b

kāf (A) : the twenty-second letter of the Arabic alphabet, transcribed *k*, with the numerical value 20. It is defined as occlusive, postpalatal, surd. IV 399a

ḳāf (A) : the twenty-first letter of the Arabic alphabet, transcribed *ḳ*, with the numerical value 100. It is defined as occlusive, uvulovelar, surd. IV 400a

ḳafā (A) : nape of the neck. IX 312b

kafāʾa (A) : equality, parity and aptitude; in law, ~ denotes the equivalence of social status, fortune and profession (those followed by the husband and by the father-in-law), as well as parity of birth, which should exist between husband and wife, in default of which the marriage is considered ill-matched and, in consequence, liable to break up. I 27b; IV 404a; IV 1116b; and → KUFU

kafāla (A) : in law, an institution corresponding to some extent to the surety-bond, with the difference that the jurists distinguished two types of surety-bond: that for which the

surety, *kafīl*, is binding to secure only the appearance in court of the debtor, *aṣīl* or *makfūl*; known as the *kafāla bi 'l-nafs*, it is an institution peculiar to Islamic law. And, secondly, the *kafāla bi 'l-māl*, by means of which the surety stands as a pledge to the creditor, *makfūl lahu*, that the obligation of the principal debtor will be fulfilled. IV 404b

kafan (A) : shroud, a cloth or cloths woven by an *akfānī*, which the deceased's body is wrapped in, by a professional enshrouder, *kaffān*, and then buried. Sometimes the corpse was borne without a bier or it could be carried in an open wooden coffin *(ṣandūḳ, tābūt)*. XII 502b

ḳafes (T) : lit. cage; the late but popular term for the area of the harem of the Topkapı Palace in which Ottoman princes of the blood (*sheh-zādeler*) were confined from the early 17th century onwards. In a more abstract sense, ~ is applied to the system whereby the rights of claimants to the Ottoman throne were determined. Of earlier usage is the appellation *s̲h̲ims̲h̲īrlik* or *čims̲h̲īrlik* 'the box shrub', a reference to the little courtyard planted with boxwood, at the northeast corner of the sultan's mother's courtyard. XII 503b

♦ ḳafesī (T) : a dome-shaped KAVUḲ 'cap', worn with a long turban forming folds fastened towards the base with a fine thread or pin. It was worn in Ottoman Turkey from the 17th century by the functionaries of the Defter (→ DAFTAR). V 751b

kaff (A) : palm, paw; in divination, *ʿilm al-~* is a process which belongs to the realm of physiognomy, designating more specifically chirognomy or the art of deducing the character of a person according to the shape and appearance of the hands. But the use of the term has become general. It also covers both chiromancy (the study of the lines of the hand), dactylomancy (prognostications drawn from the observation of the finger joints), and onychomancy (divination from the finger nails). IV 405b

In prosody, ~ is a deviation in the metre because of the suppression of the 7th consonant, e.g. the *nūn* of *fāʿilātu[n]*. I 672a; XI 508b

For ~ in military science, → SĀʿID

♦ kaff al-ʿad̲h̲rāʾ (A) : in botany, *Anastatica hierochuntia, Cruciferae*, the dried seed-heads of which can last for years and are blown around the desert, the seeds germinating when water is available. The plant, used as a birth charm, is also called *kaff Fāṭima bint al-nabī* or *kaff Maryam*. VI 631b

♦ kaff al-hirr (A) : in botany, the Corn crowfoot (*Ranunculus arvensis*) and the Asiatic crowfoot (*R. asiaticus*). IX 653a

♦ kaff al-nasr (A) : 'vulture's foot', in botany, the Scolopender or Hart's tongue (*Scolopendrium vulgare*), and also the Water milfoil (*Myriophyllum verticillatum*). VII 1014b

ḳaffāl (A) : a locksmith. XII 757a

kaffāra (A) : Qur'ānic term for an expiatory and propitiatory act which grants remission for faults of some gravity. IV 406b; IX 94b

kāfī (Pu) : a genre of Muslim Punjabi literature, comprising a lyric consisting of rhymed couplets or short stanzas having a refrain repeated after each verse, and normally following the usual Indian poetic convention whereby the poet assumes a female persona, typically that of a young girl yearning to be united with her husband/love, allegorically to be understood as an expression of the soul's yearning for God. VIII 256a

kafīl → KAFĀLA

ḳāfila → KĀRWĀN

kāfir (A) : originally, 'obliterating, covering', then, 'concealing benefits received', i.e. ungrateful, which meaning is found even in the old Arab poetry and in the Qur'ān; the development of meaning to 'infidel, unbeliever' probably took place under the influence of Syriac and Aramaic. IV 407b

♦ kāfir ni'ma (A) : in theology, an unbeliever by ingratitude. XI 478a

♦ **kāfirkūb** (A, < *kāfir* + P *kūbīdan*) : lit. heathen-basher, i.e. a club; the term is testified, only in the plural *kāfirkūbāt*, in 'Irāḳ from the end of the 2nd/8th century, although al-Ṭabarī cites it when describing the incidents arising in 66/685 during the revolt of al-Mukhtār. It seems to be a term born of a particular period and in a relatively circumscribed area which swiftly became obsolete. IV 44b; IV 411a

ḳāfiya (A, pl. *ḳawāfin*) : in prosody, rhyme. Originally, the word meant 'lampoon', then 'line of poetry', 'poem'. These earlier senses survived in Islamic times after the word had also come to be used in the technical sense of 'rhyme'. The native lexicographers believe that 'rhyme' is the original and that 'line of poetry', 'poem' are secondary. IV 411b; and → SADJ'

♦ ḳāfiya muḳayyada (A) : fettered *ḳāfiya*, a rhyme in which the rhyme consonant is not followed by a letter of prolongation. IV 412a

♦ ḳāfiya muṭlaḳa (A) : loose *ḳāfiya*, a rhyme in which the rhyme consonant is followed by a letter of prolongation or by a short vowel and a vowelled or quiescent *hā'*. IV 412a

kāfiyya (A, < It *[s]cuffia*; pl. *kawāfī*), or *kūfiyya* : a head scarf, a rectangular piece of cloth of linen or silk in various colors, almost a yard square, worn by both sexes in the Arab East. The cloth is folded diagonally, the ends hang down or are tied below the chin, and above it the Bedouin sometimes and townsmen usually wind a turban. This form, which is known in Egypt since Mamlūk times and is mentioned in the *Arabian Nights*, came into prominence again as part of the dress of the Wahhābīs. V 741a; X 613a

ḳafīz (A) : a measure of capacity used in 'Irāḳ and caliphal Persia for weighing small quantities of grain. Its actual weight varied. VI 119b f.

kaff (A) : in a religio-political context, the quiescent attitude of some Khāridjite groups in early Islam (→ ḲA'ADA). XII 505a

kaffān → KAFAN

kāfī (P) : in Western Indian literature, a sung ṣūfī lyric poem with a refrain repeated after each verse, first brought to perfection by Saččal Sarmast (d. 1242/1827) of Khayrpūr in Upper Sind. V 611a

ḳafla → 'AḲD

ḳaftān → KHAFTĀN

kāfūr (A, < H *karpūra, kappūra*, Mal *kapur*) or *ḳāfūr, ḳa(f)ūr* : in botany, camphor, the white, translucent substance which is distilled together with camphor oil from the wood of the camphor tree (*Cinnamomum camphora*) indigenous to east Asia (China, Formosa, Japan). IV 417b; VIII 1042b

The same word ~ (variants *kufurrā, kifirrā, djufurrā* etc.) also designates the integument of the palm leaf or of the grapevine. IV 418a

kāghad (A, < P), or *kāghid* : paper. After its introduction in Samarḳand by Chinese prisoners in 134/751, various kinds of paper were then made and it must be supposed that paper achieved some importance as early as the second half of the 2nd/8th century. Names for the different kinds of paper are: *fir'awnī, sulaymānī, dja'farī, ṭāhirī*, and *nūḥī*. IV 419b

ḳaghan → KHĀḲĀN

kāghān (A) : in mediaeval 'Irāḳ, a boy who acts as a male prostitute. VII 494a

♦ kāghānī (A) : in mediaeval 'Irāḳ, a vagrant who gives out that he is demoniacally possessed or an epileptic. VII 494a

kāghid → KĀGHAD

kaghnï (T) : a Byzantine wagon, used in mediaeval Turkicised Anatolia. I 205b

kahār (IndP) : in the Mughal period, a bearer of different kinds of litters, classed as infantry. V 687a

ḳaḥba (pl. *ḳiḥāb*) → BAGHIYY
ḳahd → ḤADHAF
kaḥḥāl (A) : in medicine, an oculist. I 388a; an ophthalmist. V 357a
kāhin (A) : a term of controversial origin. It appears to have been used by the 'Western Semites' to designate the possessor of a single function with related prerogatives: the offering of sacrifices in the name of the group, the representing of this group before the deity, the interpretation of the will of the deity, and the anticipation and communication of his wishes. The Arab ~ combined the functions of sacrificer and guardian of the sanctuary, and those of the *mantis* and the *augur*; hence, it is possible to render ~ by 'priest', in the sense of agent of the official cult. But the predominance of nomadism, where it was usually the head of the family or tribe who offered sacrifices and in which frequent migrations prevented the establishment of an official form of worship and fixed places of worship, weakened the first role of the ~ while favouring the development of the second, more in keeping with the expectations of most of his fellow-tribesmen. Thus it is virtually necessary to translate ~ as 'diviner' with the dual meaning of the Latin *divinus*, that is to say, 'one inspired' and 'prophet', without excluding his strictly priestly role in places where social conditions allowed it, such as at Mecca. IV 420b; and → ʿARRĀF
ḳāhiriyya (A) : omnipotence (of God). I 89b
kāhiya → KETKHUDĀ
kahramān → KĀRIM
kahrubā (P), also *kāhrabā'* : yellow amber; today, ~ also used for electricity. IV 445b
kahūr (P) : in botany, a spiny shrub, enjoyed by camels. V 669b
ḳahwa (A) : coffee; originally a name for wine, ~ was transferred towards the end of the 8th/14th century to the beverage made from the berry of the coffee tree; the word for coffee in Ethiopia, *būn*, has passed into Arabic in the form *bunn*, as a name of the coffee tree and berry. IV 449a; XII 775b

♦ ḳahwači-bāshī (P) : in Ṣafawid times, an official in the royal kitchen who headed the department of coffee making. XII 609b

♦ ḳahwa-khāna → ČĀY-KHĀNA

kahya → KETKHUDĀ
ḳā'id (A, pl. *ḳuwwād*) : an imprecise term, but one always used to designate a military leader whose rank might vary from captain to general. II 507b; IV 456a; designation for a tribal chief (referring to the chief's leadership in war). IX 115b

♦ ḳā'id ra'sih (A) : 'governor of himself', a powerful ḲĀ'ID who was removed from office and compelled to live at court, with the honour due to his rank. IV 456b

ḳāʿid (A) : lit. sitter; in shīʿī terminology, the 'sitting' members of the family of the Prophet, who refused to be drawn into ventures of armed revolt, in contrast to the ḲĀ'IM. IV 456b

♦ ḳāʿida → ḲAWĀʿID

ḳaʿīd (A), and *khafīf* : a term applied to a wild animal or bird which approaches a traveller or hunter from the rear, one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as FA'L, ṬĪRA and ZADJR. I 1048a; II 760a
ḳā'if (A, pl. *ḳāfa*) : a physiognomist. I 28b
ḳā'ila → ẒĀHIRA
ḳā'im (A) : lit. riser, the shīʿī MAHDĪ, referring both to the member of the family of the Prophet who was expected to rise against the illegitimate regime and restore justice on earth, and to the eschatological Mahdī. Synonyms in shīʿī terminology are: *ḳā'im āl Muḥammad, al-ḳā'im bi 'l-sayf, al-ḳā'im bi-amr Allāh, ḳā'im al-ḳiyāma.* IV 456b; V 1235b

Among the Ismāʿīliyya, ~ is the name of the seventh 'speaking' prophet who will abrogate Muḥammad's sharīʿa and restore the pure unity, *tawḥīd*, of the times before Adam's fall. IV 203b; IV 457a; XII 206b

♦ ḳā'im bi-aʿmāl (A) : in the science of diplomacy, the term for *chargé d'affaires*. VIII 813a; and → MAṢLAḤATGÜZĀR

♦ **ḳā'im-maḳām** (T) : the title borne by a number of different officials in the Ottoman empire. The most important of them was the *ṣadāret ḳā'im-maḳāmî* or *ḳā'im-maḳāmî pasha* who stayed in the capital as deputy when the grand vizier had to leave for a military campaign. The ~ enjoyed almost all the authority of the grand vizier, issuing *fermāns* (→ FARMĀN) and nominating functionaries, but he was not allowed to intervene in the area where the army was operating. IV 461b; colonel. X 872a

In 1864 the ~ became the governor of an administrative district, and under the Republican regime he continued to be administrator of such a distict. IV 461b

In Ottoman Egypt, ~ was applied to the acting viceroy before Muḥammad ʿAlī Pasha, and under the latter to specific grades in the military and administrative hierarchies. IV 461b

ḳā'ime (T, < A) : the name formerly used for paper money in Turkey, an abbreviation for *ḳā'ime-i muʿtebere*. Originally, the word was used of official documents written on one large, long sheet of paper. IV 460a; debt certificate, issued in the summer of 1840 by the Porte, that was acceptable in government offices in payment of obligations. X 203a

kā'in (A, pl. *kā'ināt*) : in speculative theology and philosophy, the existent thing. IV 795a

kaʿk (A) : in the mediaeval Middle East, a pastry, to which dough SAWĪḲ was added. IX 93b

ḳāḳum (A) : in zoology, the ermine. II 817a

ḳaʿḳāʿ (A) : a man whose foot-joints can be heard cracking as he walks; often found as a proper name in the early days of Islam. IV 463b

ḳalʿa (A) : castle, fortress. IV 467a; citadel. IX 411a; and → AGADIR

kalab (A) : in medicine, rabies. IV 490a; XII 189b

ḳālab (A, pl. *ḳawālib*) : in the mediaeval kitchen, a mould. VI 808b

In the religious terminology of metempsychosis, one of the terms for the body in which the spirit is incarnated. V 893b; X 182a

ḳalaba → SHAGHABA

ḳalafat → ČORBADJÎ KEČESI

ḳalāḳil (A) : a name for the SŪRAs that begin with *ḳul* 'say:': lxxii, cix and cxii-cxiv. IX 887b

ḳalam (A, < Gk κάλαμος 'reed'; pl. *aḳlām*) : the reed-pen used for writing in Arabic script. It is a tube of reed cut between two knots, sliced obliquely (or concave) at the thicker end and with the point slit, in similar fashion to the European quill and later the steel-pen. IV 471a

In Ottoman usage, ~ (pronounced *ḳalem)* was used figuratively to designate the secretariat of an official department or service; it then came to be the normal term for an administrative office. This usage has survived in modern Turkish, and is also current in Arabic. IV 471b

♦ ḳalam al-ṭūmār → MUKHTAṢAR AL-ṬŪMĀR

♦ ḳalamdān → DAWĀT

♦ **ḳalamkārī** (< P *ḳalam* 'pen' + *kār* 'work') : the hand-painted and resist-dyed cottons of India, known as chintz. IV 471b

♦ aḳlām-i sitta (P) : 'six [calligraphic] styles', the main Islamic scripts, viz. *muḥaḳḳaḳ, rīḥān, thuluth, naskh, tawḳīʿ, riḳāʿ*. IV 1123a

kalām (A) : a word; in the Qur'ān, ~ is found in the expression *kalām allāh* 'the Word of God'. IV 468b; ~, or **ʿilm al-kalām**, is also the term for 'theology', one of the religious sciences of Islam and the discipline which brings to the service of religious beliefs discursive arguments. III 1141b ff.; a rational argument, defensive apologetics, or the science of discourse (on God). I 694a; IV 468b
For ~ in music, → GHINĀʾ

ḳalān : a Mongolian tax, apparently a general term for occasional exactions of a specifically Mongol rather than Islamic character, imposed on the sedentary population by the Mongols and including some kind of corvée. VII 233b

ḳalandar (T, < P ?) : 'a vagabond of scandously offensive behaviour'; the name given to the members of a class of wandering dervishes which existed formerly, especially in the 7th/13th century, in the Islamic world, within the area extending from Almalïk in Turkestan in the east to Morocco in the west, practising in its extreme form the antinomian way of life of Malāmatiyya mysticism. ~ passed into Arabic also in the form *karandal*. IV 58b; IV 472b; VI 225b

♦ ḳalandariyyāt (P) : in Persian literature, a genre of poetry, named after the ḲALANDAR. Poems of this genre can be quatrains or may have a form intermediate between the ḲAṢĪDA and the GHAZAL. They are characterised by the use of antinomian motives referring to the debauchery of beggars and drunks. IV 58b; IX 4b

ḳalansuwa (P, A, pl. *ḳalānis*), and *ḳalansuwa ṭawīla, ṭawīla* or *danniyya* : the name for a cap worn by men either under the turban proper or alone on the head. Caps of different shapes were called ~; varieties of ~ are *ṭurṭūr, burnus, urṣūṣa*, etc. X 609a; XII 508a; a distinctive, tall, conical Persian hat, resembling a long amphora-like wine jar known as *dann*, worn in the mediaeval Islamic period. Its top was pointed. IV 940a; V 737b; X 612b; a pointed bonnet for men in Algeria and Tunisia. V 746a

♦ ḳalansuwa buḳrāṭ (A) : in medicine, a particular kind of head bandage. XII 508b

♦ ḳalansuwa nuhās (A) : the metal cap of the obelisk near Heliopolis. XII 508b

♦ ḳalansuwa turāb (A) : in modern Arabic, a chemical sublimating vessel. XI 508b

kalāntar (P) : a term used in the 8th/14th and 9th/15th centuries to mean 'leader', occurring especially with reference to the tribal and military classes. From the late 9th/15th century onwards, ~ designates (i) an official belonging to 'civil' hierarchy in charge of a town or district or the ward of a town, (ii) the head of a guild, and (iii) the head of a tribe or sub-tribe. In its first sense, which is now obsolete, ~ sometimes overlapped or was synonymous with RAʾĪS, DĀRŪGHA, and KETKHUDĀ. IV 474a

kalawta (A), or *kalūta* : a kind of cap which is first mentioned in the Fāṭimid period. It was to become a standard item in Ayyūbid and Mamlūk times. V 738a; X 612b; in Persian, pronounced *kulōta*, a veil worn by women or a child's cap. X 613a

kalb (A) : in zoology, the domestic dog (*Canis familiaris*). IV 489b; wood-eating worms. IV 491b
In the game of backgammon, the piece played with (P *muhra*). VII 963a
For ~ in astronomy, IV 492a; IX 471b

♦ kalb al-baḥr (A), or *ḥafshrūsī* : in zoology, the white whale. VIII 1022b; the dogfish, also called the *kawsadj* or *lakhm*. IV 491b

♦ kalb al-māʾ (A) : in zoology, the otter; in the western Islamic world, ~ is the name for the beaver. IV 491b

♦ kalb al-mayy (A) : in zoology, the mole-cricket (*gryllotalpa vulgaris*), also called *ḥālūsh* or *ḥarrāthā*. IV 491b

ḳalb (A, pl. *ḳulūb*) : heart. IV 486a; (A, P, T) false, base, impure. X 409a; and → AṢL, ḤASHM

♦ kalpazan (< P *ḳalb-zan*) : in numismatics, a counterfeiter of coins. X 409b

kalba (P) : in Iran, a sausage, a popular food item introduced in the 20th century. XII 611b
kaldāniyyūn (A) : the 'Chaldaeans', one of seven ancient nations according to al-Mas'ūdī, and consisting of several smaller nations whose common kingdom, in the Fertile Crescent and the Arabian peninsula, preceded that of the Persians and whose common language is Syriac. VIII 1007b
ḳāldjiyān (T) : in Ottoman times, the worker in the mint who prepared the standard ingots by melting the metal. II 119a
ḳalemiyye (T) : in the Ottoman empire, one division of the ruling elite, the men of the pen, later referred to as *mülkiyye* 'bureaucrats'. XII 675b
ḳalewī → ḲALLĀVĪ
ḳalghay : a title best known as indicating the deputy or heir apparent of the KHĀNs of the Crimean Khānate. Its linguistic origins are uncertain. IV 499b
ḳālī (T) : a type of carpet (variants *ghālī, khālī*) manufactured at Ḳālīḳalā (now Erzerum). Although ~ is generally considered to be Turkish in origin, it is unattested in ancient Turkish texts. It may therefore be of Iranian origin. XII 136a
ḳal'ī (A), or *ḳala'ī* : in metallurgy, tin; the Arabic name, either after Kalah, a well known port on the peninsula of Malacca, or *kaling*, the Malayan word for tin, bears witness to the fact that tin had to be imported. IV 502a; V 964b; and → RAṢĀṢ ḲAL'Ī
~ is also used for a type of sword which is often mentioned, especially in early Arabic poetry. This kind of sword is generally considered to be of Indian origin. IV 502b
ḳalīb (A) : in early Islam, the common ditch, into which e.g. 'Utba b. Rabī'a was thrown when mortally wounded in the battle of Badr. X 944b
kalima (A, pl. *kalimāt*) : the spoken word, utterance; ~ can also be extended to mean 'discourse' and 'poem'. IV 508a; VIII 532a
In Druze hierarchy, ~ is the third of the five cosmic ranks in the organisation. II 632a
♦ kalimat al-tawḥīd (A) : the first article of the SHAHĀDA (*lā ilāha illā llāh*). X 389a
♦ kalimāt-i ḳudsiyya (P) : 'holy sayings', eight adages or rules that are the essentials of Khʷādjagān doctrine and thought. XII 521b
ḳāliṣ (A) : in botany, the name of a plant, which seemed to represent a human head with a high cap. XII 508b
ḳālīte → BASHTARDA
ḳalḳala → ṢIFĀT AL-ḤURŪF
ḳallāb (A) : in numismatics, a counterfeiter of coins. X 409b
kallābazī : the master of the hawking-pack, assisting the falconer or hawker, who sets his greyhounds on the gazelle or the hare. I 1152b
ḳallāvī (T), *ḳalewī*, or *kal[l]ewī* : a headdress reserved for dignitaries with the rank of pasha which, from the 18th century, became official head-gear in Ottoman Turkey. It was a ḲAVUḲ with the body of a cone, worn with a white turban rolled around, draped and bulging in four places, decorated with a gold band. V 751b;
ḳalpaḳ (T) : busby, a kind of bonnet of lamb's fleece or woollen cloth decorated with lamb's fleece, worn by men and women in Ottoman Turkey. V 751b
ḳalūḳ (A) : in the terminology of horse-riding, a horse of uncertain temper. II 954a
kalūta → KALAWTA
ḳalyān → NARDJĪLA
♦ ḳalyandār : a water pipe carrier, employed by people of rank. X 754a
kalym : the purchase of the fiancée, a custom among the Čerkes tribes of the Caucasus which could only be avoided by resorting to abduction in case of refusal by the parents. The pretence of forcible abduction remains an essential rite in the marriage ceremony. II 23a

ḳāma → BĀʿ
kāmakh (A, pl. *kawāmikh*) : a variety of relish or condiment, served, several at a time, in small bowls into which bread or morsels of food could be dipped. X32a
kamāla (A) : a renewable seasonal contract covering two seasons, either summer-autumn or winter-spring, which engages a shepherd or goatherd. XII 319b; and → FAḌĀʾIL
kamān (P) : bow; in music, a violin bow. VIII 346b; VIII 348a
♦ kamāna : in India, a bamboo bow, used to cut marble. VIII 269a
♦ kamāndja (A, < P *kamānča*, dim. of *kamān*), or more rarely *shīshak* (A, < P, T *ghičak, ghidjak*, etc., < San *ghoshaka* ?) : in music, the hemispherical viol, perhaps the best known form of viol in the Islamic east. The body consists of a hemisphere of wood, coconut, or a gourd, over the aperture of which a membrane is stretched. The neck is of wood, generally cylindrical, and there is a foot of iron, although sometimes there is no foot. In texts where both the *ghidjak* and the ~ are described, the former is a larger type of the latter, having, in addition to its two ordinary strings, eight sympathetic strings. In Egypt, the hemispherical viol is nowadays called *rabāb miṣrī*. VIII 348a
kamar (P) : a broad belt often red in colour, worn by men in the Arab East. V 741a; IX 167b
ḳamar (A) : in astronomy, the moon; the full moon is termed *badr*. IV 518a
ḳamḥ (A) : in botany, wheat; in Iraq ~ is called *ḥinṭa* and in Arabia *dhurr*. IV 519b; V 863a
ḳamil → ḲAML
kāmil (A) : in prosody, the name of the fifth Arabic metre. I 670a
kamīn (A) : the rear-guard (of a raiding group of Bedouin). II 1055b; in military science, an ambuscade by a detachment of the army drawn up in a carefully chosen position near the rear-guard. III 202b
ḳamīṣ (A, < late L *camisia*), or *ḳamīṣa* : a shirt-like dress worn by both sexes all over the Arab world. V 733b ff.
ḳamīsh → LÜLE
ḳaml (A) : lice; some maintain that ~ applies only to females and that for males the term is *ṣuʾāb* (pl. *ṣiʾbān*, which actually designates nits). All species of lice, including head-lice and body-lice, fall within this term. A man more prone than others to give rise to lice is called *ḳamil*. IV 521b
kammūn (A) : in botany, cumin (*Cuminum Cyminum*); ~ was also used as a generic term for other plants which bore aromatic or medicinal seeds: *kammūn armanī* or *rūmī* was in fact caraway (*Carum Carvi*), also called *kammūn barrī* 'wild cumin'. ~ *ḥulw* was one of the names for aniseed, while ~ *aswad* was fennel-flower, properly called *shūnīz*. IV 522a, where can be found more variants; *kammūn kirmānī* is wild cumin (*Lagoecia cuminoides*). IX 653a
ḳamṭa (A) : a red cloth, adorned with pearls, which Egyptian women twisted around their ṬARBŪSH. X 612b
kamulyān → GÖNÜLLÜ
ḳāmūs (A, < Gk) : dictionary; during the time of the Prophet, ~ was used for 'the bottom, the very deepest part of the sea', and later, following Ptolemy, geographers applied the term, in the form *uḳiyānūs*, to 'the mass of water surrounding the earth', more particularly the Atlantic Ocean. Al-Fīrūzābādī used ~ metaphorically as the title of his great dictionary, which name stuck, still carrying the sense of 'fullness, exhaustiveness' in contrast to *muʿdjam* 'lexicon'. IV 524a
kān wa-kān (A) : in literature, one of the seven post-classical genres of poetry. The genre was devised by the Baghdādī poets and its name derives from the formula used by story-tellers to open their narratives: 'there was and there was', i.e. 'once upon a time'. A ~ poem is in monorhyme with a long vowel after the rhyme letter. IV 528a

ḳanāʿa (A) : contentment with little, one of the components of asceticism, ZUHD. XI 560a

kanʿad (A) : in the Persian Gulf, term for the king mackerel. I 541b

ḳanāt (A, pl. *ḳanawāt, ḳanā, ḳunī, aḳniya*) : a canal, irrigation system, water-pipe. Used also for a baton, a lance, etc., ~ originally meant reed. IV 528b; XII 735b

In Persian, ~ is used today especially for underground water pipes, a mining installation or technique using galleries or cross-cuts to extract water from the depths of the earth. By means of a gently sloping tunnel, which cuts through alluvial soil and passes under the water-table into the aquifer, water is brought by gravity flow from its upper end, where it seeps into the gallery, to a ground surface outlet and irrigation canal at its lower end. IV 529a

ḳanbal → MIḲNAB

kanbiyaṭūr (A) : Campeador (< L *campeator*), a title in Castilian Spain given to el-Cid. IX 533a

ḳanbūs → MIʿZAF

kanbū<u>sh</u> → ḲUMĀ<u>SH</u>

kan<u>dj</u>ifa (A) : playing cards, attested since Mamlūk times. V 109a

kandūri (P), or *kandūra* : a leather or linen table-cloth; in India, ~ means also a religious feast held in honour of a venerated person like Fāṭima, and as such was imported into the Indonesian archipelago, where it has become a feast given with a religious purpose, or at least in conformity with religious law. IV 540a; religious meal. IX 154a

kanib (A, P *kanab*) : the hemp seed. III 266b

kanisa (A, < Ar; pl. *kanāʾis*) : synagogue, church, temple; syn. *bīʿa*, which unlike ~ is found once in the Qurʾān. IV 545a

ḳannād-<u>kh</u>āna (P) : a confectioner's shop. XI 307a

kannās (A) : lit. sweeper; a sanitary worker in the mediaeval Near East who swept public squares and other places such as prisons, dungeons and latrines, and transported garbage in boats or by other means to places outside the cities. The term is synonymous with *kassāḥ*; other terms used for the same occupation are *sammād* and *zabbāl* 'dung collectors'. IV 547b

kannis → <u>SH</u>UNḲUB

ḳanṭara (A, pl. *ḳanāṭir*) : a bridge, particularly one of masonry or stone; an aqueduct (especially in the plural), dam; high building, castle. IV 555a

kantawiyya (A) : the Kantaeans, a Mandaean sect. X 440a

kantu : a type of salt in the salt works near Bilma, in Niger, ~ is moulded into loaves in hollowed out palm-trunks and used chiefly for the feeding of animals. I 1222a

kānūn (A) : a brazier. V 42b

ḳānūn (A, < Gk; pl. *ḳawānīn*) : a financial term belonging to the field of land-taxes; a code of regulations, state-law (of non-Muslim origin). IV 556a

In fiscal administration, ~ refers both to the principles on which was based the assessment of taxes and to the resulting sum due from the taxpayer, either in the case of a single property or all the properties in one district taken together. In those provinces where many lands were assessed by the procedure of ~, this word came to mean a kind of fiscal cadaster. II 79a; IV 557a

In Mongol administration, the 'Domesday Book of the Empire', the survey and assessment book. II 81b

In law, *ḳawānīn* were at first regulations issued by the guardians of public order (especially the governors) in the fields of common law and penal law where the <u>sh</u>arīʿa was silent. Under the Ottoman sultans, ~ came to be applied mainly to acts in the domain of administrative and financial law and of penal law. Nowadays, in all Middle Eastern countries, ~ denotes not only those codes and laws which are directly inspired by western legislation, such as civil and commercial law, administrative and penal law,

but also those laws and codes which are confined to reproducing, albeit simplifying, the provisions of the sharī'a. The word ~, however, has been replaced by *lā'iḥa* (pl. *lawā'iḥ*) in Egypt and by NIẒĀM or *tartīb* elsewhere. IV 556b
In organisations, e.g. guilds in Ottoman times, ~ was used also for the statutes, which were drawn up by the guildsmen and registered with the ĶĀḌĪ. IV 558b
Among the Berbers, especially in Kabylia and the Aurès, ~ was adopted to mean the customs, mainly as regards penal matters, pertaining to a particular village. IV 562a
In music, the ~ is the present-day psaltery of the Arabs and Turks, a stringed musical instrument with a shallow, flat, trapezoidal sound-chest. It has fallen into disuse in Spain and Persia, where it was once very popular. It is, however, still a great favourite in North Africa, Egypt, Syria and Turkey, where it is to be found strung trichordally with from 51 to 75 strings. VII 191a

♦ al-ķānūn al-asāsī (A, T *ķānūn-i esāsī*, P *ķānūn-i asāsī*) : 'basic law', the constitution. II 651b; II 659b; in Turkey, *ķānūn-i esāsī* was replaced by *anayasa* during the linguistic reforms in the Republic. II 640a ff.; IV 558b

♦ ķānūn-i djazā'ī (T) : in Ottoman usage, a penal code. II 518b

♦ ķānūn al-hay'a (A) : 'the astronomical law', term used by al-Khudjandī for the sine law, because of its frequent use in astronomy. V 46a

♦ ķānūn al-kharādj (A) : in fiscal administration, the basic survey in accordance with which the KHARĀDJ is collected. II 78b

♦ **ķānūnnāme** (T) : in Ottoman usage, ~ generally referred to a decree of the sultan containing legal clauses on a particular topic. In the 9th/15th century the term *yasaķnāme* had the same meaning. ~ was occasionally extended to refer to regulations which viziers and pashas had enacted, to laws which a competent authority had formulated or to reform projects. However, a ~ was like any normal ĶĀNŪN in that only a sultan's decree could give it official authority. IV 562a; Ottoman tax register. VIII 203b

ķānungo : in the Mughal empire, one of the three chief PARGANA officials, the others being the *amīn* and the *shiķdār* (→ SHIĶĶDĀR), who were responsible for the *pargana* accounts, the rates of assessment, the survey of lands, and the protection of the rights of the cultivators. VIII 271a

ķapan (T, < A *ķabbān* 'a public balance', 'a steelyard') : an Ottoman term used to designate the central 'markets' for basic commodities, which were established in Istanbul in order to ensure the authorities' control of the importation and distribution of the raw materials needed by the craftsmen and of the foodstuffs to provision the people, and in order to facilitate the collection of the tolls and taxes due to the state. IV 226b
In Ottoman fiscal administration, ~ (or *ḥaķķ-i ķapan, resm-i ķapan*) was also the name for weighing duties levied at the public scales, paid in kind on cereals and dried vegetables, and in cash on other produce. II 147a; III 489b

ķapanidja (T) : a sumptuous fur worn by the Ottoman sultan, with a large fur collar, narrow or short sleeves, decorated with fur below the shoulders, with straight supplementary sleeves, laced with frogs and loops in front. V 752a

ķapî (T) : lit. gate; by extension the Ottoman Porte, that is, the sultan's palace; ~ is also used for the grand vizier's palace and the seat of government. IV 568a

♦ ķapî aghasî → ĶAPU AGHASÎ

♦ ķapî kāhyasî → ĶAPÎ KETHÜDASÎ

♦ ķapî kethüdasî (T), or *ķapî kāhyasî* : an agent, 'close to the Porte', of a high dignitary of an Ottoman subject or vassal. IV 568a

♦ ķapî ķullarî (T) : lit. slaves of the Porte; the sultan's troops. I 35b; IV 568a

♦ **ķapîdji** (T) : the guard placed at the main gates of the Ottoman sultan's palace in Istanbul. IV 568a

♦ ķapîya čikma (T) : the appointment of 'ADJAMĪ OGHLĀNs to the palace service. I 206b

ķaplîdja (T), or *îlîdja, kapludja, ķabludja* : the general term used in Turkey for a place where a hot spring is roofed over, as in a bath house. III 1120b; IV 569b, where are listed many more synonyms; and → ÎLÎDJA

ķaptan → ĶAPUDAN; ĶAPUDAN PASHA

ķapu aghasî (T), or *ķapî aghasî* : the chief white eunuch and the senior officer in the Ottoman sultan's palace, until the late 10th/16th century. He was the sole mediator between the sultan and the world outside the palace, and had the authority to petition the sultan for the appointment, promotion and transfer of palace servants, AGHAS and IČ OGHLANS. II 1088a; IV 570b; IV 1093a

ķapudan (T, < It *capitano*), or *ķaptan* : any commander of a ship, small or large, foreign or Turkish. VIII 564b

♦ **ķapudan pasha** (T), or *ķaptan pasha, ķapudan-i deryā* : the title of the commander-in-chief of the Ottoman navy, becoming current only ca. 975/1567. Earlier titles were *deryā begi* and *ķapudan-i deryā*. The squadron-commander was known as *ķaptan*, and the individual commander as *re'īs* (→ RA'ĪS). I 948a; IV 571b; VIII 564b
In the 10th/16th century, the ~ became as well the governor of an EYĀLET, which consisted of a group of ports and islands. II 165

♦ ķapudan-i deryā → ĶAPUDAN PASHA

♦ ķapudana bey (T) : one of three grades of admiral, instituted when the naval hierarchy was organised under ʿAbd al-Ḥāmid I, or later under his successor Selīm III. The other two were *patrona bey* 'vice-admiral' and *riyāla bey* 'rear-admiral'. VIII 566b ff.

kār (A, T) : a form of music known in Turkey (*kʲār*). I 67a; and → ṢINF

ķarʿ → ĶUTHTHĀʾ

♦ ķarʿa (A) : in alchemy, the part known as 'cucurbit' of the distilling apparatus, the lower part of the alembic. I 486a; XII 550b

ķāra (A, pl. *ķūr*) : in geography, a small, isolated flat-topped hill, known as *gāra* in North Africa. V 361b

ķarā (T) : black, dark colour; strong, powerful. The former meaning is commonly meant when ~ is a first component of geographical names; the latter with personal names, although it may refer to the black or dark brown colour of hair or to a dark complexion. IV 572b

ķarāba (A) : kinship; as a technical term, ~ seems to be of post-HIDJRA usage. In the Qur'ān, and pre-Islamic poetry, the preferred term is *ķurba*. The superlative *al-aķrabūn* is also found, with the meaning of the closest relatives, those who have a claim to inherit from a man. IV 595a

ķarabataķ (T) : a performance practice associated exclusively with the Ottoman music ensemble, MEHTER, consisting of the alternation of soft passages played by a partial ensemble with thunderous tutti passages. VI 1008a

karābīsī (A) : clothes-seller. IV 596a

ķarāghul (Ott, < Mon; mod.T **karakol**) : lit. black arm; in Ottoman times, a patrol during military campaigns, sent out apart from the vanguard forces, *čarkhadjî*, by the Ottoman army. The maintenance of security and order in different quarters in Istanbul was carried out by Janissary orders called *ķulluķ*. In modern Turkish, ~ became *karakol*, which is the common term for police station or patrol. IV 611a

ķarāghulām : in the Ayyūbid army under Ṣalāḥ al-Dīn, a second grade cavalryman. I 797b; VIII 468a

ķaragöz (T) : lit. black eye; in literature, ~ is the principal character in the Turkish shadow play, and also the shadow play itself, which is played with flat, two-dimensional figures, manipulated by the shadow player, which represent inanimate objects, animals, fantastic beasts and beings, and human characters. IV 601a

karakol → ĶARĀGHUL

ḳaraḳul : lambskin. I 506a

karam (A) : the qualities of nobility of character, magnanimity, generosity, all the virtues making up the noble and virtuous man. XII 511b; and → SHARAF

karāma (A, pl. *karāmāt*) : a marvel wrought by a saint, mostly consisting of miraculous happenings in the corporeal world, or else of predictions of the future, or else of interpretation of the secrets of hearts, etc. IV 615a

ḳaran (A) : in archery, a quiver made from pieces of leather put together in such a way that the air can circulate through interstices left so that the fletchings of the arrows do not deteriorate. IV 800a; and → ḲIRĀN

karandal → ḲALANDAR

ḳaranful (A) : in botany, the clove. IV 626b

ḳarārīṭ → ḲARRĪṬA

ḳarasṭūn (P ?) : an instrument made up of a long beam which has at one of its ends a stone as a weight. If the Armeno-Persian origin of the word is correct, the ~ must be a kind of lever or balance, very similar to the SHĀDŪF, the contrivance used for raising water and still in use in certain eastern countries. IV 629a; the Roman balance or steelyard. IV 629a; V 529b; VII 195b

ḳaraẓ (A) : in botany, the acacia tree or fruit. VIII 1042b; XII 172a

kārbānsālār → KĀRWĀN

karbās (P) : a kind of coarse cotton weave, woven in many parts of the province of Kirmān. V 152a

ḳarbūṣ (A, pl. *ḳarābīṣ*) : the pommel of a horse saddle, the cantel, or back pommel, being called *mu'akhkhara* or *ḳarbūṣ mu'akhkhar*. II 954a; IX 51a; the saddle rested on a pad, *mirshaḥa*, held in position by girths, *ḥizām*, and a breast-strap, *labab*. II 954a

ḳarḍ (A), or *salaf* : in law, the loan of money or other fungible objects. I 633a; VIII 899b; the loan of consummation. I 26b

In numismatics, clipping coins with scissors. X 409b

♦ ḳarḍ ḥasan (A) : in law, an interest-free loan. VII 671b; VIII 899b

kardūs (A, pl. *karādīs*) : in military science, a squadron, an innovation which is said to have been introduced by Marwān II. III 182b; VIII 794a

ḳarḥab → FAZZ

kārī → KIRĀ'

ḳāri' → ḲURRĀ'; MUḲRI'

ḳarīb (A) : lit. near; in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b

karīf (K) : in the YAZĪDĪ tradition, an unrelated male on whose knees one has been circumcised and with whom a life-long bond exists. XI 315b

ḳāriḥ (A) : a foal between four and five years of age. II 785a

ḳarīḥa → GHINĀ'

kārim (A) : yellow amber, in Egypt (syn. *kahramān*); also, a fleet, especially a merchant fleet. IV 640b

♦ **kārimī** (A, < KĀRIM ?) : the name of a group of Muslim merchants operating from the major centres of trade in the Ayyūbid and Mamlūk empires, above all in spices. IV 640a

ḳarīn (A) : a companion; in pre-Islamic usage, and in the Qur'ān, a term for a man's spirit-companion or familiar. IV 643b; IX 407a

♦ ḳarīna (A) : in Arabic literary theory, one of the terms used to indicate SADJ' rhyme. VIII 737b; and → ḲAYNA

In Persian literature, ~ , or *ḳarīna-yi ṣārifa*, was used for a clue required to express the relationship between a MADJĀZ 'trope', and the corresponding ḤAḲĪḲA 'literal speech'. Such a clue is either implied in the context or specifically added, e.g. in *shīr-i*

shamshīrzan, where the adjective points to the actual meaning of 'valiant warrior'. V 1027a

ḳāriṣ (A) : the quality of food being piquant, not always interchangeable with *ḥārr* 'hot' or *ḥāmiḍ* 'sour'. II 1071b

kārīz : a term used in eastern and south-eastern Persia, Afghanistan, and Balūčistān to designate a *ḳanāt*, a mining-installation or technique for extracting water from the depths of the earth. IV 529a

♦ kārīzkan → MUḲANNĪ

karkaddan (A, < P *kargadān*) : in zoology, the rhinoceros; ~ is the term for three varieties: the Indian rhinoceros, also called *mirmīs, ziba'rā/zib'arā* and *sinād*; the rhinoceros of Java; and the rhinoceros of Sumatra (P *nishān*). The African species was known to the Arabs well before Islam: the Black rhinoceros was called *ḥarīsh* or *khirtīt* (also one of the many terms for the rhinoceros' horn), and Burchell's rhinoceros, *hirmīs, abū ḳarn, umm ḳarn* and *'anaza*. IV 647a

♦ karkaddan al-baḥr (A), or *ḥarīsh al-baḥr* : in zoology, the narwhal (*Monodon monoceros*). IV 648b; VIII 1022b

ḳarḳal (A) : in Mamlūk times, the small receptacle in which water falls before flowing over the SHADIRWĀN; the channel itself was called *silsal*. IX 175b

ḳarḳas (A) : in mediaeval times, a special kind of clay, appended by a cord to documents and into which a seal ring was impressed. IV 1103b

karkh (A, < Ar *karka* 'fortified city') : a word associated with various towns in areas of Aramaic culture before the Islamic conquest; in Baghdād, a specific area and more generally the whole of the west side below the Round City was called al-~. IV 652a

kārkhāna (P) : a workshop. V 312a

ḳarḳī (A) : in prosody, term used by Ṣafī al-Dīn al-Ḥillī for a ZADJAL that contains lampoons. XI 373b

karkūr (N.Afr, B *aḳkur*), more exactly *ḳarkūr* : a heap of stones, and, more especially, a sacred heap of stones. The cult of heaps of stones seems to come from a rite of transference or expulsion of evil; the individual, picking up a stone, causes the evil of whatever kind that afflicts him to pass onto it and gets rid of it by throwing it or depositing it with the stone on a place suitable for absorbing it. The accumulation of these expiatory pebbles forms the sacred piles of stones which rise all along the roads, at difficult passes and at the entrances to sanctuaries. IV 655b

karm (A) : in botany, the vine, grapevine. IV 659a; in art, *karma* is a vine-scroll frieze. I 611b

ḳarmāṭī → KŪFĪ

karnā : in music, a six- to eight-foot long piece of hollow bamboo with a cow's horn at the end. X 407a

karōh → KROŚA

karr (A) : attack.

♦ karr wa-farr (A) : in military science, the tactic of withdrawal and counter-attack. VIII 131a; XI 542a

karrām (A) : a vine-tender. IV 667a

karranāy in music, an instrument of the horn and trumpet type. X 35a

ḳarrīṭa (Alg, < It *carretta*) : a cart and wagon; in the 16th century, its plural *ḳarārīṭ* was used to designate Portuguese wagons. I 206a

ḳarṣana → ḲURṢĀN

karshi (anc.T and Uy) : castle. IV 671b; Mongolian term for palace. V 858b

karshūnī (A, < Syr) : the name of the Syriac script used by the Christians of Syria and Mesopotamia for writing Arabic. IV 671b

In India, ~ is applied to the Syriac script used for writing Malayalam, the vernacular language of the Malabar Christians. IV 671b

kārvān-kesh → KĀRWĀN

kārwān (A, < P) : a caravan, composed of horses, mules, donkeys, and especially camels; in India, caravans for the bulk transport of grain were pulled by oxen. In the pre-Islamic period, the Arabs had for long used the word *ʿīr*, and later the more usual word *ḳāfila*, which at the beginning of the 1st/7th century was current for gatherings of traders, as the equivalent of ~ . IV 676b

In the Ottoman period, the leader responsible for organising the ~ was called *kervān-bashi̊* (in Persia and India, *kārvān-kesh* or *kārbānsālār*). IV 677b

♦ kārwānsarāy (P) : caravanserai. IX 44; and → ḲAYSĀRIYYA

ḳarwasha (A) : originally, the name of the argot of the Moroccans practising the trades of sorcerer and treasure-seeker in Egypt, today applied to the secret language of the Dakārna (s. Dakrūnī) of Sudanese origin installed in the Village of the Sudanese close to Madāmūd in Upper Egypt and elsewhere. A part of the vocabulary is of Moroccan origin, while the grammar is that of the spoken language of the region of Luxor. IV 679b

ḳarya (A, T *ḳarye*; pl. *ḳurā*) : a town, village; and → NĀḤIYE

As a Qurʾānic term, ~ indicates an important town. Mecca, Medina, Sodom, Nineveh, and the coastal town are so called. IV 680a

♦ al-ḳaryatayn (A) : a Qurʾānic term for Mecca and Medina. IV 680a

♦ umm al-ḳurā → UMM AL-ḲURĀ

kās → ṢANDJ

♦ kāsatān → MUṢAFFAḤĀT

ḳaṣʿa in music, a small shallow kettledrum. X 35b

ḳaṣab (A) : in botany, any plant with a long and hollow stem like the reed (*Arundo donax*), to which the term is especially applied. IV 682a; a coloured linen cloth manufactured at Tinnīs, or a white one made at Damietta, or sometimes a cotton cloth made at Kāzarūn, out of which women's fine veils were woven, some set with precious stones. It can also mean a silken material, as well as a kind of brocade encrusted with little strips of gold or silver. IV 682b; X 532a

In mineralogy, in the singular (*ḳaṣaba*), the best emeralds, which are extracted from the vein as one piece. The small ones extracted from the earth by sieving are called *faṣṣ* 'cabochon'. The beads cut from the latter are 'lentil-like', *ʿadasiyya*. XI 570a f.

♦ ḳaṣab al-bardī (A), or *al-bardī* : the papyrus reed. IV 682a

♦ ḳaṣab al-djarīra (A) : the sweet flag (or fragrant rush). IV 682a

♦ ḳaṣab ḥulw → ḲAṢAB AL-SUKKAR

♦ ḳaṣab al-maṣṣ → ḲAṢAB AL-SUKKAR

♦ **ḳaṣab al-sukkar** (A), also *ḳaṣab al-maṣṣ* or *ḳaṣab ḥulw* : in botany, the sugar cane. IV 682b; V 863a

ḳaṣaba (A, mod. T *kasaba*) : originally, the essential part of a country or a town, its heart. This usage occurs especially in the Muslim West, where it is also applied to the most ancient part of a town (syn. *al-madīna*); later, a fortified castle, residence of an authority in the centre of a country or a town; principal town. III 498b; IV 684b; chef-lieu. V 311b

In North Africa, ~ occurs in the sense of fortress-citadel (dialect: *ḳaṣba*). IV 685a

In the Turkish Republic, a *kasaba* is a town with from 2000 to 20,000 inhabitants. I 974b; and → KÖY

As a basic measure of length, ~ equalled a number of cubits varying between five and eight, but giving an average length of four metres. VII 137b; the ~ was predominantly used in surveying. In 1830 the ~ was established at 3.55 metres. II 232b

ḳasam (A), and *yamīn, ḥalf* : an oath. IV 687b
In the Qur'ān, ~ or its verb *aḳsama* apply, in general, to the oaths pronounced by God himself. IV 687b
In law, ~ is the extrajudiciary oath by which a person binds himself to do or not to do a certain specific physical or juridicial act, by invoking the name of God or one of the divine attributes. IV 687b

ḳasama (A, < ḲASAM) : in law, an oath by which is asserted the guilt or innocence of an individual presumed to have killed someone, repeated fifty times, either by the ʿAṢABA of the victim of a murder (Mālikī school of law, where it is a procedure of accusation), or by the inhabitants of the place of the crime (Ḥanafī school of law, where it is a procedure for the defence of the one presumed guilty). IV 689b

kasb (A) : in economic life, gain. IV 690b
In theology, ~ means acquisition, appropriation. The verb *kasaba* is frequently found in the Qur'ān, mainly with the sense of acquiring those rewards or punishments which are the fruit of moral acts. ~ has had a long history in the scholastic theology, especially in the As͟hʿarī school, where ~ and *iktisāb* were employed to define that which reverted to man in a 'freely' accomplished and morally qualified act. III 1063a; IV 692a

ḳasba fārisiyya → IṢṬĀM

ḳaṣba → ḲAṢABA

ḳaṣdīr → RAṢĀṢ ḲALʿĪ

kas͟h → YAS͟HM

ḳas͟haʿrīr (A) : in medicine, the shivers. X 510a

kas͟hf (A) : in mysticism, the act of lifting and tearing away the veil (which comes between man and the extra-phenomenal world). IV 696b; VIII 429a; X 318b
Under the Mamlūks, the term ~ was used to designate a mission of AMĪRs from Cairo to Upper Egypt that consisted in guaranteeing security during harvests, inspecting the condition of the canals, and, to a growing extent, controlling the Bedouin. VIII 865a

kās͟hī (P, T, < *Kās͟hānī*) : in art, the tiles or trimmed pieces of faïence serving to cover completely or partially the main fabric of buildings in a design principally decorative but also, at times, to protect them against humidity. IV 701a
♦ kās͟hī-kārī (P) : a process of tile-decorating, whereby the design is reproduced on tiles of baked earth which are then painted, generally with different metal oxides, to become polychromatic, then rebaked. IV 702a
♦ kās͟hī-yi muʿarraḳ-kārī (P), or simply *muʿarraḳ-kārī* : a technique of tile-decorating, which consists of cutting, according to precise forms, pieces of monochrome ~ of different colours to compose a polychrome design. IV 701b

kās͟hif (A) : under the Ottomans, a district prefect. VIII 235a; ~ is still in use today in Egypt. VIII 865b

ḳās͟hiḳ : in music, a rattle instrument, made up of two wooden spoons attached to each other, in the hollow of which are a number of small bells, used in Persia and Turkey. IX 11b

kas͟hk (P) : a kind of whey. V 152b; a type of yoghurt. XII 608b

ḳas͟hḳa (T) : in western Turkish, the name given to a blaze on the forehead of animals such as horses, sheep and cattle; in Čag͟hatay the word also means 'brilliant', 'gallant'. It is probable that *ḳas͟hḳāy*, the name of a Turkish people living in the Fārs province of Iran, is related to one of these meanings. IV 705b

kas͟hkūl (P) : an oval bowl of metal, wood or coconut (calabash), worn suspended by a chain from the shoulder, in which the dervishes put the alms they receive and the food which is given them. IV 706b

In modern Arabic, ~ is sometimes used for a kind of album or collection of press cuttings, as well as denoting a 'beggar's bowl'. IV 706b

ḳashshāba (Mor) : a long sleeveless outer gown for men, and a long-sleeved flowing tunic with a deep slit down the breast for women, worn in Morocco. V 746a

kashshāfa → ṬALĪʿA

kashṭ (A) : an erasure on a written document. X 408b

kashūth rūmī → AFSANTĪN

kāsib (A, pl. *kawāsib*) : a carnivore. II 739b

ḳaṣīda (A) : in poetry, a polythematic ode which numbers at least seven verses, but generally comprises far more. It consists essentially of three parts of variable length: (1) an amatory prologue (NASĪB) in which the poet sheds some tears over what was once the camping place of his beloved now far off; (2) the poet's narration of his journey (*raḥīl*) to the person to whom the poem is addressed; (3) the central theme, constituted by the panegyric of a tribe, a protector or a patron, or in satire of their enemies. The Arabic ~ is a very conventional piece of verse, with one rhyme and in a uniform metre. From the end of the 2nd/8th century onwards, the classical ~ gave birth to a whole series of autonomous poetic genres. All these genres are represented in independent pieces, to which the name of ~ continues often to be given, even though incorrectly. I 583b; I 668a; IV 713b

The Persian ~ is a lyric poem, most frequently panegyric. Quantitatively, a poem cannot be a ~ unless the number of its distichs exceeds fifteen and does not exceed thirty. The ~ comprises three parts: the exordium, the eulogy, and the petition. It is first and foremost a poem composed for a princely festival, especially the spring festival and the autumn one, and was connected with courtly life in Persia. IV 57b; IV 714a

The Turkish ~ has the same rhyme scheme and metric patterns as the ~ in Arabic and Persian. The usual length of a Turkish ~ is between 15 and 99 couplets, but in fact, some longer ones exist. Theoretically, a complete Turkish ~ should contain six sections: NASĪB, TAGHAZZUL, GIRĪZGĀH, MADḤIYYA, FAKHRIYYA and DUʿĀʾ, but invariably do not contain all of them. Very often, one or more are left out, the most frequent omissions being the *taghazzul, fakhriyya* and *duʿāʾ* sections. IV 715b

In Swahili, ~ normally refers to a poem praising the Prophet. V 963a

♦ ḳaṣīda bahāriyya (A *ḳaṣīda* and P *bahār*) : in Urdu prosody, an ode with a prelude that was a description of spring. V 958b

♦ ḳaṣīda simṭiyya → MUSAMMAṬ

♦ ḳaṣīda zadjaliyya → MALḤŪN

♦ ḳaṣīda-yi madīḥa → MADĪḤ

ḳaṣīm (A) : in geography, the sandy area where the *ghaḍā* bush abounds. IV 717a

kāsir (A, pl. *kawāsir*) : a rapacious predator, used in hawking. I 1152a; a day-hunting raptor. X 783b

ḳāṣir (A) : in law, a person under guardianship. XI 208b

ḳaṣīr (A) : in North Africa, a refugee, like the ṬANĪB, but one entitled to make use of his prestige among his former group with which he has not severed all relations. XII 78b; among contemporary nomads like the Ruwalāʾ, ~ indicates a mutual relationship between members of different tribes by which each grants protection against his fellow-tribesmen. III 1018a

ḳasm (A) : a term for a land tax, in Syria and Palestine in the 10th/16th century, coming to a fifth, sometimes as much as a third, of the produce. VII 507b

kasr (A) : in mathematics, a fraction. From the time of Ibn al-Bannāʾ onwards, the Arab mathematicians distinguished five kinds of fractions: *mufrad* (simple), *muntasib* (fraction of relationship), *mukhtalif* (disjunct), *mubaʿʿaḍ* (subdivided), and *mustathnā* (excepted). IV 725a

In medicine, a fracture. II 481b
In grammar, the sound of the vowel *i*. IV 731a
For ~ in Bedouin culture, → FALĪDJA

ḳaṣr (A, pl. *ḳuṣūr*) : residence of a ruler, palace, or any building on a larger scale than a mere home, used in particular for Umayyad desert palaces and frontier forts. In the Maghrib, pronounced *ksar*, also a collective granary or store house. IX 44a; XII 512a; and → AGADIR
In medicine, torticollis. X 788b
♦ ḳaṣra (A) : in anatomy, the base of the neck. X 788b
♦ ḳaṣriyya (A) : the palace guard of the Fāṭimids. IX 685b

kasra (A) : in grammar, ~ denotes the vowel *i*, more specifically the written sign itself, KASR denoting the sound in question. III 172a; IV 731a

ḳāṣṣ (A, pl. *ḳuṣṣāṣ*) : a popular story-teller or preacher, deliverer of sermons whose activity considerably varied over the centuries, from preaching in the mosques with a form of Qur'ānic exegesis to downright charlatanism. IV 733b; X 274b; an older, if not the primary meaning of ~ is 'a kind of detective responsible for examining and interpreting tracks and marks on the ground'; thus is it found twice in the Qur'ān. V 186a; jester. IX 552b

ḳaṣṣāb → DJAZZĀR
♦ ḳaṣṣābči-bāshī (P), or *sallākhči-bāshī* : in Ṣafawid times, the butcher in the royal kitchen. XII 609b

kassāḥ → KANNĀS

ḳassām (T, < A) : in Ottoman law, the title given to the trustee who divided an estate between the heirs of a deceased person. Ottoman law recognised two types of ~ , those under the *ḳāḍī ʿasker* 'judge of the army', and the others employed locally in each ḲĀḌĪ's court. The local ~ was called *shehrī* or *beledī*. IV 735b; VI 4b
♦ ḳassāmlîḳ → ḲISMA

ḳaṣṣār (A) : a fuller; bleacher. IV 1161a; V 89b; laundryman. XII 757b; a term in the Persian Gulf for a projecting rock. I 535b

ḳaṣṣāṣ (A) : in parts of the Central Region (the Sinai, Jordan and Palestine), an expert who determines the amount due for a particular injury, as payment for amends in place of retaliation for homicide or bodily injury, known as *muʾarrish* in Yemen and *naẓẓār* in the Western Desert. X 890b; and → ḲIṢṢA-KHʷĀN

ḳassī (A) : a striped fabric from Egypt containing silk, one of seven things forbidden by Muḥammad in a Tradition. V 735b

ḳasṭ → TAḲSĪṬ

ḳāt (A) : in botany, a smooth-stemmed shrub (*Catha edulis, Methyscophyllum glaucum*) that grows in East Africa and southwestern Arabia. Its leaves and young shoots (*kalāwīt*, s. *kilwāt*) contain an alkaloid, katin, which produces a euphoric, stimulating, exciting but finally depressing effect when chewed or drunk in a decoction; it is widely used in Ethiopia, Djibouti, East Africa and Yemen. IV 741a

ḳaṭʿ (A) : lit. cutting off; in the science of Qur'ānic reading, ~ or *waḳf* was the pause in reading, based on the sense or otherwise. Later, a distinction was made between the short pause for breath, and the other pauses, based on the sense; according to some, ~ indicated only the first; according to others only the second. IV 741b
In grammar, ~ is used in the term *alif al-ḳaṭʿ* for the disjunctive *hamza* which, opposed to the *hamzat al-waṣl*, cannot be elided. ~ further indicates the deliberate cutting, for a special purpose, between elements of a sentence which syntactically are closely connected. IV 742a; XI 172b
In prosody, ~ indicates cutting short the ending of certain metrical feet, e.g., the shortening of the metrical *fāʿilun* to *fāʿil*. This shortened form is then called *maḳṭūʿ*. IV 742a

In mathematics, ~ is used in many terms: *ḳaṭʿ zāʾid* 'hyperbola', *ḳaṭʿ nāḳiṣ* 'ellipse', *ḳaṭʿ mukāfī* 'parabola', and *ḳaṭʿ mukāfī mudjassam* 'paraboloid'. IV 742a
In astrology, ~ indicates scission. IV 742a
In the science of diplomatic, ~ refers to the format of paper. *Al-ḳaṭʿ al-kāmil* was an in-folio format used for treaties, *al-ḳaṭʿ al-ʿāda*, a small ordinary format used for decrees and appointments of the lowest rank. IV 742b
In logic, ~ means 'to assert something decisively or refute someone completely'. IV 743a
In medicine, the excision of soft diseased substance. II 481b
In art, *ṣanʿat-i ḳaṭʿ* was the art of cutting silhouette, brought from Persia to Turkey in the 10th/16th century, and to the west in the 11th/17th century, where at first, as in the east, light paper on a dark gound was always used. II 755b
♦ ḳaṭʿ al-ṭarīḳ (A), or *muḥāraba* : highway robbery or robbery with violence (syn. *al-sirḳa al-kubrā*), which in certain circumstances is punished with death. IV 770a; V 768a; IX 63a

ḳaṭā (A, pl. *ḳaṭawāt, ḳaṭayāt*) : in zoology, the ornithological family of Pteroclididae or sandgrouse. The term is onomatopaeic for their cry. Three species are distinguished: the *kudrī* or *ʿarabī* (*Pterocles Lichtensteini*), corresponding to the Lichtenstein's or Close-barred sandgrouse; the *djūnī* or *ghaḍaf, ghatmāʾ* (*Pterocles orientalis*), the Black-bellied sandgrouse; and the *ghaṭaṭ* (*Pterocles alchata*), the Large Pintailed sandgrouse. IV 743a

kataba 'l-kitāb (A) : lit. he has written the book; a fabulous marine creature mentioned by mediaeval Arab authors. It lives in the Indian Ocean, and its juice produces an invisible ink legible only at night. VIII 1023a

ḳaṭānī (A) : legumes. XI 413a

katar (P) : a type of levelling board used in central Iran for the preparation of irrigation check banks, and operated by two men, one pulling and the other pushing. II 905b

ḳaṭf (A) : in prosody, a deviation in the metre because of the suppression of a *sabab khafīf*, a moving and a quiescent consonant, and the preceding vowel, e.g. in *mufāʿal[atun]*. I 672a

ḳaṭīʿ (A) : a family flock of ten to forty animals, called *fizr* if there are only sheep, and *ṣubba* if there are only goats. XII 319a
♦ **ḳaṭīʿa** (A, pl. *ḳaṭāʾiʿ*) : a Muslim administrative term designating, on the one hand, those concessions made to private individuals on state lands in the first centuries of the HIDJRA, and, on the other hand, the fixed sum of a tax or tribute, in contradistinction to taxation by proportional method or some variable means. III 1088a; IV 754b; IV 973a
In early Islam, ~ was a unit of land, often a sizable estate, allotted to prominent individuals in the garrison cities founded at the time of the conquests. V 23a

kātib (A, pl. *kuttāb*) : a secretary, a term which was used in the Arab-Islamic world for every person whose role or function consisted of writing or drafting official letters or administrative documents. In the mediaeval period, ~ denoted neither a scribe in the literary sense of the word nor a copyist, but it could be applied to private secretaries as well as to the employees of the administrative service. It can denote merely a book-keeper as well as the chief clerk or a Secretary of State, directly responsible to the sovereign or to his vizier. IV 754b; XII 720a
In law, an author or compiler of legally-watertight formulae for use in *shurūṭ* (→ SHARṬ). IX 359a
In Western and Spanish Arabic, ~ is an alternative name for ʿUṭārid, the planet Mercury. VIII 101a; XI 555a
♦ kātib al-sirr (A) : in Muslim administration, the private secretary. X 392b

katība (A) : in military terminology, a squadron. IV 1144b
katif (A, pl. *aktāf*) : in anatomy, the shoulder. IV 763a
♦ ʿilm al-katif (A), or *ʿilm al-aktāf* : scapulomancy or omoplatoscopy, i.e. divination by the use of the shoulder-bones. This art forms a part of the practices of physiognomy. It is universal in scope, inasmuch as it provides for the foretelling of what will happen in the different regions of the earth towards which the four sides of the scopula are pointed according to the signs revealed by it. IV 763a; V 100a
ḳaṭīfa (P) : a fabric made in Yazd, which was renowned for its excellence. XI 304a
katih (P) : quickly prepared rice with clarified butter, eaten by the inhabitants of the Caspian provinces and especially Gīlān. XII 611a
ḳātil al-nimr → AḲŪNĪṬUN
ḳatīl al-raʿd (A) : lit. victim of the thunder; a name for the quail, as ancient belief held that the quail would be inevitably struck down by stormy weather. VIII 1006b
ḳātir (P) : in tribal Persia of the 19th century, a sum of money, which was increased or diminished according to the prosperity or otherwise of the tribes and the power of the government to exercise authority over them. III 1105b
ḳātirdjī (T) : a muleteer. IV 766a
ḳaṭirān → ḲAṬRĀN
katkhudā → KETKHUDĀ
ḳatl (A) : killing, putting to death, used in the two principal meanings of the word, sc. the crime of murder and the punishment of execution. IV 766b
katm (A) : a black dye which masks the red of the henna. IX 383b
ḳatma (T) : in the Ottoman empire, a device that brought water added to the main water conduits of the state waḳfs to the city at certain specified points. The sultan gave his formal permission for this ~ water upon application and recognised ownership rights over this water. V 882b
katra : in Muslim India, a term for a market, usually known after the commodity sold there. IX 800b
ḳaṭrān (A), or *ḳiṭrān, ḳaṭirān* : tar obtained by dry distillation of organic substances; the residuum left after the distillation of tar, i.e. liquid pitch; cedar-oil extracted from cedarwood. The substance is obtained from several kinds of coniferous trees, especially the *Cedrus Libani*, and was used as a medicine. IV 772b
kātriya (Tun) : a lieutenant in the army in the Regency of Tunis. IX 657a
ḳatt (A), and *ḳaḍb, barsīm* : in botany, alfalfa, a common crop raised in the shade of date palms in the Gulf. I 540a
ḳaṭṭaʿa → DJARF
ḳattāb (A) : in the mediaeval period, a seller of saddles stuffed with straw. XII 759a
kattān (A) : both flax and linen, in the early period usually called *ḳubāṭī* 'Coptic [stuff]' since they were imported from Egypt. White and coloured linen, ḲAṢAB and *sharb*, and brocaded linen, *diḳḳ*, were produced and exported to Muslim and non-Muslim countries until the industry began to decline in the first half of the 7th/13th century, probably the consequence of the increasing import of European fabrics. IV 774a; V 863a
katūm (A), and *fāriḍj, furḍj* : in archery, a bow made from a single stave, hence it does not vibrate when loosed. IV 798a
katun : in Ottoman Greece, a semi-permanent settlement of Albanian or Vlach cattle breeders. VIII 169b
ḳaṭwa → NAṬṬĀLA
ḳavuḳ (T) : a rather high, variously-shaped cap, with a headband wound round it, worn by officers of the Janissaries; other professions had their own special ~, some with specific names. IV 806a ff.; the ~, whose height varied, normally had the form of a contracted or enlarged cylinder, flat or bulging; but there were also those which

resembled a truncated cone or a cupola. The highest *ḳavuḳs* (40 to 60 cm) were kept rigid by means of a construction of metal bars or a kind of basket. They had a smooth or quilted surface and were trimmed with cotton to give the effect of relief or a dome shape with the quilting. V 751a

ḳawābī → DJUDHĀM

ḳawad → ḲIṢĀṢ

ḳawā'id (A, s. *ḳā'ida*) : rules. X 929a; in law, **ḳawā'id fiḳhiyya** are the *madhhab*-internal legal principles, legal maxims, general legal rules that are applicable to a number of particular cases in various fields of the law, whereby the legal determination (*aḥkām*) of these cases can be derived from these principles. XII 517a

♦ ḳawā'id aghlabiyya (A), also ~ *aktha riyya* : in law, 'preponderant' rules, which outnumber the generally valid rules (*ḳawā'id kulliyya)*, and are couched not in maxims but in questions, e.g. "Can a presumption be canceled by another presumption or not?" XII 517a

♦ ḳawā'id istiḳrā'iyya (A) : in law, legal principles that were arrived at by induction from *furū'* (→ FAR') decisions. XII 517b

♦ al-ḳawā'id al-khams (A), also *al-ḳawā'id al-kubrā* : in law, five principles that were accepted by all schools, attested since the 8th/14th century. XII 517b, where they can be found

♦ al-ḳawā'id al-kubrā → AL-ḲAWĀ'ID AL-KHAMS

♦ ḳawā'id kulliyya → ḲAWĀ'ID AGHLABIYYA

♦ ḳawā'id uṣūliyya (A) : in law, hermeneutic principles formulated by the legal theorists, which at times were not carefully separated from the ḲAWĀ'ID FIḲHIYYA, XII 517b

kawāmikh → KĀMAKH

kawārīr → ZUDJĀDJ

ḳawāzib → BARMĀ'IYYŪN

kawda → WADA'

ḳawī (A) : a description of a man who is strong in himself, with *muḳwī* used when he owns a robust mount. V 576a

kawkab (A, pl. *kawākib*) : in astronomy, star; according to context, ~ can mean 'planet' specifically. VIII 97b; and → MURĀHIḲ

♦ kawkab al-dhanab (A), or (*kawkab*) *dhū dhanab* : in astronomy, 'star with a tail', a comet. VIII 102b

♦ (al-kawākib) al-mutaḥayyira (A) : in the 'scientific' period of Arabic-Islamic astronomy which was based on translations from Greek, the common term in astronomy for the five planets (Mercury, Venus, Mars, Jupiter, and Saturn) without the Sun and Moon. VIII 101a; XI 555a

♦ (al-kawākib) al-sayyāra (A) : in the 'scientific' period of Arabic-Islamic astronomy which was based on translations from Greek, the common term in astronomy for the five planets plus the Sun and Moon. VIII 101a; XI 555a

♦ al-kawākib al-sufliyya (A) : in astronomy, the lower planets (below the Sun), Moon, Mercury and Venus. VIII 101b

♦ al-kawākib al-thābita (A) : in astronomy, the fixed stars, known as simply *al-thawābit*. VIII 98a

♦ al-kawākib al-'ulwiyya (A) : in astronomy, the upper planets (beyond the Sun), Mars, Jupiter and Saturn. VIII 101b

♦ kawkaba (A, pl. *kawkabāt*), or *ṣūra*, pl. *ṣuwar* : in astronomy, constellation. VIII 98b

ḳawḳal → WĀḲWĀḲ

ḳawḳan (A) : in Hispano-Arabic, the usual term for snail. VIII 707a

kawlī (P) : in modern times, the general term for the gipsy in Iran, but a wide variety of names are used locally. V 818b

ḳawl (A) : in music, a vocal form, at present in India a form of religious song. III 453a
Among the Yazīdīs, a sacred hymn, which together form a large corpus of texts representing the Yazīdī counterpart to both the sacred and the learned traditions of other cultures. XI 314b

♦ ḳawlī (T, < A) : the 'word-member', one of two classes of the ordinary members of the AKHĪ organization, YIGIT, who made a general profession only, as opposed to the active 'sword-member', *sayfī*. I 323a

ḳawm (A, pl. *akwām, aḳāwim, aḳāyim*) : people; in literature sometimes applied to 'men', used in opposition to *nisā'* 'women'. IV 780b; a term of tribal provenance used to denote a group of people having or claiming a common ancestor, or a tribe descended from a single ancestor. IV 781a; VIII 234a
In Atjeh, ~ has acquired a peculiar form, *kawōm*, and is used to mean 'all those who descend from one man in the male line'. IV 781a
In North Africa, the ~ (goum) means a contingent of cavalry levied from a tribe, a practice continued by the French. IV 784b
Under the Circassian rule in the Mamlūk period, *al-ḳawm*, meaning the People, was applied only to the Circassians. II 24b
In India, a term for the social division among the non-Muslim population, denoting different groups such as the Bhaṭṭī, Tarkhān, Pindjārā; it is debatable whether these should be called castes or not. III 411a

♦ **ḳawmiyya** (A) : nationalism. IV 781a

♦ ḳawmiyyāt (A) : ethnic groups, the study of whihc is differentiated from folklore, *khalḳiyyāt*, or studies at the popular level. X 734b

ḳawmā → ḲŪMĀ

ḳawmānī (A) : in tribal organisation, a member of an enemy faction. IV 835a

kawn (A, pl. *akwān*) : in philosophy, generation, especially in the phrase **kawn wafasād**, generation and corruption, which renders Aristotle's *De generatione et corruptione*. IV 794b
In scholastic theology, ~ is the advent in nature of the existent thing, the existentialisation of all corporal beings. IV 795a
As tribal term, → ḤARĀBA

kawōm → ḲAWM

kaws (A) : in meteorology, the south-west monsoon. VII 52a; the west wind (or *dabūr*), which, with the east wind (*ḳabūl*, also called *azyab*), was the most important of the prevailing winds of the three periods in which navigation was possible during the monsoons. VIII 527a

ḳaws (A) : the bow, as used in archery. IV 795b, where are found many terms for the names of various kinds of bows and for the components of the bow
In music, the bow of a stringed instrument. VIII 346a
In astronomy, *al-*~ is the term used for the bow of Sagittarius (cross-bow), one of the twelve zodiacal constellations. VII 83b; VIII 842a

♦ ḳaws al-bunduḳ (A) : 'pellet- or stone-bow', the archetype of the arbalest used solely for shooting birds and already known in the Prophet's time. The projectile used was a ball of hardened clay (*djulāhiḳ* or *bunduḳ*). IV 797b; in Mamlūk terminology, one of the branches of horse-riding. II 955a

♦ ḳaws ḥidjāzī (A) : a simple, wooden bow, either short or long, used by the pre-Islamic Arabs. IV 797b

♦ ḳaws al-ḥusbān (A) : a hand bow adapted to shoot short arrows; it had therefore an arrow guide but no nut or locking mechanism. IV 798a

♦ **ḳaws ḳuzaḥ** (A) : in meteorology, the rainbow (syn. *ḳaws Allāh, ḳaws rasūl Allāh, ḳaws al-samā', ḳaws al-ghamām*, etc.). IV 803a f.

♦ ḳaws al-rikāb → ḲAWS AL-RIDJL

♦ ḳaws al-ridjl (wa 'l-rikāb) (A) : the most common name in the Mamlūk period for the cross-bow type of weapon; it seems to have been given to cross-bows of various sizes, including those employed in sieges. The *ḳaws al-rikāb* had a stirrup in which the foot was placed. III 476a; IV 798a

♦ ḳaws wāsiṭiyya (A) : the Arab composite bow; the adjective does not stem from Wāsiṭ but from its proper sense of median, intermediate, probably with reference to the components of this bow. IV 797b

♦ ḳaws al-ziyār (A) : the 'wheel cross-bow', which was operated like the ordinary cross-bow to shoot a powerful arrow, but requiring several men to operate it. III 469b; IV 798a

kawsadj → KALB AL-BAḤR

ḳawṭ → ḲĪNĀ

kawthar (A) : a Qur'ānic word for the name of a river in Paradise or a pond which was shown to the Prophet at the time of his ascension to the Throne of God. IV 805b

ḳawuḳlu (T) : lit. the man with the ḲAVUḲ; a character of the Turkish ORTA OYUNU theatre. IV 806a

kawwākh (A) : in hunting, a stalker at a hut for the capture of sandgrouse. IV 745a

ḳawwāl → ZADJDJĀL

♦ ḳawwālī : a type of (sung) poetry known on the subcontinent. X 320a; mystical chants. XI 119a

ḳawwās (A), or occasionally *ḳawwāṣ* : bow-maker. IV 796b; a bowman, later, musketeer, 'policeman-soldier', especially the one in the service of high-placed Turkish officials and foreign ambassadors. From this term is derived the French *cawas* and the German *Kawasse*. IV 808b

In colloquial usage, both in Turkey and in other Islamic states, ~ denotes the servants and guards of foreign embassies. IV 808b

kayd (A) : in astronomy, *al-~* is the name of a fictitious star, whose earliest mention so far known is in Ibn Hibintā's *al-Mughnī* where it is listed as 'one of the stars with a tail'. IV 809b

ḳayḍ (A) : in astrology, 'the clutch [of the ostriches]', the numerous small stars surrounding the star group *udḥī al-na'ām* 'the nesting place of the ostriches'. VII 830b

kayf (A) : state; discretion.

♦ bi-lā kayf (A) : in theological writings, when referring to *ṣifāt khabariyya*, attributes of God based on the evidence of Qur'ān and Tradition which should be understood ~, ~ was taken to mean 'without further comment' by the Ḥanbalīs and other Tradition proponents close to them. Theologians, however, used ~ in the sense of 'without qualifying God in a way only to be applied to His creation', presenting it as a middle course between a literal acceptance of the anthropological statements in Scripture (TASHBĪH) and the metaphorical interpretation in the Mu'tazilī sense (TA'ṬĪL). X 344a

♦ kayfiyya → ḤAḲĪḲA

kayfūfiyya (A) : philosophical-theological term used by the Karrāmiyya for 'the quality of God'. Another one of their terms, called by al-Baghdādī *'ibārāt sakhīfa* 'ridiculous expression', was *ḥaythūthiyya* 'the ubiquitousness of God'. IV 668b

ḳayḳab (A) : a wooden saddle-bow, on which the horse's saddle was built. IV 1145a

ḳayl (A) : among the Sabaeans, in the pre-Islamic period, the leader of the SHA'B, the grouping in their social organisation constituted of a number of clans; the ~ came from the dominant clan, but was himself subordinate to the king. IV 818b; a kinglet. IX 162b

ḳayn (A) : an artisan, workman; current usage reserves it above all for blacksmith. Since the men working at this trade usually belonged to the lowest stratum of the population, ~ became a deprecatory term applied to slaves and was used as an insult in the desert. IV 819a

♦ **ḳayna** (A, pl. *ḳaynāt, ḳiyān*) : female singing slave. I 32b; IV 820b; other terms for the professional singing girl were *dādjina, muddjina, musmiʿa, karīna, ṣadūḥ* (and *ṣādiḥa*), and *djarāda*. II 1073a; IV 820b

ḳayṣar (A, < Gk) : the usual name in early Islam for the Roman and Byzantine emperor. It is always used without the article, like a proper name. IV 839a

ḳaysāriyya (A, < Gk; pl. *ḳayāsīr*), also *ḳayṣāriyya* : the name of a large system of public buildings laid out in the form of cloisters with shops, workshops, warehouses and frequently also living-rooms, originally distinguished from the SŪḲ 'market' probably only by its greater extent, and by having several covered galleries around an open court, while the *sūḳ* consists only of a single gallery. At the present day, ~ is not infrequently quite or almost identical in meaning with the Persian word *kārwānsarāy*. IV 840a; IX 796b; in mediaeval Islam, an imperial establishment for the protection of stages on major commercial routes. IX 788b

In Algiers at the present day, ~ means barracks; after the first half of the 17th century it was used to denote the Janissaries' barracks. IV 841a

ḳayṣūm → SHĪḤ

ḳayṭūn → GĪṬŪN

kayy (A) : in medicine, cauterization by fire with the object of surgical incision. II 481b

ḳayyān (A), or *muḳayyin* : a profession in mediaeval Islam, consisting of acquiring young slaves fit to become *ḳiyān* 'female singing slaves', in forming them under strict rules and in hiring out their services to private persons. IV 822b

For ~ in botany, → YĀSAMĪN

kayyās → MUKAYYIS

ḳayyim (A, pl. *ḳawama*) : lit. he who stands upright; with *bi, ʿalā, li* or the genitive alone, 'he who takes something upon himself, takes care of something or someone and hence also has authority over them'. This meaning of supervisor is found in all possible applications: administrator of a pious foundation, of baths, superintendent of a temple, caretaker of a saint's grave, etc. IV 847b; VI 677b; XI 63a; lessee of the steam bath. III 140b

In eschatological literature, ~ denotes a provider, a husband, of a woman. IV 847b

As adjective, 'commanding' or 'correct, right' (*al-dīn al-ḳayyim*). IV 847b

ḳayyūm (A) : the title of the topmost saint, in the thought of Aḥmad al-Sirhindī, of an invisible hierarchy of saints. V 545b; XI 118b

ḳażā' → ḲAḌĀ'

kazāghand (A,P) : in miitary science, a protective mail hauberk which had its own padded lining and a decorative outer layer of cloth. XII 737b

ḳazaḳ (T) : independent; vagabond. IV 848a

Under the Tīmūrids, ~ signified the pretenders in contrast to the actual rulers, and also their supporters, who led the life of an adventurer or a robber at the head of their men. At the same time, ~ began also to be applied to nomad groups which separated from their prince and kinsmen and so came into conflict with the state; later, ~ had also the meaning of nomad, in contrast to the sedentary Sart population in Central Asia. IV 848b

The status of ~ is also regarded as a very old social institution of the nomad Turkic peoples. The word became the name of a political unit and later an ethnic designation by having been applied in the former meanings to those groups of the Özbek tribal confederacy that had abandoned the KHĀN Abu 'l-Khayr and migrated to the north-east

steppes of Turkistān, where they formed the core of the population of the present Kazakhstan. IV 848b

ḳazanlîḳ (T) : a cauldron, as e.g. found in the mausoleum of Aḥmad Yasawī, used for preparing food for pilgrims and ṣūfīs. X 681a

ḳazmaḳ → ḲĀZŪ

ḳāzū : the dredging of a canal, apparently from *ḳazmaḳ* 'to dig'. XII 550a

ḳazz → ḤARĪR

ḳeblī → SAMŪM

kehledān (T) : in Ottoman times, the worker in the mint who made the ingots into plates to be minted. II 119a

kelek (T, A, < Akk *kalakku*), or *kellek, kelik* : a curious raft made of bags of goat's hair, which is already known from the sculptures of Nineveh and has hardly changed in the course of centuries. Particularly mentioned by travellers in Mesopotamia and Persia, ~ is said to be typical for the upper part of the Tigris. IV 870a; VIII 810b

kelle push : a small white or red cloth cap, around which the turban can be twisted. X 612b

kemān (T), or *yay* : a bow-like instrument used by Ottoman carders to separate the cotton fibre from the seed by beating with it, in order to make the cotton clean and fluffy. V 559a

kenīz (P) : a female slave. I 24b

kēris (Mal) : in the East Indies, a double-edged dagger or short sword, retained from pre-Islamic times and having an almost magical and pagan significance amongst a population sometimes only superficially converted to Islam. XII 736b

kervān-bashî → KĀRWĀN

keshif (T) : in Ottoman administration, a detailed protocol compiled after damages to WAḲF-owned buildings, e.g. a BEDESTĀN, due to fire, determining the expenses involved in reparation. IX 542b

keshwar → IḲLĪM

kəskās (N.Afr) : a conical vessel made of earthenware or plaited alfalfa, used in North Africa for the preparation of couscous. V 528a

kəswa kbīra (Mor) : an elegant wedding and festivity dress of Jewish women consisting of several parts, derived from the 15th-century Spanish dress style. V 746a

ketkhudā (P, > T *k'ahya*), or *katkhudā* : master of the house, head of the family; husband, chief of a tribe, headman of a village; tithe-officer in a town. IV 8b; IV 893b; steward. I 278a; and → KALĀNTAR

In Ottoman administration, ~ designated someone who looked after the affairs of an important government official or influential person, i.e. an authorised deputy official. IV 893b

In Ottoman and Persian guilds, the head of a guild, who dealt with the material and administrative aspects of guild life. He was chosen by the guild nobles and his appointment was confirmed by the ḲĀḌĪ. IV 894a; IX 645b

In North Africa, the form *kāhiya* was current in Tunisia until recent times to designate the subordinates of the caïds, governors at the head of particular administrative divisions. In a more general way, *kāhiya* was in general use with the sense of 'assistant to a high official, president or director'. In Algeria, the *kahya* was a bey's lieutenant, but also a police superintendent and even a simple corporal in the army of AMĪR ʿAbd al-Ḳādir. The use of the term for a subordinate endowed it with the pejorative meaning of 'inferior quality'. IV 894b

khāʾ (A) : the seventh letter of the Arabic alphabet, transcribed *kh*, with the numerical value 600. It is defined as a voiceless post-velar fricative. IV 894b

khabab → HARWALA

khabal (A) : in medicine, possession, as in being possessed. XII 189b

khabar (A, pl. *akhbār, akhābir*) : a report, piece of information, especially of a historical, biographical or even anecdotal nature. IV 895a; VI 350a; X 272b; from the 8th/14th century onwards, ~ is used interchangeably with ḤADĪTH and ḤIKĀYA in the sense of 'story'. III 369a; and → ṢĀḤIB AL-KHABAR; SHIʿR

In the science of Tradition, ~ refers both to Traditions that go back to Muḥammad and to Traditions that go back to the Companions or Successors. III 23b; IV 895a

In Arabic grammar, the constituent parts of the nominal phrase, e.g. *zayd*ᵘⁿ *karīm*ᵘⁿ, where *zayd*, the first term, is MUBTADAʾ, and *karīm*, the second one, is ~. IV 895b; predicate. VIII 384a

♦ **khabar al-wāḥid** (A) : in the science of Tradition, a Tradition going back to a single authority. Synonyms are *khabar al-āḥād* (→ ĀḤĀD, and III 25b), *khabar al-infirād* and *khabar al-khāṣṣa*. IV 896a

khabbāz (A) : a baker. V 41b; XII 756b

khabl (A) : in prosody, a type of double deviation (ZIḤĀF), whereby there are two cases per foot, combining KHABN and ṬAYY. XI 508b

khabn (A) : in prosody, a deviation in the metre because of the loss of the second consonant of a foot, e.g. the *sīn* in *mu[s]tafʿilun*. I 672a; XI 508b

khabrāʾ (A, pl. *khabārī*) : in geography, a silt flat, as is common in the Syrian desert, which comprises part of Syria, Jordan and northern Saudi Arabia and is mostly composed of highly dissected terrain. The rainfall, which usually occurs in the form of sudden cloudbursts, picks up a large amount of material from the erosion remnants and carries it inland downstream at high velocities. When such a stream reaches a gently sloping and wide open area, the ensuing loss in the velocity of the water stream causes the silts to be deposited. A ~ is the resulting silt flat. II 248b; IV 897b

In Arabia, a hollow with an impervious bottom holding water for a while after rain. I 538a; a small pond formed by rain. V 40a

khabūṭ (A) : in the terminology of horse-riding, a horse that stamps its fore-feet. II 953b

khadam (A, pl. *khuddām*) : collective noun for 'free servants'; further used, often linked in paronomasia with *ḥasham*, to denote the partisans and entourage of a great man, above all, of a military leader or ruler. IV 899a,b

khadang : a wood, probably birch, native to Čāč (now Tashkent) in Central Asia. X 348b

khadd al-ʿadhrāʾ (A) : lit. virgin's cheek; the name for the anemone in mediaeval ʿIrāḳ. IX 248b

khaḍḍār → BAḲḲĀL

khādim (A, pl. *khuddām*) : a (free) servant, domestic; eunuch. I 33a; IV 899a; IV 1087a; a female slave. I 24b

In North Africa, ~ has acquired the specialised meaning of negress, while *khdīm* is used for a domestic servant. I 24b; IV 899a

♦ **khādim al-ḥaramayn** (A) : lit. servant of the two holy places (that is, Mecca and Medina), a title used by a number of Mamlūk and Ottoman sultans. IV 899b

khaḍīr, banū (A, s. *khaḍīrī*) : a generic term in Nadjd for Arabs of dubious ancestry, i.e. not recognised as descendants of either ʿAdnān or Ḳaḥṭān, not to be taken as the name of a tribe. IV 905b

khadīra (A) : in botany, a productive palm tree which has lost its dates when they were still green. VII 923b

khʷādja (P, pl. *khʷādjagān*) : a title used in many different senses in Islamic lands. In earlier times it was variously used of scholars, teachers, merchants, ministers and eunuchs. In mediaeval Egypt it was a title for important Persian and other foreign merchants. In Sāmānid times, with the epithet *buzurg* 'great', it designated the head of the

administration; later, ~ was a title frequently accorded to viziers, teachers, writers, rich men, and merchants. In the Ottoman empire it was used of the *ulema*, and in the plural form *khʷādjegān* designated certain classes of civilian officials (→ KHʷĀDJEGĀN-I DĪWĀN-I HUMĀYŪN). In modern Turkey, pronounced *hodja* (modern orthography *hoca*) it designates the professional men of religion, but is used as a form of address for teachers in general. In Egypt and the Levant (pronounced *khawāga* or *khawādja*), it was used for merchants, then more particularly for non-Muslim merchants, and then as a more or less polite form of address for non-Muslims in general. IV 907a; IV 1092b
In India, ~ designates those Ismāʿīlīs who follow the Agha Khān. IV 907a; as **khōdja**, the name of an Indian caste consisting mostly of Nizārī Ismāʿīlīs and some sunnīs and Twelver shīʿīs split off from the Ismāʿīlī community; in a looser sense, *khōdja* refers to the Indian Nizārīs in general. V 25b

♦ **khʷādja-i djahān** : a title of high dignitaries in various sultanates of India, notably the sultanate of Dihlī, the Bahmanids, and the sultanate of Madura. IV 907b

♦ **khʷādjas**, or *khōdjas* : the designation of two lineages of spiritual and political leaders in Eastern Turkistan, where they played a decisive role from the late 10th/16th century to the last quarter of the 19th century. XII 522b

♦ **khʷādjegān-i dīwān-i humāyūn** (Ott) : under the Ottomans, a title given to the heads of the imperial chancery. From the mid-11th/17th century, ~ was also given to various officials additional to the chief clerks of the dīwān, whereby a century later, the numbers of people holding this rank grew to several times more than the holders of the actual office. IV 908b

khafāra (A) : 'protection', used, often together with ḤIMĀYA, to designate certain social practices. Orginally, it primarily denoted the protection which Arab tribes extended to merchants, travellers and pilgrims crossing their territories, often in return for payment or as part of an agreement. Later, the word's usage became extended to the 'protection' in return for an obligatory payment exacted by various social groups from other groups or from richer individuals. IV 913a; and → KHUWWA

khafḍ (A), or *khifāḍ* : female excision, corresponding to *khatn* or KHITĀN, the circumcision of boys. Under Islam, ~ has never been regarded as obligatory, but has been considered as recommended. IV 913a; VIII 824b
For ~ in grammar, → DJARR

khafīf (A) : in prosody, the name of the eleventh Arabic metre. I 670a; and → ĶAʿĪD

khafiyye (T, < A) : lit. secret (police); under the Ottoman sultan ʿAbd al-Ḥamīd II, ~ came to mean a network of espionage and informing, and included the whole range of informers and spies from the highest social levels to the lowest. I 64a

khaftān (P), or *ķaftān, ķuftān* : an ample, full-length robe with sleeves that buttons down the front. This originally Persian garment became extremely popular throughout the Arab world. V 737b

khāk (P) : earth; an inconspicuous grave with no solid shelter attached to it, ~ is known only from literary sources and plays no role in epigraphy or funerary architecture similar to that of TURBA, of which it is a translation. X 674a
In Ṣafawid administration, ~ *āb* is the first water given to wheat, *dūn āb* the water given to wheat when it was nearly ripe, both requiring dues to be paid by the district to the MĪRĀB. V 874a

♦ khāķ-sār (IndP) : 'humble as dust', the name of a 20th century Indian movement for national regeneration. IV 916b

khāķān (T, < Mon *ķaghan* or *khaghan*) : (supreme) ruler; ~ was applied by the Turks and the mediaeval Muslim geographers and historians to the heads of the various Turkish confederations, but also to other non-Muslim rulers such as the Emperor of China. IV 915a; VIII 621b; in the form *ķaʾan* it was borne by the successors of Čingiz-Khān, the Mongol Great Khāns in Ķaraķorum and Peking. IV 915a

♦ khākānī (A) : a beggar in the time of al-Djāhiz, who painted over his face in order to make it swell up; possibly a male prostitute. VII 494b

khāl (A, pl. *akhwāl*) : maternal uncle, whether a full, consanguineous or uterine one. The paternal uncle is *ʿamm* (pl. *aʿmām*). IV 916a; and → SHĀMA

khalʿ (A) : in political science, deposition, forced abdication; in modern Arabic *khalaʿa min al-ʿarsh* or *rafaʿa min al-manṣab* is used. XII 524b
In early Islam, exclusion of a tribe-member from his tribe by his kinsmen. IX 864b; X 3a; and → KHALĪʿ
In medicine, luxation. II 481b

khalaf → AL-SALAF WA 'L-KHALAF

khalandj (A) : in botany, the high-growing poplar, greatly prized for bows. IV 1085b

khālī (A) : 'empty'; in the Ottoman empire, a term for uncultivated land. X 503b; and → KĀLĪ

khalīʿ (A, pl. *khulaʿāʾ*) : in early Islam, one who has been disowned by his kinsmen for fear of accepting the consequences of his crimes, acquiring soon the meaning of SHĀṬIR 'a rebel who makes a conscious decision to practise evil'. IX 864a

al-khālidāt (A) : the 'Fortunate Isles', the Canaries. VII 962a

khalīdj (A) : a canal from a river. V 533b; IX 659a; and → DHIRĀʿ

khalīfa (A, pl. *khulafāʾ*, *khalāʾif*) : caliph. As a title, after the first four caliphs (**al-khulafāʾ al-rāshidūn**), Abū Bakr, ʿUmar, ʿUthmān and ʿAlī, ~ passed to the Umayyads, then to the ʿAbbāsids. But it was also assumed by the Spanish Umayyad ʿAbd al-Raḥmān III and his successors as well as by shīʿī Fāṭimids, the Ḥafṣids and the Marinids. ~ was never officially transferred to the Ottoman sultans. IV 937a; ~ was also used as a title during the Sudanese Mahdist period (1881-1898). IV 952b
In political theory, ~ is the title of the leader of the Muslim community. The full title is *khalīfat rasūl Allāh* 'successor of the messenger of God'. IV 947b
In mysticism, ~ may have any of the following meanings, all carrying the idea of vicarship: the KUTB or perfect man, *al-insān al-kāmil*, around whom the spheres of being evolve, upon whom the Muḥammadan Reality, which is the hidden side of his own reality, irradiates; the successor of the (alleged) founder of an order or of the deceased leader of a group of mystics; a MURĪD who, after having reached a certain stage of mystical perfection, is granted permission by his spiritual master to initiate novices and to guide them on the mystical path; the deputy of the head of an order in a particular area; the pre-eminent representative and principal propagator of an order in a particular area acting independently. IV 950a; X 246a
Among the Bektāshiyya, ~ refers to a rank of spiritual achievement which could be attained only by those who had been ordained as *bābā*, head of a TEKKE. IV 951b
Among the Sanūsiyya, ~ may denote the representative of the head of the order who has been sent on a mission to a ZĀWIYA. IV 952a
Among the Nizārī Ismāʿīlīs, a plenipotentiary of the long-hidden IMĀM. I 353b
♦ khalīfat al-balad (A) : in the Khatmiyya order, the term for the local KHALĪFA (syn. *khalīfat al-nāḥiya*). X 249b
♦ al-khulafāʾ al-rāshidūn → KHALĪFA

khalīlī (A) : name of highly esteemed grapes in the region of Samarkand. IX 110b

khālis → ṬARRĀR

khāliṣ → IBRĪZ

♦ **khāliṣa** (P, < A; pl. *khālīṣadjāt*) : in Persia, crown lands, and lesser rivers, KANĀTs and wells belonging to the crown. IV 972b
Under the Dihlī sultanate, ~ land was an area under direct revenue administration from which the troops could be paid in cash. II 272b

khaliyya (A) : the hive of bees. VII 906b, where variants are found

khalūk (A) : a perfume that is said to have left yellow stains. X 900b

khalk (A) : creation, the act of creating (syn. *bariyya*); Creation. IV 980a; and → IBDĀʿ
♦ khalkdjilik (T) : democracy. VIII 219a
♦ khalk al-insān (A) : human anatomy. IX 394b
♦ khalkiyyāt → KAWMIYYĀT

khalwa (A) : privacy, seclusion.
In mysticism, ~ means 'retirement, seclusion, retreat', and, more specifically, 'isolation in a solitary place or cell', involving spiritual exercises. IV 990a; IX 300a; X 245a; XII 522a
In law, the theory of ~ is that consummation between husband and wife is presumed to have occurred if they have been alone together in a place where it would have been possible for them to have had sexual intercourse. III 1011a
In North Africa, ~ is used for a heap of stones where women, for purposes of a mystical nature, attach rags to reeds planted between the stones and where they burn benzoin and styrax in potsherds. IV 381b; V 1201b
In Chad and the Nilotic Sudan, a Qur'ānic school. XI 124b

khalwātiyya (A) : a variety of ʿABĀ' made in Ḥasbaya. V 741a

khamīl (A) : a silken robe with fringes, said to be part of Fāṭima's trousseau, along with a water-skin, *kirba*, and a cushion filled with rushes, *idhkhir*. X 900a

khamīr (A) : a leavened bread, an elided expression for *khubz khamīr*, as is the term for an unleavened bread, *faṭīr*, for *khubz faṭīr*. V 41b
♦ khamīra (A) : yeast. III 1087b

khamīs (A) : Thursday. IV 994a; IV 1009a
In military science, the five elements into which the army is divided: the centre, right wing, left wing, vanguard, and rear guard. III 182a; IV 1144b; and → KHAMSA WA-KHAMĪS

khamīṣa (A) : a black garment with edging. IX 313a

khammār → TIDJĀRA

khamr (A, < Ar) : wine. IV 994b
♦ **khamriyya** (A) : in prosody, a Bacchic or wine poem. This name does not seem to be attested in the mediaeval nomenclature of the genres. The usual expressions *al-kawl fi 'l-khamr, lahu maʿānī fī 'l-khamr, waṣṣāf li 'l-khamr*, indicate the existence of themes, but do not include any willingness to organise them into an independent poem. IV 998a

khamsa (A) : five; also, a piece of jewellery called 'the hand of Fatma' which is used as an amulet. I 786a; IV 1009a; XII 775b
In Persian and Turkish literature, a set of five MATHNAWĪ poems, e.g. the five epic poems of Niẓāmī of Gandja. Occasionally the term *sitta*, a set of six poems, is used for collections of the mathnawī poems of ʿAṭṭār and Sanā'ī. IV 1009b
♦ khamsa wa-khamīs (A) : a formula said against the evil eye. IV 1009a

khamsih → ʿAMĀR AL-DAM

khān (T, P) : in Turkish, a title first used by the Tʿu-chüeh apparently as a synonym of *kaghan*, the later KHĀKĀN, with which its relationship is obscure; ~ was afterwards normally applied to subordinate rulers. The term was applied to various ranks throughout Islamic history, surviving into modern times in much the sense of the English 'esquire'. IV 1010b; and → SULṬĀN
In military science, a commander of ten thousand soldiers. IV 1019b
In India today, a common affix to the names of Muslims of all classes and is often regarded as a surname. IV 1010b
Of Persian origin, ~ designates both a staging-post and lodging on the main communication routes, and a warehouse, later a hostelry in the more important urban centres. IV 228a; IV 1010b; sometimes the urban ~ would be not a structure, but a group of

several specialised markets, like the Khān al-Khalīlī in Cairo, a collection of shops enclosed by two large gateways. IV 1015b

♦ **khān khānān** (IndP) : a high military title in mediaeval Indo-Muslim usage, the highest title conferred on an officer of the state. IV 1019b; V 629b

♦ khānazād : under the Mughals, a noble belonging to families previously connected with imperial service. VII 322a

♦ khānedān → DEREBEY

♦ **khānkāh** (A, < P *khānagāh*; pl. *khawānik, khānkāhāt*) : a building usually reserved for Muslim mystics belonging to a dervish order. The terms RIBĀṬ, TEKKE and ZĀWIYA refer to establishments with similar aims. The usual translation of 'monastery' does not convey the complexity of the institution. IV 433a; IV 1025a; VIII 494a; X 415b

khāna (P) : in literature, each single ḲAṢĪDA part of a TARDJĪʿ-BAND or TARKĪB-BAND. X 235b

khanāzir → KHINZĪR

khandak (A, < P) : ditch, trench, moat. Its most famous use is in the 'expedition of the ~ ', in which Muḥammad foiled a Meccan attempt to storm Medina in 5/627. IV 1020b; another expedition involving a ~ was in 327/939 in Muslim Spain before Simancas at the river of Alhándega (< *al-khandak*). IX 304a

khandjal → ZALZŪM

khandjar (A) : in military science, a heavy dagger or short stabbing sword, which appears to have been of eastern Iranian or Turkish origin. XII 736b

khānik (A) : choking.

♦ khānik al-dhiʾb → AKŪNĪṬUN

♦ khānik al-fuhūd (A) : in botany, a variety of aconite (*Doronicum pardalianches*), also called *khānik al-namir* (→ AKŪNĪṬUN); by metonymy, ~ has been extended to mean the effects of poisoning induced by this plant. II 740b

♦ khānik al-nimr → AKŪNĪṬUN

khannāk (A) : in mediaeval Islam, a category of thieves, the strangler or assassin, who may have worked by suffocating his victim but may also have been a disembowler, *bāʿidj*, or one who pounded his victim's head with a stone, *rādikh*. V 769a

khansāʾ (A) : 'with a flat muzzle', in poetry, a description used for the oryx and addax antelope. V 1227b

khʷānsālār (P) : the overseer of the food at the court of the Muslim sovereigns. II 15a; VIII 954a; steward. VIII 924b

khanzuwān (A) : in zoology, the male pig, boar; the wild boar, whether under three years old, a three-year old, a four-year old or an old boar is called *ratt* (pl. *rutūt*), and *ʿufr/ʿifr* (pl. *ʿifār, aʿfār*). V8a

khār čīnī → ṬĀLIKŪN

khār pusht → KUNFUDH

kharā (A) : human excrement, used as fuel in the public baths of Ṣanʿāʾ. IX 2b

kharadj (A), and *khaṣaf, naṣīf* : a term in the vocabulary of colour meaning a mixture, a combination of two colours sometimes regarded as opposites. V 699b

kharādj (A, < Gk) : tax, more specifically, land tax. IV 1030b; in mediaeval Persian usage and in the Ottoman empire, ~ also meant a tribute, taken from e.g. the peace agreements made after the victories of the Ottomans in the West. IV 1034a; IV 1055a

In Ottoman usage, ~ denoted both the land tax and the poll-tax on the state's non-Muslim subjects. IV 1053b

In the Muslim West, ~ was the tax imposed upon prostitutes, who were called *kharādjiyyāt* or *kharādjayrāt*. XII 134a; and → DĀR

For ~ in India, → MUWAẒẒAF

kharaz (A) : in Mecca, the local name for the system of man-made underground channels bringing sweet water to houses. VI 179a; and → WADAʿ

kharbāg → KHARBGA

kharbaḳ (A) : in botany, the hellebore. IX 434b; IX 872b

kharbasha (A) : to botch something, do untidy work. XI 546a

kharbga (N.Afr) : in North Africa, a type of the game of draughts, played on a square board made up of holes marked out in the ground or in rock and having 49 component squares or 'houses'. According to the number of holes along each side, the game is called either *khamūsiyya* (5 holes) or *sabūʿiyya* (7 holes). A player is known as *kharbāg* or *kharbāgī*. A different game called ~ uses a rectangle on which diagonals are traced. IV 1071b

khardal (A) : a mustard sauce, containing saffron and other dried spice s. When mixed with brown vinegar, it was used to prevent the 'transformation' of fish. XI 381b

khardj : an age group. X 7b

khardja (A) : in prosody, the last line of a stanza; as used by Ṣafī al-Dīn al-Ḥillī, all the lines with common rhyme. XI 373b

khardjlïk (T) : in the Ottoman period, a sum (usually 50 AKČE per person) collected annually by the ESHKINDJI 'auxiliary soldier', from an assistant, YAMAḲ, to join the sultan's army on an expedition. II 714b

kharfūsh → ḤARFŪSH

khargāh : a trellis tent, serving as a private chamber for the Mongol ruler. IX 45b

khārib (A, pl. *khurrāb*) : a camel thief. V 768b; IX 864b

khāridj (A) : in mathematics, a quotient. IV 725b; and → DĀKHIL

♦ khāridjī (A) : the epithet for a member of the sectarian group Khāridjites but, equally, a rebel in general, without any religious connotation. XII 598b

kharīdj (A) : in early Islam, a guessing game. V 616b

kharīf (A) : in India, the harvest collected after the end of the rains. II 909a; autumn crop. V 579b

kharīr → KHURŪR

kharīṭa (A, < Fr), or khāriṭa : in modern Arabic, a map, for which several terms were used in mediaeval Arabic, e.g. *djughrāfiyā, ṣūrat al-arḍ, rasm al-arḍ*, etc. IV 1077b

kharḳ (A, pl. *khurūḳ*) : in mineralogy, cavity, either filled with water, air, mud, *raym*, or sometimes worms, a defect or impurity in a gem. XI 263a

In the vocabulary of Ottoman irrigation, a water-channel (syn. *djadwal*). V 878b

kharkhara → KHURŪR

kharm (A) : in prosody, the absence of the initial short syllable in the first line of a poem. X 389b; XI 27b

kharrāz (A) : a leather bag maker, whose profession in pre-modern times had a low social status because working with leather was regarded as unclean. XII 463b

kharrūba (Sic) : a small-sized stellate coin introduced in Sicily by the Fāṭimids, whose weight was theoretically 0.195 gr but which in practice varied between 0.65 and 1.25 gr. IX 590a

kharṣ (A) : assessment of taxes. X 307b

khārṣīnī (A, < P *khār čīnī* 'hard substance from China), also *ḥadīd ṣīnī* : in metallurgy, a hard, highly-esteemed alloy, the constituents of which have not been established with certainty, but it is not zinc, as often assumed. According to the physcial qualities attributed to it, ~ best corresponds to hard lead, i.e. an alloy consisting of a mixture of lead, antimony and small quantities of copper, iron and tin. IV 1084a

khartāwī (T) : a high, pointed ḲAVUḲ, worn with a turban rolled around, whose end was often left free. It was worn in Turkey from the 17th century on. V 751b

kharūf → SAKHLA

♦ kharūf al-baḥr (A), or *umm zubayba* : the manatee, one of the sirenian mammals or 'sea cows'. VIII 1022b

kharwār (P) : a donkey's load, a unit of weight which was widespread in the Persian lands in all periods. The Būyid ruler ʿAḍud al-Dawla fixed it at 96.35 kg, but in later times a heavier ~ was introduced, weighing 288 kg; at present a ~ of 297 kg is widespread, although others are used. VI 120b

khas → YASHM

khaṣaf → KHARADJ

khasf (A) : 'swallowing up', as e.g. in the apocalyptic prophecy figuring the Sufyānī, an opponent of the Mahdī, of what would happen to a Syrian army by the desert between Mecca and Medina. XII 755a

khashab (A) : in botany, wood. IV 1085a; the word used by the ʿUtūb for their boats. X 956a

♦ khashaba (A, pl. *khashabāt*; T *lawḥ*) : 'club', 'wooden beam'; a plate of wood through which a knotted string was threaded, the only instrument for measurement used in mediaeval Islamic navigation. The ~ was used for measuring the altitude of a star above the horizon. It was held at fixed distances from the eye using the knots placed on the string, and this enabled the height of the plate to measure different angular altitudes. The ~ originally represented the hand of the navigator held at arm's length. VII 51a; and → KHASHABIYYA

In the plural, **khashabāt** was the name given to wooden pillars which in mediaeval times were driven into the seabed at the place where the Shaṭṭ al-ʿArab empties into the Gulf, to guide sailors in danger of being drawn into a dangerous whirlpool and also on occasion to signal the approach of pirates. IV 1086a; and → KHISHĀB

♦ **khashabiyya** (A, < *khashab*, s. *khashaba* 'club') : 'men armed with clubs', an appellation for the *mawālī* of Kūfa who formed the main part of the followers of al-Mukhtār and took the field under his generals. IV 1086a

khashāsh → ḤASHARĀT

khashkhāsh (A) : in botany, the oppyx, or poppy (*Papaver somniferum*). I 243a; IX 249a; IX 615a

khashm → DJABAL

khashshāb (A) : a wood-seller. XII 758b

khaṣī (A, pl. *khiṣyān*) : castrated man, the man or animal who has undergone the ablation of the testicles; the complete eunuch, deprived of all his sexual organs, is a *madjbūb* (pl. *madjābīb*). I 33a; IV 1087a

khaṣmān (A, s. *khaṣm*, pl. *khuṣūm* or *khuṣamāʾ*) : in law, the (two) parties to a lawsuit, whereby each party is the *khaṣm* of the other. II 171a

khaṣr → AL-NAʿL AL-SHARĪF

khaṣṣ (A) : in botany, lettuce, one of the summer crops in mediaeval Egypt. V 863a

khāṣṣ (A, fem. *khāṣṣa*, pl. *khawāṣṣ*) : 'personal, private, pertaining to the state or ruler', a term used in Ottoman administration. At first used interchangeably, later, *khāṣṣa* came to be used for the services and matters concerning the ruler and his palace, while ~ was used rather for the private estates of the ruler. IV 972b; IV 1094a; and → MAMLAKA

In magic, **khāṣṣa** (pl. *khawāṣṣ*), also *khāṣṣiyya* (pl. *khāṣṣiyyāt*), in the meaning of 'sympathetic quality', is a recurring theme, indicating the unaccountable, esoteric forces in animate and inanimate Nature. It was believed that all objects were in relation to one another through sympathy and antipathy and that diseases could be caused and cured, good and ill fortune be brought about as a result of the relations of these tensions. IV 1097b

Al-khāṣṣa also denotes the elite, the notables, or the aristocracy, and is frequently mentioned in one breath with its counterpart *al-ʿāmma*, which signifies commonalty, the plebs, or the masses. I 82b; I 491a; IV 1098a; IX 232a; in Ismāʿīlī usage, the *khāṣṣ* were the elite who knew the BĀṬIN, and the *ʿāmm*, the ignorant generality. I 1099a
Among the Yazīdīs, ~ is a holy figure (also *mēr*; → MĪR). XI 314a
For ~ in numismatics, → IBRĪZ
For ~ in Indian administration, → DABĪR; KHĀṢṢA-NIWĪS

♦ khāṣṣ al-khāṣṣ (A) : 'specific difference' or 'the particular of the particular', a term in logic for what constitutes the species. It is the simple universal attributed to the species in reply to the question: what is it in its essence in relation to its genus. II 837a

♦ khāṣṣa → KHĀṢṢ

♦ khāṣṣa-niwīs (IndP) : in the Dihlī sultanate, the secretary attached to the court or on court duty. IV 759a

♦ **al-khāṣṣa wa 'l-ʿāmma** → KHĀṢṢ

♦ khāṣṣat al-shams (A) : in astronomy, the mean solar anomaly. IX 292a

♦ -khawāṣṣ-i hümāyūn (T) : in Ottoman administration, one of two types of *khāṣṣ*-TĪMĀR, viz. imperial revenues, belonging theoretically to the sultan but actually within the public treasury. The other type, *khawāṣṣ-i wuzerā'* and *umerā'*, was reserved for the members of the government and provincial governors. X 503a

♦ **khawāṣṣ al-ḳur'ān** (A) : the art of drawing prognostications from verses of the Qur'ān to which beneficial effects are attributed. IV 1133b

♦ khawāṣṣ-i wuzerā' → KHAWĀṢṢ-I HÜMĀYŪN

♦ ʿilm al-khawāṣṣ (A) : the knowledge of the natural properties of the letters, based on alchemy. III 595b

khāṣṣadār : a tribal levy; in the 1920s paid by the government of India to replace the Khyber Rifles, to ensure safety of the Khyber Pass. I 238b; and → DJAZĀ'ILČĪ

khaṣṣāf (A) : a cobbler. XII 526b

khāṣṣakiyya (A) : under the Mamlūks, the sultan's bodyguard and select retinue, considered to be the most prestigious body within the Mamlūk military aristocracy. IV 1100a

khāṣṣeki (T, < P *khāṣṣagī*, < A *khāṣṣ* 'private, special, confidential') : a term applied to persons in the personal service of Ottoman rulers, both in the palace from the 10th/16th to the 13th/19th centuries, e.g. the sultan's concubines, whose number varied between four and seven. The favourites were honoured by the title of *ḳadîn*. Those who bore him a child were called *khāṣṣekī sulṭān*; and in the military organisation, where the 14th, 49th, 66th, and 67th companies or *orta*s of the Janissary corps were called *khāṣṣekī ortalarî*. IV 1100a; XI 130b

♦ khāṣṣekī sulṭān → KHĀṢṢEKĪ

khaṭ' → KHAṬA'

khaṭa' (A) : a mistake, which is made in thought, speech or action (ant. *ṣawāb* 'what is correct'); hence in the field of knowledge, error; in that of action, omission, failure, all this, of course, unintentional. IV 1100b
In logic, ~ denotes an error (ant. *ṣawāb*). IV 1101a
In law, ~ or *khaṭ'* is an unintentional action, an act contrary to law, in which the intention of committing an illegal act is lacking, while the action itself may be deliberate (ant. *ʿamd*). IV 768b; IV 1101b

khātam (A, P *muhr*), or *khātim* : a seal, signet, signet-ring; the impression (also *khatm*) as well as the actual seal-matrix. ~ is applied not only to seals proper, engraved in incuse characters with retrograde inscriptions, but also to the very common seal-like objects with regular inscriptions of a pious or auspicious character; indeed, anything with an inscription stamped upon it may be called ~. II 306a; IV 1102b

In Morocco, at the present time, ~ denotes also any kind of ring worn on the finger. IV 1105b

♦ khātam al-waṣiyyīn (A) : a title among the Imāmīs referring to the Twelfth Imām, but also found as an epithet of ʿAlī. XI 161b

khaṭīʾa (A, pl. *khaṭāyā, khaṭīʾāt*) : in theology, a moral lapse, sin, syn. of DHANB. IV 1106b

khaṭīb (A, pl. *khuṭabāʾ*) : among the ancient Arabs, the name for the spokesman of the tribe, often mentioned along with the *shāʿir*, the poet. The distinction between the two is not absolutely definite, but essentially is that the *shāʿir* uses the poetic form while the ~ expresses himself in prose, often, however, also in SADJʿ 'rhymed prose'. IV 1109b; designation for a tribal chief. IX 115b

In early Islam, with the advent of the *khuṭba*, the address from the MINBAR in the mosque, the ~ was given a specifically religious character. IV 1110a; preacher of the Friday sermon. VIII 955a

khātim → DJADWAL; KHĀTAM

khātina (A) : a female circumciser, cutter of clitorises. Tradition attributes to the Prophet the expression *mukaṭṭiʿat al-buẓūr* (s. BAẒR) which has a pejorative sense, but ~ and its syn. *mubaẓẓira* do not seem to have a contemptuous connotation. IV 913a

khatm → AKHTĀM; ʿIKBIR; KHĀTAM

khatma (A, pl. *khitām*), or *khitma* : the technical name for the recitation of the whole of the Qurʾān from the beginning to end. IV 1112b; X 74b

In classical Muslim administration, ~ is the statement of income and expenditure prepared and presented monthly by the DJAHBADH to the DĪWĀN. II 78b

♦ al-khatma al-djāmiʿa (A) : in classical Muslim administration, the annual statement. II 78b

khaṭṭ (A, pl. *khuṭūṭ*) : writing, script. IV 1113a; the black or white lines on the hooves of wild cattle or on the flanks and the backs of stags (syn. *raml*). IV 1128b; and → ʿIDHĀR

In divination, ~ (or *raml*) is the line which the geomancer traces on the sand when he is practising psammomancy. IV 1128b

♦ khaṭṭ al-idjāza → RIKĀʿ

♦ khaṭṭ al-istiwāʾ → ISTIWĀʾ

♦ **khaṭṭ-i humāyūn** (Ott), and *khaṭṭ-i sherīf* : in Ottoman administration, the decrees and rescripts of the Ottoman sultans, and written by them personally. From the reign of Murād III onwards, the decrease in the power of the Grand Viziers to act independently in state affairs led to a system of obtaining a ~ for almost anything except trivial matters. IV 1131a

♦ khaṭṭ-i muʿammāʾī (P, T) : an artificial script used in both Persia and Turkey, ~ is the rearrangement of a ḤADĪTH or some other important saying in a way which is difficult to read. IV 1126b

♦ khaṭṭ-i shadjarī (P, T) : 'tree-like writing', a name given by western scholars to an artificial script, applied to THULUTH and used both in Persia and Turkey for writing book titles, in which the letters bear a resemblance to the branches of a tree. IV 1126b

♦ khaṭṭ-i sherīf → KHAṬṬ-Ī HUMĀYŪN

♦ khaṭṭ-i sünbülī (T) : 'hyacinth script', a script invented by the Turkish calligrapher ʿĀrif Ḥikmet (d. 1337/1918), in which the letters resemble a hyacinth and are also reminiscent of DĪWĀNĪ letters. IV 1126b

♦ al-khaṭṭ bi-raml (A) : in divination, geomancy. IV 1128b

khaṭṭāra (Mor, pop. *khettara* or *rhettara*) : a term used to designate the underground draining system, existing especially in Marrakesh, with wells sunk to a depth of 40 m. IV 532b

khaṭṭī (A) : 'from al-Khaṭṭ' in Baḥrayn or Hadjar, a description for a spear with a bamboo or strong reed shaft, often made by a certain expert named Samhar, whence the appellation samharī. XII 735b

khātūn (T) : a title of Soghdian origin borne by the wives and female relations of the T'u-chüeh and subsequent Turkish rulers. It was employed by the Saldjūḳs and Kh^Wārazm-Shāhs and even by the various Čingizid dynasties. It was displaced in Central Asia in the Tīmūrid period by *begüm*, which passed into India and is still used in Pakistan as the title of a lady of rank (→ BEGAM). IV 1133a; X 419a

khaul (J) : a celebration in Java, similar to the MAWLID in the Middle East, held once a year to honour the day a saint passed away or was born. XI 537a

khāwa (A, < *ikhāwa* 'brotherliness') : a term formerly used on the Arabian peninsula for payments made in return for the right to enter alien territory and for protection while staying there. Similar payments made by pilgrim caravans on the way to the Holy Cities were called *ṣurra*. IV 1133a

khawāriḳ al-ʿādāt (A) : among the Saʿdiyya Ṣūfi order, deeds transcending the natural order, such as healing, spectacles involving body piercing, *ḍarb al-ṣilāḥ*, and, best known, the DAWSA. VIII 728b

khawāṣṣ al-ḳurʾān → KHĀṢṢA

khawātim (A, s. *khātima*) : in the science of diplomatic, the concluding protocal of documents, consisting of the ISTITHNĀʾ, the *taʾrīkh* (dating), and the *ʿalāma* (signature). II 302a

khawf → ṢALĀT AL-KHAWF

khawkha (A) : private entrance to the mosque. IX 49b

khawr (A) : on the Arabian peninsula, a term for an inlet in the Arabian shores of the Persian Gulf; a submarine valley. I 536a; XI 292b; also, a desert well with water too salty for humans to drink from. I 538b

khawtaʿ → KHIRNIḲ

khayāl (A) : figure. IV 602b; also **ṭayf al-~** or ~ *al-ṭayf*, phantasm of the beloved, a standard amatory topic of poetry. X 220a; X 400a

In Ibn al-ʿArabī's thought, an important term used as a corrective to ʿAḲL. X 318b

In Indian music, the most important song form in the classical repertoire. It arose as a reaction to the traditional rigid and austere composition *dhrupad*. Its content deals primarily with religious and amorous themes, and consists of a relatively short set piece employed as the basis for improvisation. III 453b; IV 1136a

♦ **khayāl al-ẓill** (A) : 'the shadow fantasy', popular name for the shadow-play, possibly brought over from south-east Asia or India and performed in Muslim lands from the 6th/12th to the present century. IV 602b; IV 1136b

♦ khayāla (A) : equitation, the art of horseback riding. IV 1143b

khayāshīm (A, s. *khayshūm*) : the nasal cavities. VI 130a; VIII 121a

khayl (A, pl. *khuyūl*, *akhyāl*) : in zoology, the equine species. The term has no singular, and like *ibil* 'camels' and *ghanam* 'sheep', is included in the category of collectives for domestic animals forming the basis of nomadic life. IV 1143a

khaylāniyyāt (A), or *banāt al-māʾ* : in zoology, the sirenian mammals or 'sea cows'. VIII 1022b

khayma (A) : a tent; ~ was originally used to denote a rudimentary shelter, circular in construction, erected on three or four stakes driven into the ground with supporting cross-members covered with branches or grass. IV 1147a

♦ khaymānegān (T) : lit. people living in tents; in Ottoman administration, any wandering subject who might come and exploit the land on a temporary basis, paying rents or tithes to the owner. VI 960a

khayr (A) : charity, gifts in money or kind from individuals or voluntary associations to needy persons. In Islam, to make such gifts is a religious act. The word has the sense of freely choosing something, i.e. virtue or goodness, a service to others beyond one's kin. It also means goods such as property or things that have material value. IV 1151a

♦ khayr wa-khidmat (A) : among the AHL-I ḤAḲḲ, an offering of cooked or prepared victuals, like sugar, bread etc., which with raw offerings of male animals (→ NADHR WA-NIYĀZ) is an indispensable feature of a DHIKR session. I 261b

♦ khayrī → WAḲF KHAYRĪ

khaysh (A, pl. *khuyūsh, akhyāsh*, n. of unity, *khaysha*) : a coarse, loose linen made with flax of poor quality and used in the manufacture of sacks, wrappings and rudimentary tents; also, a kind of fan, still used in ʿIrāḳ, where it is now called by the Indian name *pānka*. IV 1160b

khayyāṭ (A) : a tailor, dressmaker. IV 1161a

khayzurān (A) : a rod, one of the insignia of sovereignty of the Umayyad caliphs in Muslim Spain. IV 377b; bamboo. IV 682a; VIII 1022a

khazaf (A) : in art, ceramics. IV 1164b

khāzin (A, pl. *khuzzān, khazana*) : lit. he who keeps safe, stores something away; a term for a quite menial and lowly member of the ʿAbbāsid caliphal household. IV 1181b; a keeper of books or librarian. IV 1182a; VI 199a

As a term of mediaeval Islamic administration, ~ stands for certain members of the financial departments and also of the chancery; an archivist. III 304b; IV 1181b

The plural *khazana* is found in the Qurʾān and denotes the angels who guard Paradise and Hell. IV 1181b

♦ khāzindār, **khaznadār** (T) : in Mamluk usage, keeper of the treasury (var. of *khizānadār*), an office originally given to an amīr of forty but later upgraded and filled by an amīr of 100. IV 186b; in Ottoman administration, a treasurer. XII 511b

khazīne (T, < A *khazīna*) : the Ottoman state treasury. IV 1183b; the annual income of a province sent to Istanbul. IV 1184b

In popular language, ~ gradually took the form of *khazne*, and came to be used as a place for storing any kind of goods or for storing water. IV 1183b; and → KHZĀNA

khazīr (A), or *khazīra* : a gruel generally made from bran and meat cut up into small pieces and cooked in water, eaten by pre-Islamic Arabs. II 1059a

khazl (A) : in prosody, a type of double deviation (ZIḤĀF), whereby there are two cases per foot, combining IḌMĀR and ṬAYY. XI 508b

khazna (A) : in music, the uppermost internode (of a flute). XII 667a

khaznadār → KHĀZINDĀR

khazne → KHAZĪNE

khazz (A) : a term for a mixture of silk and wool, but sometimes also used for silk. III 209b; poplin. VII 17b; floss silk. XII 341a; black silk. X 609b

In zoology, beaver (syn. *ḳunduz*). II 817a

khazzān (A) : a type of sedentary merchant in mediaeval Islam, who, by means of stocking or de-stocking, plays on variations of price as influenced by space, time and the quantities of the commodities traded. IX 789a; a wholesaler. X 469a

khel → TIRA

khettara → KHAṬṬĀRA

khibāʾ (A) : a kind of tent, probably similar to the BAYT in size, but distinguished from it by the camel hair (*wabar*) or wool that was used to make the awning. Apparently, it was the usual dwelling of the cameleer nomads. It is impossible to be certain whether the distinction between ~ and *bayt* corresponds to a different geographical distribution,

to a contrast between two large categories of nomads in Arabia, or simply to different levels of life within one tribe. IV 1147a

khibyāra → BAṬRAKH

khidāʿ (A) : trickery. IX 567b

khiḍāb (A) : the dyeing of certain parts of the body (and especially, in regard to men, the beard and hair) by means of henna or some similar substance. V 1b; IX 312a; IX 383b

khidhlān (A) : in theology, a term applied exclusively to God when He withdraws His grace or help from man (ant. LUṬF). I 413b; V 3b

khidīw (A, < P) : khedive, the title of the rulers of Egypt in the later 19th and early 20th centuries. In a way, ~ was a unique title among the vassals of the Ottoman sultan, which the ambitious viceroy of Egypt sought precisely in order to set himself apart and above so many other governors and viceroys of Ottoman dominions. V 4a

khidmatiyya (IndP) : in the Mughal infantry, the name given by Akbar to a caste of Hindu highway robbers, called *māwīs*, whom he recruited to guard the palace and control highway robbery. V 686b

khidmet (T) : one of seven services to be rendered by the RAʿIYYA to the TĪMĀR-holder such as the provision of hay, straw, wood, etc. II 32a; and → KHAYR WA-KHIDMET

♦ khidmet aḳčesi (T), or *maʿīshet* 'livelihood' : in the Ottoman tax system, service-money which government agents were allowed to collect for themselves as a small fee for their services. VIII 487b

khidr (A, pl. *khudūr*) : the section inside the Arab tent reserved for women. The term derives from the name of the curtain which separated this section from the rest of the tent. IV 1148a

khifāḍ → KHAFḌ

khilʿa (A, pl. *khilaʿ*) : a robe of honour, also called *tashrīf*. Throughout much of the mediaeval period, the term did not designate a single item of clothing, but rather a variety of fine garments and ensembles which were presented by rulers to subjects whom they wished to reward or to single out for distinction. These robes were normally embellished with embroidered bands with inscriptions known as ṬIRĀZ and were produced in the royal factories. I 24a; V 6a; V 737a

♦ khilʿet behā (T) : lit. the price of a KHILʿA, a sum of money given in place of the robe of honour to Janissary officers upon the accession of a sultan in the Ottoman empire. V 6b

khilāfa (A) : caliphate; the name of a politico-religious movement in British India, manifesting itself in the years after the First World War. V 7a

khilfa → RAʾS

khīmī (A, < Gk) : a kind of edible mussel, probably the *Chana Lazarus* L., the juice of which is said to get the digestion going. VIII 707a

khinnaws (A, pl. *khanānīs*) : in zoology, a piglet. V 8a

khinzīr (A, pl. *khanāzīr*), or *khinzīr barrī* : in zoology, all suidae or porcines belonging to the palaearctic zone, without any distinction between the pig (~ *ahlī*) and the wild boar, *Sus scrofa* (~ *waḥshī*). In North Africa, *ḥallūf* is preferred, while the Touaregs use *aẓubara*, or *taẓubarat*. V 8a

In medicine, the plural form *khanāzīr* denotes scrofulous growths on the neck. V 9b; X 433a

♦ khinzīr abū ḳarnayn (A) : in zoology, the African phacocherus (*Phacochoerus aethiopicus*) and hylocherus (*Hylochoerus meinertzhageni*). V 9b

♦ khinzīr al-arḍ (A) : in zoology, the orycterops (Orycteropus afer). V 9b

♦ khinzīr al-baḥr (A) : 'sea-pig', in zoology, the dolphin and porpoise, also called *bunbuk*. V 9b; VIII 1022b

♦ khinzīr al-mā' → KHINZĪR AL-NAHR

♦ khinzīr al-nahr (A), or *khinzīr al-mā'* : in zoology, the potamocherus (*Potamochoerus porcus*) of Africa. V 9b

khīrī (A) : in botany, the stock. IX 435a

khirka (A) : rough cloak, scapular, coarse gown, a symbol of embarking on the mystical path. V 17b; the patched robe of the ṣūfis, synonymous with *dilk*. V 737a; V 741a; a veil, head scarf, worn by women in the Arab East. V 741a; in Turkey, a full, short caftan with sleeves. V 752a; and → MANDĪL

In mysticism, from the original meaning of cloak, ~ has been broadened to designate the initiation as such. V 17b; followed by a noun complement, it may serve to define various categories or degrees of initiation to the mystical path, e.g. *khirkat al-irāda, khirkat al-tabarruk*. V 18a

♦ khirkat al-futuwwa (A) : the act of investiture originally conferred by the 'Abbāsid caliphs and later by the Ayyūbid sultans, which was one of the features marking out the chivalric orders of the Islamic world before they spread into Christendom. V 18a

♦ khirka khiḍriyya (A) : 'investiture by al-Khiḍr', an expression describing those cases in which some contemplatives are said to have received spiritual direction directly from the powerful and mysterious person who, in the Qur'ān, shows a wisdom superior to the prophetic law. V 17b

♦ khirka-yi sa'ādet (T) : under the Ottomans, the annual ceremony held on 15 Ramaḍān of honouring the collection of relics preserved in the treasury of the Topkapı Palace in Istanbul. II 695b; and → KHIRKA-YI SHERĪF

♦ **khirka-yi sherīf** (T), or KHIRKA-YI SA'ĀDET : one of the mantles attributed to the Prophet, preserved at the Topkapı Palace in Istanbul. II 695b; V 18a

khirnik (A, pl. *kharānik*), or *khawta'* : in zoology, the leveret, a young hare. XII 84b

khirtīt → KARKADDAN

khiṣā' (A) : in medicine, the ablation of the testicles, an operation consisting of incising and at the same time cauterizing the scrotum by means of a red-hot blade of iron and removing (*sall, salb* or *imtilākh*) the testicles. IV 1087a,b

khishāb (A), or *al-khashabāt* : a group of Mālik b. Ḥanẓala's descendants, which included the offspring of Mālik's sons, Rabī'a, Rizām and Ka'b. X 173b

khitān (A) : (male) circumcision. V 20a; VIII 824b

♦ khitānān (A) : the two circumcised parts, i.e. that of the male and the female. V 20a

khiṭaṭ (A, s. *khiṭṭa*) : in literature, a genre consisting of description of the historical topography of town quarters (→ KHIṬṬA).

khiṭba (A) : in law, 'demand in marriage', betrothal, not involving any legal obligation, but certain effects nevertheless follow from it, although the law schools differ: the right of seeing the woman, and the right of priority, in that once a woman is betrothed to a man, that woman cannot be sought in marriage by another man. V 22b; VIII 27b

khitma → KHATMA

khiṭr (A) : a flock of two hundred sheep or goats. XII 319b; and → NĪL

khiṭṭa (A, pl. KHIṬAṬ) : a piece of land marked out for building upon, a term used of the lands allotted to tribal groups and individuals in the garrison cities founded by the Arabs at the time of the conquests. V 23a; X 645a

khiwān (A, < P) : a wooden surface or table. IV 1025a; VI 808b; X 4b

khiyāna (A) : in law, embezzlement. IX 62b

khiyār (A) : in law, the option or right of withdrawal, i.e. the right for the parties involved to terminate the legal act unilaterally. V 25a

♦ khiyār al-'ayb (A), or *khiyār al-nakīṣa* : in law, the option in the case of a latent defect making the agreement void. V 25b

♦ khiyār al-madjlis (A) : in law, a Meccan doctrine, later taken up by al-Shāfiʿī, whereby an offer in a transaction can be withdrawn after it has been accepted, as long as the two parties have not separated. I 1111b; III 1017a

♦ khiyār al-ruʾya (A) : in law, the option of sight, rejected by the Shāfiʿīs. V 25b

♦ khiyār al-sharṭ (A) : in law, *jus paenitandi*, a clause by means of which, in certain legal acts (in particular, contracts), one of the parties, or both of them, reserve the right to annul or to confirm, within a specified time, the legal act which they have just drawn up. I 319b; V 25a; IX 359a

♦ khiyār al-taʿyīn (A) : in law, a clause allowing the one making the stipulation to make his final choice between the different objects of one and the same obligation. V 25b

khnīf → AKHNIF

khō shāb → SHERBET

khōdja → KHWĀDJA

khöömei (Mon) : a raucous, guttural voice, very rich in harmonics, sometimes approaching diphony, as used in nomadic music. X 733b

khoṭoz (T) : a popular feminine head-gear in the form of a conical KÜLĀH or hood decorated with a fine scarf or shawl and trimmed with feathers, precious stones and ribbons, worn in Ottoman Turkey. V 751b

khubz (A) : generic term for bread, whatever the cereal employed and whatever the quality, shape and method of preparation. V 41b

khudāwand (P) : God, lord, master, used in Ghaznawid times in the sense of lord or master, as a term of address to the sultan in documents and letters belonging to the Saldjūḳs and Khwarazmshāhs, and also as a form of address to government officials (civil and miltary) and patrons in general. There is no established etymology for this word and no Middle or Old Persian antecedent. V 44a

♦ **khudāwendigār** (P) : a title used for commanders and viziers during the Saldjūḳ period. As an attribute, the term was also used for mystics like Djalāl al-Dīn Rūmī. V 44b

In Ottoman usage, the term was used as the title of Murād I, and as the name of the SANDJAḲ and province of Bursa. V 44b

khūdha → BAYḌA

khudhrūf → DUWWĀMA

khūdja (Tun) : a secretary in the army in the Regency of Tunis. IX 657a

khuff (A, pl. *khifāf*) : a sort of shoe or boot made of leather, worn in early Islamic times. V 735b; XII 463a; a leather outer sock, still worn in the Arab East. V 741a

In zoology, a camel, as used in Tradition prohibiting competitions with animals. V 109a

In anatomy, a flat sole, as that of a camel or ostrich. VII 828b

khuffāsh → WAṬWĀṬ

khulʿ (A) : in law, a negotiated divorce. III 19a; IV 286a; X 151b; a divorce at the instance of the wife, who must pay compensation to the husband. VI 477b

khulaʿāʾ (A) : ‘outlaws’, in early Islam, those expelled from their tribe to a life of brigandage. X 910a

khulafāʾ → KHALĪFA

khulāṣa (A) : in literature, a technical term referring to a selection made from an extensive work. VII 528b

khuld (A, < Ar; pl. *khildān*) : in zoology, the Mole rat or Blind rat (*Spalax typhlus*). XII 287b

khulla (A) : in botany, graminaceous and herbaceous vegetation. IV 1143b

khulṭa (A) : in business, partnership, *~t shuyūʿ* denoting a joint undivided co-ownership and *~t al-djiwār* a jointly managed partnership. XI 414b

khuluww (al-intifāʿ) (A) : in law, a system in Egypt and Palestine for repairs and setting up of installations, whose main features were a loan made to the WAḲF and the right of the *waḳf* at any time to repurchase the property and repay the tenant the added value. XII 368b; a form of rent that gave the tenant the right to act like a proprietor, i.e. in selling, bequeathing and alienating his rights in the property. XI 67b
In Algeria and Tunis, ~ was rather like *ḥikr*, long-term leasing of WAḲF property, and involved perpetual usufruct or even 'co-proprietorship' with the *waḳf.* XII 368b

khumāsiyy (A) : 'a boy five spans in height, said of him who is increasing in height' (Lane). VIII 822a

khumbara (P), or *ḳumbara* : bombs, used in Ottoman warfare. There is mention in the sources of bombs made of glass and of bronze: *shīshe khumbara, tundj khumbara.* I 1063a

♦ **khumbaradji** (T, < P) : in the Ottoman military, a bombardier, grenadier. I 1062a; V 52b

khums (A) : lit. one-fifth; a one-fifth share of the spoils of war, and, according to the majority of Muslim jurists, of other specified income. I 1142a; II 869b; IX 420a; XII 531a; one of five tribal departments into which Baṣra was divided under the Umayyads. I 1085b

khumūl (A) : the effacement of self, one of the components of asceticism, ZUHD. XI 560a khunyāgar (P) : pre-Islamic Persian minstrels (*gōsān* in the Parthian period, *huniyāgar* in Middle Persian) who performed as storytellers, singers and musicians as well as improvising poets. From the 5th/11th century on, the performing artist became increasingly referred to by *rāmishgar* or *muṭrib.* IX 236b

khurāfa (A) : a fabulous story; superstition, fairy tale, legend. III 369b

khurafāʾ (A), or *asmār* : in literature, a genre of Sāsānid literature translated into Arabic consisting of prose narratives without ostensible didactic pretences, often of erotic content. X 231b

khurāsānī (A) : in Ottoman Turkey, the round turban worn by viziers and other officials who were no longer in active service and therefore did not wear the *müdjewweze,* a barrel- or cylindrical-shaped cap, worn with the turban cloth from the time of Süleymān's dress edict, as the proper court and state headdress. Also, a cap of red material, worn by ʿOthmān I and the Tatars and Čaghatay Turks, called *tādj-i* ~. X 612b

khurrem (P) : cheerful, smiling; a name for both men and women. V 66a

khurūdj (A) : armed rising. XI 478a
In prosody, the letter of prolongation following the *hāʾ* as WAṢL (as in *yaḳtuluhū*). IV 412a

khurūr (A), or *kharīr, kharkhara, harīr* : the purring of a cat. IX 651b

khuṣā (A) : in medicine, testicles. Those of the fox (~ *al-thaʿlab*), cock and ram were used in the preparation of aphrodisiacs. XII 641b

khushdāsh (A) : among the Mamlūks, a brother-in-arms. VI 325b

khushdāshiyya (A) : comradeship, as existed in the Mamlūk household. VI 325b; manumission [of a Mamlūk]. VI 318b

khushkār (A) : a coarse-ground flour, used for baking bread consumed in the classical period by people of less means. V 42a

khushshāf → WAṬWĀṬ

khushūna (A) : in medicine, hoarseness of the bronchial tubes. X 868b

khusrawānī (A, < P *kisrā*) : a kind of drink or a very fine, royal silk used for clothing and used to cover the Kaʿba in the late 1st/7th century, V 185a

khuss (A) : the son of a man and of a *djinniyya.* III 454b

♦ khussān (A) : according to Ibn Durayd, the stars around the (North) Pole that never set, i.e. the circumpolar stars. VIII 101a

khusūf → KUSŪF

khuṭba (A) : sermon, address by the *khaṭīb*, especially during the Friday service, on the celebration of the two festivals, in services held at particular occasions such as an eclipse or excessive drought. V 74a; a pious address, such as may be delivered by the WALĪ of the bride on the marriage occasion. VIII 27b
In the vocabulary of colour, ~ is applied to a dirty colour, a mixture of two blended colours, alongside the more general term for colour, LAWN. V 699b

khuṭṭāf → WAṬWĀṬ

khuwān (A) : a solid, low 'table', synonymous with *mā'ida*. XII 99b

khuwwa (A), also KHĀWA : in the Syrian desert, its borderlands and northern Arabia, protection-money, paid to Bedouin in order to pass through regions safely or to protect property. In North Africa, the terms KHAFĀRA or *ghafāra* are most widely used. I 483b; IX 316b; XII 305a; XII 535a

khuzām al-ḳiṭṭ (A) : 'cat's mignonette', in botany, the varieties *Astragalus Forskallii* and *Astragalus cruciatus* of the genus Milk vetch. IX 653b

khuzāmā (A) : in botany, lavender. V 80a

khuzaz (A, pl. *khizzān, akhizza*), or *ḥawshab, ḳuffa* : in zoology, the male hare, or buck. XII 84b

khzāna (Mor) : the official tent of state authorities, of conical design and made of unbleached cloth decorated with black patterns. IV 1149

kiai → KYAHI

kiak → GHIDJAK

ḳibāl → AL-NAʿL AL-SHARĪF

kibd → KABID

ḳibla (A) : the direction of Mecca (or, to be exact, of the Kaʿba or the point between the *mīzāb* 'water-spout' and the western corner of it), towards which the worshipper must direct himself for prayer. IV 318a; V 82a; V 323b; VIII 1054a
In many Muslim lands, ~ has become the name of a point of the compass, according to the direction in which Mecca lies; thus ~ (pronounced *ibla*) means in Egypt and Palestine, south, whereas in North Africa, east. V 82b; V 1169a
♦ ḳiblat al-kuttāb (A) : 'model of calligraphers', the name for Yāḳūt al-Mustaʿṣimī. XI 264a

kibrīt (A, < Akk) : in mineralogy, sulphur, brimstone. V 88b; alchemists invented many pseudonyms for sulphur, such as 'the yellow bride' (*al-ʿarūs al-ṣafrā'*), 'the red soil' (*al-turba al-ḥamrā'*), 'the colouring spirit' (*al-rūḥ al-ṣābigh*), 'the divine secret' (*al-sirr al-ilāhī*), etc. V 90a

ḳibṭ (A, < Gk) : a Copt, or native Christian of Egypt. V 90a

ḳidam (A) : in philosophy and theology, the term for eternity. V 95a; and → ḲADAM

ḳidḥ (A) : in archery, the shaft of an arrow, the forepart (towards the head) being called *ṣadr* and the rear part the *matn*. The forepart includes a socket (*ruʿz*) meant to take the head (*naṣl* or *zudjdj*). IV 799b

ḳidr (A, pl. *ḳudūr*) : in the mediaeval kitchen, a cooking pot or casserole, made of stone, earthenware, copper or lead and of various sizes. VI 808a

ḳighadj (A, < T *kiğaç* 'slope, incline') : in archery, a term denoting either an exercise in which an archer, shooting parallel with his left thigh, shoots at a ground target, or else any kind of downwards shot made from horseback. Possibly, it also means shooting rearwards by a group of cavalrymen at full gallop. IV 801b

kihāna (A) : divination, the art of knowing that which cannot be spontaneously known. V 99b

kikha (K) : an elected chief of a Kurdish village. V 472a

ḳil ḳobuz → GHIDJAK

ḳilāda (A) : in the terminology of horse-riding, a collar worn by a horse. II 954a
ḳîlîdj (T) : in Ottoman administration, a term for a TĪMĀR registered in the IDJMĀL register constituting an indivisible fiscal and military unit. X 503b ff.
ḳilidjürī (T ?) : a double-edged sabre, recommended for hunting the wild boar. V 9a
kilīm (T, < P *gilīm*) : a woolen rug generally long and narrow in shape. XII 136a
kilwāt → ḲĀT
ḳily (A, < Ar), or *ḳilā* : in mineralogy, potash, potassium carbonate [K_2CO_3], but also soda, sodium carbonate [NA_2CO_3]; ~ thus indicates the salt which is won from the ashes of alkaline plants, but is also confusingly used for the ashes themselves and the lye. Synonyms are *shabb al-ʿuṣfūr* and *shabb al-asākifa*. V 107a
ḳīma (A) : in law, the market value (of the victim of bloodshed). I 29b
ḳimar (A) : gambling, strictly prohibited according to Islamic law. V 108b
ḳīmī (A) : in law, non-fungible. XII 55a
kīmiyā' (A, < Syr) : alchemy (syn. *ṣanʿa*), abbreviated *al-kāf*, which serves also as a pseudonym. V 110a
ḳīn → YĀSAMĪN
ḳinā (A) : a flock of one to two hundred sheep; such a flock for goats is called *ghīnā* or *ḳawṭ*. XII 319b
ḳināʿ (A, pl. *aḳniʿa*; > Sp *al-quinal*), also *miḳnaʿ(a)* : a cloth that men and women wound on the head, like the ʿIṢĀBA and the KŪFIYYA. Sometimes it also seems to mean a woman's veil of silk embroidered with gold, then again to be the same as ṬAYLASĀN. X 612b
kināna (A) : in archery, a quiver made from skins; some lexicographers note that the ~ can be made from skin or wood. IV 800a
kināya (A) : in rhetoric, a term corresponding approximately to metonomy and meaning the replacement, under certain conditions, of a word by another which has a logical connection with it (from cause to effect, from containing to contained, from physical to moral, by apposition etc.); ~ constitutes a particular type of metaphor. V 116b
In law, indirect. XI 61b
ḳinbār (A) : coconut palm fibre. VIII 811a
ḳindīl (A, < Gk) : in archery, a cylindrical quiver in which the arrows are placed with their heads downwards, as opposed to the procedure with the DJAʿBA. IV 799b; (oil) lamp. IX 282a; IX 288a; IX 665a
ḳînlîḳ → DJARĪMA
ḳinna (A) : in botany, galbanum, the desiccated latex of *Ferula galbaniflua*, used as a spice and medicine. VIII 1042b
ḳinnīna (A) : in chemistry, a phial, one of the many apparatuses in a lab described in the 5th/11th century. V 114b
kirā' (A) : in law, the leasing or hiring out of things, in particular immovable property and ships and beasts which are used for transportation. The contracting parties are the *kārī*, the lessor, and the *muktarī*, the lessee. V 126b
♦ kirā' mu'abbad (A) : in law, *conductio perpetua*, the lease in return for a quit-rent of ancient French law, the equivalent of emphyteusis or emphyteutic lease. In Egypt, ~ is known as *mudda ṭawīla*, in Algeria as *ʿanā'*, and in Morocco as *kirā' ʿalā 'l-tabḳiya*. V 127a
ḳirā'a (A, pl. *ḳirā'āt*) : reading; in the science of the Qur'ān, recitation; a special reading of a word or of a single passage of the Qur'ān; a particular reading, or redaction, of the entire Qur'ān. V 127a; V 406a; X 73a
ḳirab (A) : a water-bag, which nomadic peoples of Arabia made out of the skins of animals. XII 659a

ḳirāḍ (A) : in law, a commercial arrangement in which an investor or group of investors entrusts capital or merchandise to an agent-manager who is to trade with it and then return it to the investor with the principal and previously agreed-upon share of the profits (syn. MUḌĀRABA, *muḳārada*). The ~ combines the advantages of a loan with those of a partnership. Its introduction in the form of the *commenda* in the Italian seaports of the late 10th and early 11th centuries AD was germinal to the expansion of mediaeval European trade. V 129b

kiradji (T) : in the Ottoman empire, a purveyor of caravan transport. X 533b

kirān (A) : in music, a lute like the ʿŪD. X 768b

ḳirān (A) : in astrology, the conjunction; without further qualification, this refers to the mean or true conjunction of Saturn and Jupiter. V 130b; VIII 833a

In astronomy, ~ is sometimes used in place of *idjtimāʿ*, the conjunction of the sun and moon. IV 259a

In the context of the pilgrimage, ~ denotes one of three methods of performing the pilgrimage, viz. when the *ʿumra* 'Little Pilgrimage' and the *ḥadjdj* 'Great Pilgrimage' are performed together. The other two methods are IFRĀD and TAMATTUʿ. III 35a; III 53b; X 865b

In the terminology of ploughmen, ~ (or *ḳaran*) refers to a rope passing over the oxen's head and attached to the beam of the tiller. VII 22b

For ~ in numismatics, → ṢĀḤIB ḲIRĀN

kirās → SHUTIK

ḳīrāṭ (A, < Gk) : a unit of weight. 24 *ḳīrāṭ*s made up a *mithḳāl*, which was equal to 60 barley grains. VI 118a; on the other hand, sometimes 4 barley grains made a ~. III 10b; V 11b

ḳirba → KHAMĪL

ḳird (A) : in zoology, a substantive having the general sense of monkey, but representing in fact only the members of two families, the colobids and the cercopithecids, the only primates known in ancient Arabia. V 131a, where can be found many regional synonyms

In astronomy, the asterism ζ, λ *Canis majoris* and υ, κ, θ, γ, λ, μ, ε *columbae* is wrongly called *al-ḳurūd* 'the Apes' in some treatises, a mistake arising from a misspelling of *al-Furūd* 'the Hermits'. V 133a

ḳirdān (A), and *ḥalam* : in zoology, a sort of moth. IV 522a; XI 9a

ḳirḳ (A) : merels, a recreational board game, which could involve stakes. V 109a

kirkira → ṢADR

ḳirmid (A, < Gr; pl. *ḳarāmid*) : in contemporary Arabic, tile; in mediaeval Syria, the fired brick of the baths. V 585b

ḳirmiz (A) : in botany, cochineal, used for dying leather and skins. V 586a

kirpi → ḲUNFUDH

ḳirṣ → ḲURṢ

ḳirsh (A, < It *grosso*; pl. *ḳurūsh*) : in numismatics, a piastre. IX 269b; a silver coin, called *thaler* upon its first issue in Europe. IX 599a

In zoology, a shark. V 434a; fish of cartilaginous skeleton (pl. *ḳirshiyyāt*), in other words the selachians or squalidae. VIII 1022b

ḳirṭās (A, < Gk; pl. *ḳarāṭīs*) : papyrus, papyrus roll; parchment; rag paper. IV 742a; V 173b; VIII 261b; VIII 407b; bag. V 174a

In medicine, ~ refers to a dressing, and a kind of absorbent gauze. V 174a

kīs → MUKAYYIS

kisā' (A) : a general word for garment; in North Africa, a piece of flannel worn by learned men around the body and head. In earlier times everyone wore it and it was called *ḥayk* (→ ḤĀ'IK). X 613a

ḳiṣāṣ (A) : in law, retaliation (syn. *ḳawad*), which is applied in cases of killing (*ḳiṣāṣ fi 'l-nafs*), and of wounding which do not prove fatal (*ḳiṣāṣ fī-mā dūn al-nafs*). I 29a; IV 770a; V 177a

♦ ḳiṣaṣ al-anbiyāʾ → ḲIṢṢA

ki<u>sh</u>k (A) : a preparation of barley and milk, used in medicine as an antidote to fever and, when the body was washed with it, as a treatment for exhaustion as it opened the pores. IX 225a

ḳi<u>sh</u>laḳ (T, < *ḳi<u>sh</u>* 'winter') : winter quarters, originally applied to the winter quarters, often in warmer, low-lying areas, of pastoral nomads in Inner Asia, and thence to those in regions like Persia and Anatolia (ant. YAYLAḲ 'summer quarters'). The Arabic equivalent is *ma<u>sh</u>tā*, and approximate Persian equivalent *sardsīr*. V 182b

In Čag<u>h</u>atay Turkish of Central Asia, the sense of ~ evolved from that of 'the <u>kh</u>ān's residence, winter quarters of the tribe' into the additional one of 'village'. V 182b

In Ottoman usage, ~ meant 'barracks' and it spread thus with the form *ḳi<u>sh</u>la* into the Balkan languages. This meaning has in fact passed into the Arabic colloquials of Syria and Egypt, as has also that of 'hospital, infirmary', so that in Egyptian Arabic we have both *ḳu<u>sh</u>lāḳ* 'barracks' and *ḳa<u>sh</u>la* 'hospital'. V 182b

ḳi<u>sh</u>r (A) : a decoction of coffee husks, which when drunk alleviates the state of anxiety that follows the state of euphoria induced by ḲĀT. IV 741a

ḳi<u>sh</u>riyyāt → SARAṬĀN

ḳi<u>sh</u><u>sh</u>a (A) : in zoology, the name for the female baboon and the young monkey, also called *daḥya* and *ilḳa*, according to different places and people. V 131b

ki<u>sh</u>t<u>kh</u>ʷān (P) : a cultivated field. XI 303b

ḳisma (A, T *ḳismet*) : fate, destiny; in this final sense, and especially via Turkish, *ḳismet* has become familiar in the West as a term for the fatalism popularly attributed to the oriental. V 184a

In mathematics, ~ is the term used for division of a number. III 1139b

In Ottoman usage, *ḳismet* was also a technical term of the *ḳassāmliḳ*, the official department of state responsible for the division of estates between the various heirs, *resm-i ḳismet* denoting the payment which the ḲASSĀM received from the heirs of a deceased person in payment for the trusteeship of the estate. IV 735b; V 184b

ḳismet → ḲISMA

kisr → FALĪ<u>DJ</u>A

ḳiṣṣa (A, pl. *ḳiṣaṣ*) : the term which, after a long evolution, is now generally employed in Arabic for the novel, while its diminutive UḲṢŪṢA (pl. *aḳāṣīṣ*) has sometimes been adopted as the equivalent of novella, short story, before being ineptly replaced by a calque from the English 'short story', *ḳiṣṣa ḳaṣīra*. V 185b; used of every kind of story, but applied particularly, as in the title **ḳiṣaṣ al-anbiyāʾ**, to edifying tales and stories of the prophets. III 369a; V 180a

In the science of diplomatic, ~ was the term for petition. II 306a

♦ ḳiṣṣa-<u>kh</u>ʷān (T) : the Turkish equivalent of Arabic *ḳaṣṣāṣ*, a teller of stories about the pre-Islamic prophets, the champions of Islam or the great mystic figures. III 374a; V 951a; IX 409a; and → <u>SH</u>AYYĀD

ḳissīs (A) : in the Qurʾān, with the RĀHIB and sometimes also the *aḥbār*, a religious leader of the Christians.

ḳisṭ (A) : a measure of weight used for olive oil in Egypt during the period of the Umayyad and ʿAbbāsid caliphs. Its actual weight varied. VI 119a

ḳisṭās (A, < Gk or Ar) : the Qurʾānic word for the common balance. VII 195b

kiswa (A) : the veil or covering of the Kaʿba. X 532a

ḳiṭʿa (U, < A; pl. *ḳiṭaʿ*), or *muḳaṭṭaʿa* : lit. piece, part cut off from the whole, segment; in literature, a short monothematic poem, or a piece of a longer poem. IX 470a; XII 538b

kitāb (A, pl. *kutub*) : something written, notes, list, letter; book. The beginnings of the Arabic book go back to the early Islamic period. V 207a;V 401b

In the Qur'ān, the transaction of contractual enfranchisement, consisting of the master's granting the slave his freedom in return for the payment of sums (*kitāba*) agreed between them. In law, ~ became later known as *mukātaba* or *kitāba*. The slave freed thus is called *mukātab*. I 30a

♦ **kitāb al-djilwa** (A) : 'the Book of Revelation', one of the two sacred books of the Yazīdīs, which contain the fundamentals of their religion, the other being the Maṣḥaf-rās̲h̲. V 208b

♦ kitāba → KITĀB

♦ **kitābāt** (A) : inscriptions, the first dated Arabic one going back to the year 31/652. V 210b

ḳitār, ḳitarā → ḲITHĀRA

ḳiṭār (A) : in classical Arabic, a train of camels drawn up one behind the other, now used with modified meaning to designate a railway train. I 572b

ḳithāra (A), or *ḳitarā* : in music, an instrument of the lyre family. It first appears in Arabic literature on music in the 3rd/9th century to denote a Byzantine or Greek instrument of this type. It was made up of a richly-decorated rectangular sound box, two vertical struts fastened together by a yoke and (twelve) strings which were left free at their greatest width. The ~ and the *lūrā* were variants of the same instrument, but the ~ was the instrument for professionals, while the *lūrā* was a smaller instrument played by beginners and amateurs. At a later period, the term, as *ḳitār*, was used to denote a different instrument, the guitar. V 234a

ḳiththā' al-ḥimār (A) : in botany, *Ecballium elaterium*. IX 872b

kitmān (A) : secret; among the Ibāḍiyya, a state of secrecy, the condition in which they were to do without an imamate, because of unfavourable circumstances. III 658a

ḳiṭmīr : the name of the dog in SŪRA xviii in the Qur'ān; among the Turks of East Turkistan, as in Indonesia, it was still customary in recent times to inscribe letters which it was desired to protect from loss, with ~ instead of 'registered'. I 691b

ḳiṭr → NUḤĀS

♦ ḳiṭrān → ḲAṬRĀN

♦ ḳiṭriyya (A) : a type of red turban, worn by the Prophet. X 610a

ḳiṭṭ → SINNAWR

♦ ḳiṭṭ-namir → WAS̲H̲AḲ

ḳiyāda (A) : the command of an army in time of war. X 838a

ḳiyāfa (A) : in divination, the science of physiognomancy (*ḳiyāfat al-bas̲h̲ar*), and the examination of traces on the ground (*ḳiyāfat al-athar*). V 100a; V 234b; VIII 562a

ḳiyāma (A) : in theology, the action of raising oneself, of rising, and of resurrection. V 235b

♦ yawm al-ḳiyāma (A) : the Day of Resurrection, which with the Last Hour (*al-sā'a*) and the Day of Judgement (*yawm al-dīn*) constitute one of the necessary beliefs of Islam. V 235b

ḳiyās (A) : in law, judicial reasoning by analogy, the fourth source of Islamic law. It is the method adopted by the jurisconsults to define a rule which has not been the object of an explicit formulation. III 1026a; V 238b

In grammar, ~ indicates the 'norm', meaning the instrument which enables the grammarian to 'regulate' the morphological or syntactical behaviour of a word, where this is not known through transmission or audition, on the basis of the known behaviour of another word, by means of a certain kind of analogy. It is synonymous with *miḳyās*. V 242a

In logic, ~ is the general name for syllogism. I 1327a; II 102b; IX 359b

♦ ḳiyās ḥamlī (A) : in logic, the attributive or predicative syllogism, as opposed to *ḳiyās sharṭī*, the conditional or hypothetical syllogism. IX 359b

♦ ḳiyās al-maʿnā → SHABAH

♦ ḳiyās al-shabah → SHABAH

kiyūniyā (A, < Gk) : 'columella', the interior of the Purpura and of the trumpet-snail, which used to be burned for its etching power. VIII 707a

ḳiz (T) : 'girl, unmarried female', but often used with the more restricted meanings of 'daughter, slave girl, concubine'. In mediaeval usage, one of its denotations was 'Christian woman', doubtless influenced by the meanings 'slave girl, concubine'. V 242b

♦ ḳizlar aghasi (T) : the chief black eunuch, guardian of the ḤARĪM and the third most important palace royal after the sultan and the grand vizier in the middle period of the Ottoman empire. XI 130b

kiẓāma (A, pl. *kaẓāʾim*) : in the Ḥidjāz, an underground canal used for extracting water from the depths of the earth; especially a series of wells sunk at a certain distance from one another and linked by a gallery laid out at a level that does not tap the underground water. IV 532b

kızan → EFE

ḳizil-bāsh (T) : lit. red-head; in its general sense, ~ is used loosely to denote a wide variety of extremist shīʿī sects, which flourished in Anatolia and Kurdistān from the late 7th/13th century onwards. The common characteristic was the wearing of red headgear. In its specific sense, ~ was a term of opprobrium applied by the Ottoman Turks to the supporters of the Ṣafawid house, and adopted by the latter as a mark of pride. I 262a; III 316a; IV 34b ff.; V 243a; V 437b

kneze (Serb) : lit. prince; under the Ottomans, a local strongman. IX 671a

kočak (K) : among the Yazīdīs, a visionary, diviner and miracle-worker, who is thought to communicate with the 'World of the Unseen' by means of dreams and trances. XI 315b

ḳol (T) : one of three 'arms' of a postal route; also a technical term in administrative language. I 475a; an actor's guild. IX 646b

♦ ḳol aghasi (T) : a military rank intermediate between those of YÜZBASHI and BIÑBASHI; commander of a wing. I 246a

♦ ḳolčaḳ (T) : in military science, a rigid tube-like iron vambrace for the lower arms, known also as *ḳulluḳ*, which appeared in the second half of the 13th or early 14th century and was almost certainly of Sino-Mongol origin. XII 738b

köle → KUL

ḳolu (P) : in pre-Tīmūrid Persia, a headman of a craft, appointed as such by the members. IX 645b

konfil : a cap worn by women in Algiers and Tunis. X 613a

kontosh (T) : a fur (or caftan) with straight sleeves and a collar, worn in Ottoman Turkey. V 752a

ḳopi : a salt-bed. IX 832a

köprü ḥaḳḳi (T) : a bridge-toll levied in the Ottoman empire. II 147a

kopuz, or *ḳopuz*: the lute of the Oghuz, which they brought into Asia Minor, the ancestor of the present SĀZ. It seems to have had three strings, a long neck and a soundboard of hide. IX 120a; X 733b

ḳorazin (T) : in military science, a mail-and-plate armour, made of pieces of iron plate of various shapes and sizes designed to protect different parts of the body were linked by pieces of mail of varying widths depending on the degree of flexibility required. First appearing in ʿIrāḳ or western Persia in the 14th century, it spread to become the most typical 15th to 18th-century form of Islamic armour for both men and horses. XII 737b

kōs → KROŚA

kös (T) : a large copper kettledrum, which could measure one-and-a-half metres at the top. It was taken on Ottoman military campaigns and played at official occasions. VI 1008a

ḳosh-begi (T) : the title of high officials in the Central Asian khānates in the 16th to 19th centuries, probably with the meaning 'commander of the (royal) camp, quartermaster'. V 273a; XII 419b

köshk (T, < P *kūshk*) : in architecture, a pavilion in a pleasance which could be merely a modest shelter or have several rooms. It was rarely a substantial building. The term gave rise to the English 'kiosk'. V 274a

In Ottoman naval terminology, ~ was the name given to the after-deck or poop cabin. V 274a

ḳoshma (T) : originally a general term for poetry among the Turkish peoples, later, applied to the native Turkish popular poetry, in contrast to the classical poetry taken from the Persian and based on the laws of Arabic metrics. V 274b; VIII 2b; X 736b; a folk-musical form, which varies in different parts of Anatolia and Azerbaijan, but which contains typically an instrumental introduction, followed by a vocal recitative and melody. V 275b

kotel (K) : a funeral cortège. V 476b

kōtwāl (H) : a commander of a fortress, town, etc. V 279b; IX 438b; in India, before and under the Mughals, and in British India for approximately a century more, ~ was used in the sense of 'official responsible for public order and the maintenance of public services in a town'. V 280a

k'ou-t'ou → TAO-T'ANG

köy (T) : village, in Ottoman and Crimean Tatar usage; many placenames in the Ottoman empire are compounded with ~. In the sense of an open village, ~ is opposed to *ḳaṣaba*, meaning a small town. V 281b

ḳoyun resmi (T), or *ʿādet-i aghnām* : the most important tax levied on livestock in the Ottoman empire at the rate of 1 AKČE for two sheep, collected directly for the central treasury. II 146b

ḳozaḳ (T) : in agriculture, cotton bolls. V 558b

ḳozbekči (T) : in the Ottoman empire, a body of officials performing various services on the sultan's behalf. X 564b

krośa (H, later *kōs*, P *karōh*) : lit. earshot, this term later became the standard term for describing distance. It has been differently reckoned at different periods and in different regions, and has almost everywhere a distinction between a larger and a smaller measure. VII 138b

kü : an instrumental piece evoking nature, among the Ḳazakhs and the Ḳirghiz, inspired by the circumstances of the performance and dependent on interaction with the audience. X 733b

ḳubʿ (A, pl. *aḳbāʿ*) : in Egypt, the name for the innermost cap of the turban, which could be kept on, even when sleeping, while the turban proper was taken off and put on a special turban stand (*kursī al-ʿimāma*). The ~ thus corresponds in a way to the later ṬĀḲIYYA and ʿARAḲIYYA. X 613a

ḳūba (A) : in medicine, eczema. III 291a; in music, a double-membrane drum shaped like an hour-glass. X 33a

ḳubaʿ (A) : in zoology, one of the multiple names for the ray or skate (→ RĀYA). VIII 1022b; and → DJAMAL AL-BAḤR

ḳubāṭī → KATTĀN

ḳubba (A, T *ḳubbe*) : a hide tent, in pre-Islamic Arabia. IV 1147a; a tomb surmounted by a dome. IV 352b; V 289a; the general name for the sanctuary of a saint. VI 651b

In the construction of scales and balances, the ~ was the housing for the pointer (*lisān*), often used also as a carrying handle. V 295b

In geography and astronomy, ~ , *ḳubbat al-ʿālam, ḳ. al-arḍ, ḳ. Arīn* are expressions used to denote the geographical centre of the earth at the zenith of which exists the dome of the heavens, *ḳubbat al-samāʾ* or *wasaṭ al-samāʾ*. The ~ is defined as being equidistant from the four cardinal points, and thus situated on the equator. V 297a

♦ **ḳubbat al-hawāʾ** (A) : 'the Dome of the Winds', a popular appellation for isolated monuments situated on rocky spurs. V 297b

♦ ḳubbat al-k͟hadrāʾ (A) : term best translated as 'Dome of Heaven', ~ was the name of the palace erected at Damascus by Muʿāwiya and recurs frequently in early Islamic times for other palaces. IX 44b

♦ **ḳubbe wezīri** (T) : lit. vizier of the dome, the name given, under the Ottomans, to the members of the *dīwān-i humāyūn* who came together on several mornings each week around the grand vizier in the chambers of the Topkapı Palace called *ḳubbe altî* because it was crowned by a dome. This institution was abandoned under Aḥmed III. V 299b

ḳubbaʿa (A) : in architecture, the capital of a column; in Arab dress, a kind of cap or turban. X 613a

ḳūbčūr (Mon) : a tax of Mongolian origin. Originally, a tax on flocks and herds, payable by the Mongol nomads to their ruler, and later, a poll-tax to be paid by the subject population. The animal-levy continued to be paid by the Mongols until it was abolished by G͟hāzān; it is sometimes referred to as *ḳūbčūr-i mawās͟hī* to distinguish it from the poll-tax. IV 1050a; V 299b

kubra → IBRĪḲ

kūdiya → ZĀR

kūd͟j (A) : a headdress worn by women, along with an ʿIṢĀBA. The word is perhaps a corruption of *serag͟hūd͟j* or *seraḳūd͟j*, which is said to mean a Tatar cap. X 613a

kudrī → ḲAṬĀ

ḳudsī → ḤADĪT͟H ḲUDSĪ

kudya (A) : begging. XI 546a; and → AHL AL-KUDYA

kuffa → ḤAD͟JRA

ḳuffa → K͟HUZAZ

ḳuffāz → DASTABĀN

kūfī (A) : a term used to designate the angular form of Arabic script, as opposed to the flexible *nask͟hī* script. It continued to be in use for some five centuries after the advent of Islam, especially for writing Qurʾāns. Moreover, it was used for writing the titles of manuscripts and their sections and the BASMALAS at their beginnings until almost the end of the 7th/13th century, often as an element of decoration. IV 1121a ff.; V 217a ff. The best distinguished types of ~ styles of writing are *māʾil* (used in the Ḥid͟jāz in the 2nd/8th century), *mas͟hḳ* (used in the Ḥid͟jāz and Syria), western (with round shapes), and eastern ~ (also called *ḳarmāṭī*, characterised by its edgy forms). Later direct developments of these ~ script styles are *mag͟hribī* (used in al-Andalus and till the present day in the MAG͟HRIB) and *sūdānī* (used in sub-Saharan West Africa). VIII 151a

kūfiyya → KĀFIYYA

ḳufl (A) : in prosody, a line with separate rhyme; used by Ṣafī al-Dīn al-Ḥillī, however, for a single line, irrespective of whether it has common, SIMṬ, or separate rhyme. XI 373b

In archery, the catch of the stock or arrow-guide (*mid͟jrāt*) of a cross-bow. IV 798a

kufr (A) : unbelief; the following kinds of unbelief are distinguished: *kufr al-inkār* (neither recognising nor acknowledging God); *kufr al-d͟juḥūd* (recognising God, but not

acknowledging Him with words, that is remaining an unbeliever in spite of one's better knowledge); *kufr al-muʿānada* (recognising God and acknowledging him with words but remaining an unbeliever (obdurate) out of envy or hatred); *kufr al-nifāḳ* (outwardly acknowledging, but at heart not recognising God and thus remaining an unbeliever, that is a hypocrite). IV 408a

♦ kufriyyāt (A) : in literature, a genre of blasphemous or heretical poems. III 355b

kufu (Sw, < A *kafā'a*) : in East Africa, a husband of equal socio-economic class. VIII 34a

kūh-i nūr (P) : the name of a diamond, now weighing 106 $^1/_{16}$ carats but originally much larger, possibly the diamond mentioned by Bābur in his Memoirs and now incorporated in the state crown used by Queen Elizabeth, consort of King George VI, at their coronation in 1937. V 353b

kuḥl (A pl. *akḥāl*) : in mineralogy, traditionally translated as antimony sulphide (stibnite), the Arabic word, the origin of our word alcohol, was used in mediaeval Arabic and Persian texts to indicate both an eye cosmetic, an eye ungent and a lead mineral found at Isfahan (syn. *ithmid, surma*). From the fine powder used to stain the eyelids, the word was applied to an essence obtained by distillation. The process needed for the production of alcohol itself was probably introduced into the Islamic world from Europe, where it was first discovered in the 7th/13th century. I 1089a; V 356a; also used in a much wider sense for the 'science and art of caring for the eyes', the equivalent of the ophthalmology of the West at the present day. I 785a

♦ kuḥlī → YĀḲŪT AKHAB

kuhūla (A) : the period of age following that of SHABĀB. IX 383a

ḳūḳa (P) : applied in Turkish to the plumed headdress worn by the princes of Moldavia and Wallachia and by the Aghas of the Janissaries. X 613a

ḳūḳī (A) : in numismatics, the term for the early DĪNĀR in North Africa and Spain. II 297b

kūkra (A) : in zoology, the talitrus, a small leaping crustacean, also known as the sand-flea (*Talitrus saltator*), and often used as bait in fishing. VIII 1021b

kukum → WĀḲWĀḲ

kukur → WĀḲWĀḲ

kül irkin (T) : an old Turkic title held by tribal chiefs. X 556a

ḳul (T, pl. *ḳullar*), or *köle* : an old Turkish word which came, in Islamic times, to mean 'slave boy, male slave', also in a religious sense 'slave of God'. However, the original meaning of ~ was that of 'servant, vassal, dependent', slavery in the Islamic juridical sense not existing among the ancient Turks. I 24b; V 359a

Under the Ottomans, the plural *ḳullar* became the standard designation for the Janissaries. V 359a

♦ ḳullar aghasi̊ (T) : the title given to the commander-in-chief of the sovereign's slave forces under the Ottomans and the Persian Ṣafawids alike. V 359b; VIII 770a

♦ **ḳul-oghlu** (T) : lit. son of a slave, in Ottoman usage, more specifically the son of a Janissary, admitted to the pay-roll of the corps. In the period of Turkish domination in Algeria and Tunisia, ~ (as *ḳulughlī, kulughlī* and, with dissimilation, *ḳurughlī, kurughlī* : the French *koulougli* and variants) denoted those elements of the population resulting from marriages of Turks with local women. I 371a; V 366b

ḳula (A) : a children's game mentioned in ancient poetry and described as played with two small wooden boards, one twice as long as the other and the one being hit with the other. The Prophet's uncle al-ʿAbbās is described as having played ~ as a boy, this being in an anecdote intended to show his innate decency. V 615b; and → MIḲLĀ

külāh (T) : a cap, hat, a very widespread masculine and feminine head-gear in Ottoman Turkey, of which several dozen variants existed. They could be made from felt or

woollen cloth combined with other materials such as cotton, fur, small turbans, scarves and trimmings. As to their shape, the most common were caps, head-dresses in the shape of a dome, cone, cylinder broadening towards the top, tube, helmet, brimmed hats with flaps and straps. V 751b; X 613a

ḳulḳās (A) : in botany, *colocasia antiquorum*, one of the summer crops in mediaeval Egypt. V 863a

ḳulla (A) : a jar. V 386a

In architecture, a crown to a minaret which replaced the MABKHARA, so-called because of its resemblance to the upper half of the typical Egyptian water container, pear-shaped and with at least two bronze finials whose crescents are orientated towards the ḲIBLA. VI 367b

kullāb → MIHMĀZ

kulliyya (A, T *fakülte*, P *dānishkada*) : lit. completeness. In the 19th century ~ acquired the technical meaning of faculty as a unit of teaching and learning, mostly at the university level, according to branches of learning. II 423a; V 364a

külliyye (T) : in Ottoman usage, the complex of buildings with varying purposes centred round a mosque. The concept of a ~ was inherent in the earliest form of the mosque where one building housed the place of prayer and teaching as well as serving as a hostel. Later, other services were incorporated under one foundation document, and each was housed in its own building within an enclosure. V 366a

ḳulluḳ (T) : one of seven services, to be rendered by the RAʿIYYA to the TĪMĀR-holder, such as the provision of hay, straw, wood, etc. II 32a; and → ḲARĀGHUL; ḲOLČAḲ

ḳulughlī, kulughlī → ḲUL-OGHLU

ḳūmā (A), or *ḳawmā* : the name of one of the seven types of post-classical poetry. It was invented by the people of Baghdad, and it is connected with the *saḥūr*, the last part of the night when, during the month of Ramaḍān, it is still permitted to eat and drink and to take meals at that time. The ~, which is always in Arabic colloquial, has only been cultivated in ʿIrāḳ, where it has been used to express various themes, such as those of love, wine-drinking, of flower-description, etc. Technically, there are two types: the first is made up of strophes of four hemistichs, of which three (the first, second and fourth) are the same in length and rhyme with each other, while the third is longer and does not rhyme with the rest; and the second is made up of three hemistichs of the same rhyme, but of increasing length. V 372b

ḳumanya (T) : in the Ottoman military, special campaign allowances, used, with sultanic largesse, *bakhshīsh*, to mark times of celebration such as accessions to the throne or campaign victories. X 811b

ḳumāsh (A, pl. *aḳmisha*) : cloth, any woven stuff, synonymous with the classical words *bazz* and *thiyāb*. V 373b

Under the Mamlūks, ~ took on the specialised meaning of 'dress uniform' although this sense is not found in any dictionary. The Mamlūk ~ must have been a heavy garment, as Mamlūk soldiers threw off their armour and ~ when fleeing the battlefield. V 373b; ~ (pl. *ḳumāshāt*) was also sometimes used in Mamlūk terminology as a synonym for *kanbūsh* or 'caparison' of a horse. V 374b

ḳumbara → KHUMBARA

ḳumbāz (A) : an overgarment, gown, made of striped silk, worn by both sexes in the Arab East. V 741a

kümbed → TURBA

kumis (Rus, < T *ḳimiz*) : koumiss, fermented mare's milk, the staple drink of the steppe peoples of Eurasia from the earliest time. V 375b

ḳūmis (A, < L *comes* pl. *ḳawāmis*) : a title which in al-Andalus denoted the Christian responsible to the state for the *muʿāhidūn* or Scriptuaries, or at least, for the Christian

Mozarabs. I 491a; V 376a; VIII 834a; ~ was also applied to the counts of the Christian kingdoms. V 377a

kumma (A, pl. *kumām*), or *kimma* : a little tight-fitting cap. X 613a

ḳummal (A) : a Qur'ānic term usually translated as 'lice', but commentators define it as either crickets or a sort of moth. IV 522a

kumūn (A) : in theology, 'latency', a key-notion of speculative physics, especially in the system of al-Naẓẓām, where all natural qualities, with the exception of movement, were 'bodies' inherent in other bodies: e.g. fire is not hot and luminous, but is composed of heat and luminosity; as such fire is itself an ingredient of wood where it is latent until the wood is burnt. V 384a

kunak : the swearing of brotherhood, a custom among the Čerkes tribes of the Caucasus by which a man became a member of another clan. II 23a

kunār (A) : in botany, a tree (*ziziphus spina Christi*) found in the upland districts of Kirmān. V 148a; the jujube tree. V 669b; and → DAWM

kunbūsh (A) : a large and richly decorated cloth that was hung over the hindquarters of a horse, to display the saddle. IV 1145a

kündekārī (T) : a woodwork technique consisting of tongue-and-groove panelling of polygons and stars set in a strapwork skeleton. VIII 968a

kundur → LUBĀN

ḳundus → ḲUNDUZ

ḳunduz (A), or *ḳundus* : in zoology, the beaver (syn. *khazz*). II 817a

ḳunfudh (A, pl. *ḳanāfidh*) : in zoology, the hedgehog (P *khār pusht*, T *kirpi*) and the porcupine (P *tashī*, T *büyük kirpi*). V 389b, where many bynames can be found; and → LAYLAT AL-ḲUNFUDH

♦ ḳunfudh al-baḥr (A) : in zoology, the edible sea-urchin. V 390b; VIII 1021a

♦ ḳunfudh baḥrī (A) : in zoology, the beaver. V 390b

kūniya (A), or *ḳūniyā* : the wooden setsquare (syn. *afādhān*) and level used by carpenters and land surveyors in mediaeval times. VII 198b; VII 202a

kunkur → WĀḲWĀḲ

ḳunnāḥa (A) : a polo-stick and, in general, a curved piece of wood.

In the terminology of mediaeval agriculture, ~ refers to a kind of joining pin used to connect the ploughshare (or rather the cross-beam) to the beam, SILB. VII 22b

kunnāsh (A) : a compendium. X 226a

ḳunūt (A) : 'standing', 'a prayer during the ṢALĀT'; a term in religion with various meanings, regarding the fundamental signification of which there is no unanimity among the lexicographers. V 395a; VIII 930b; and → TAṢLIYA

kunya (A) : patronymic, an onomastic element composed of *abū* 'father' or *umm* 'mother' plus a name, in principle, the eldest son's name, but the ~ can also be composed of the name of a younger son or even of a daughter. IV 179a; V 395b

ḳūpūz (T) : in music, an open chest viol with two strings, which is very popular in Turkestan. VIII 348b; as *ḳūbūz*, a rather primitive bowed instrument in Central Asia. X 769a; and → MIʿZAF

♦ ḳūpūz rūmī : in music, an instrument with five double strings, according to Ibn Ghaybī. X 769a

ḳurʾ (A, pl. *ḳurūʾ*) : a Qurʾānic word which is defined both as the inter-menstrual period and as synonymous with *ḥayḍ* 'menstrual indisposition' by the Qurʾān commentators. III 1011a; IV 253a

kura (A) : in astronomy, the sphere, globe. V 397a

♦ al-kura al-muḥarrika (A) : in physics, the burning-glass. V 397b

♦ laʿb al-kura (A) : the game of polo, also called *laʿb al-ṣawladjān* or *al-ḍarb bi 'l-kura*, one of the branches of horse-riding. II 955a

kūra (A, < Gk) : in geography and mediaeval administration, an administrative unit within a province, a district. V 397b; IX 308b; a pagarchy. I 330a; I 1340b; a province. VIII 636a; IX 305b

ķurʿa (A) : the drawing of lots, whatever form this may take. V 398a

In divination, rhapsodomancy, the interpretation of verses or parts of verses or prophetic words encountered by chance on opening the Qur'ān or the *Ṣaḥīḥ* of al-Bukhārī. IV 1133b; V 100b; V 398b

kūrakān, or *küreken* : lit. son-in-law; in onomastics, a title used by Tīmūr and successors, indicating that the ruler had married a princess of the royal Čaghatayid house. X 525b

ķur'ān (A) : the Muslim scripture, containing the revelations recited by Muḥammad and preserved in a fixed, written form. V 400a

kurāsa (A) : in the early ʿAbbāsid period, a booklet of bound papyrus sheets. V 173b

ķurba (A) : an act performed as a means of coming closer to God. VIII 712a; and → ĶARĀBA

ķurbān (A, < Heb) : a sacrifice, a sacrificial victim; in Muslim ritual, the killing of an animal on the 10th Dhu 'l-Ḥidjdja. Also used once in the Qur'ān as more or less synonymous with 'gods', possibly connected to the genuinely Arabic word ~ (pl. *ķarābīn*), from *ķ-r-b* 'to be near', meaning the courtiers and councillors in immediate attendance on a king. V 436b

In Christian Arabic, ~ means the eucharist. V 437a

ķūrči (T, < Mon *korči* 'archer') : a military term with a variety of different meanings: he who bears arms, the sword, chief huntsman; armourer, sword-cutler, troop of cavalry, captain of the watch; leader of a patrol, commandant of a fort, gendarmerie in charge of a city's security; sentry, sentinel, inspector. V 437a

In Ṣafawid usage, ~ denoted a member of the Turcoman tribal cavalry which formed the basis of Ṣafawid military power, and in this sense was therefore synonymous with ĶĪZĪL-BĀSH. V 437b

ķurduḥ, ķurdūḥ → RUBĀḤ

ķurdūs (A) : among the nomadic stockbreeders in early Islam, a term for a herd of mounts numbering 100 and above into the thousands (syn. *djaḥfal, faylaķ*). IV 1144b

kürekdji → ČELTÜKDJI

küreken → KŪRAKĀN

kūrgā the largest of the kettledrums, greatly favoured by the Mongols; nearly the height of a man, it is probably the *ṭabl al-kabīr* mentioned by Ibn Baṭṭūṭa. X 34a

ķūrīltāy (Mon *ķurilta*) : an assembly of the Mongol princes summoned to discuss and deal with some important questions such as the election of a new KHĀN. IV 499b; V 498a

ķurķ (N.Afr, pl. *aķrāķ*) : cork-soled sandals, distinctly Maghribī. V 743b

kurki → POTURI

kurkī → GHIRNĪĶ

kurkum (A) : in botany, curcuma, *Curcuma longa* L. III 461a; XI 381b

kurkūr (A, < Gk, pl. *karākīr*) : a type of large ship used especially for freight, known to the pre-Islamic poets and mentioned still in mediaeval Mesopotamia. VIII 811a

ķurmūṣ → TIMRĀD

kurr (A) : a measure of capacity used in ʿIrāķ and Persia in the classical period for weighing great quantities of grains. Its actual weight varied. VI 119b

ķurra (A) : in pre-Islamic times, a mixture of flour mixed with hair, obtained from spreading the flour on the head and then shaving it, which people in times of famine ate. IV 521b

ḳurrāʾ (A, s. *ḳāriʾ*) : usually rendered as 'reciters of the Qurʾān', a group of Iraqians who rose against ʿUthmān and later on against ʿAlī, after he had accepted the arbitration. A new interpretation for the term is 'villagers' (*ahl al-ḳurā*) but this remains speculative. V 499a

kurradj (A) : a hobbyhorse. V 616b

kurrāsa (A, pl. *karārīs*) : in bookmaking, a quire, usually consisting of five double sheets. V 207a ff.

ḳurṣ (A), or *ḳirṣ* : a metallic cap or crown, often studded with jewels, worn on top of a woman's headdress in the Arab East. V 741a; X 58a; a pancake of barley-flour, pure or mixed with a little wheat-flour, known in North Africa as *kesra* V 42a

ḳurṣāl (A, < It *corsale*; pl. *ḳarāṣil, ḳarāṣīl*) : a synonym for ḲURṢĀN 'corsair, pirate', but less commonly found. V 502b

kursālī (A, < It *corsale*; pl. *kursāliyya*) : a synonym for ḲURṢĀN 'corsair, pirate', but less commonly found. V 502b

ḳurṣān (A, < It *corsale*; pl. *ḳarāṣina, ḳarāṣin, ḳarāṣīn*) : corsair, pirate, whence the abstract noun *ḳarṣana* 'privateering, piracy'. Although Arabic had *liṣṣ al-baḥr* for 'sea robber', privateering, the attacking of enemy ships with the more or less explicit connivance of the authorities, had to Arabs clearly a different character from piracy, a private enterprise involving the capture and pillaging of any vessels encountered, which nevertheless they conflated in ~. V 502b

In Andalusia, ~ had a double sense of 'corsair' and 'boat'. V 502b

kursī (A, < Ar) : a seat, in a very general sense (chair, couch, throne, stool, even bench). In the daily life of mediaeval Muslims, it refers more specifically to a stool, i.e. a seat without back or arm-rests. V 509a; XII 601b; a wooden stand with a seat and a desk, the desk for the Qurʾān and the seat for the reader. VI 663b

Among the other objects designated by ~, the following are examples: a support (stool) on which the turban is deposited during the night; a chair of particular design used by women in childbirth; a stool for daily ablutions; in mediaeval Egypt, a seat for flour-sellers; an astrolabe-stand; a slab into which a pointed instrument is implanted, through the base; in Mecca, a kind of moving ladder (or staircase) near the Kaʿba; among the Persians, a kind of stove (a low 'table', under which a fire is lit. Blankets are laid on this table and then wrapped round the knees to provide warmth); the base of a column, pedestal; a plate supporting the powder compartment and percussion mechanism of the flint-lock rifle; in Spain, small pieces of silver or gold worn by women in their collars and known in Spanish as *corci*; the seat of the bishop, his see, diocese etc. V 509b; in Mughal architecture, a terrace. X 58b

In the Qurʾān, ~ tends to be accorded the sense of throne by the commentators, since its function is to bestow a particular majesty on the one who sits there. Nevertheless, ~ need not indicate a seat in the usual sense of the word. There are other interpretations of the term, some allegorical, e.g. the absolute knowledge of God, or his kingdom, some literal, e.g. footstool, a bench set before the throne. V 509a

In astronomy, ~ denotes a triangular piece of metal which is firmly attached to the body of the astrolabe. I 723a

In orthography, ~ signifies each of the characters (*alif, wāw, yāʾ*) on (or under) which the *hamza* is placed; in calligraphy, a kind of embellishment in square form. V 509b

♦ kursī al-sūra (A) : the place where the ritual reader of the Qurʾān sits cross-legged in the mosque, not to be confused with DIKKA. II 276a

ḳurṭ (A) : in botany, clover, one of the winter crops in mediaeval Egypt. V 863a

ḳurṭum (A), and *ʿuṣfur* : in botany, safflower. III 461a; bastard saffron, *Carthamus tinctorius* L. V 586a; XI 382a

ḳurūʾ (A) : a woman's menstrual periods or periods of purity, as used in Q 2:228 with regard to the amount of time after a divorce the woman must wait before remarrying. X 151b ff.
ḳurug̲h̲lī, kurug̲h̲lī → ḲUL
ḳuruḳ (P) : the prohibition of men and boys from any place where the king's wives were to pass. The consequences to those who failed to get out of the way were sometimes fatal. Though probably not a new practice, it was rigorously enforced in Persia under the Ṣafawids. VI 856b
ḳurūn al-sunbul (A) : in botany, ergot. IX 872b
kurunb (A) : in botany, cabbage, one of the summer crops in mediaeval Egypt. V 863a
kurūr (A) : the reincarnation of souls, a doctrine professed by the Muʿtazilī Aḥmad b. Ḥābiṭ, which, although differing from Muʿtazilī teachings, found with him justification in the Qurʾān. Its corollary, also professed by him, was the doctrine of the TAKLĪF of animals. I 272a
kurziyya (N.Afr, < P) : a simple winding cloth of white wool or strips of wool for the head, distinctly Mag̲h̲ribī. V 743b; 613a
kūs in music, the great kettledrum (pl. *kūsāt*). X 35a
ḳuṣʿa → NĀFIḲĀʾ
kūs̲h̲a → FURN
ḳus̲h̲aḳ (T) : the ceremony of the girding, carried out during the initiation of apprentices to Turkish tanners' guilds in Anatolia, Rumelia and Bosnia. I 323b
ḳūs̲h̲d̲j̲i (T) : the profession of falconer, in Ottoman times. I 393a
kūs̲h̲k : mud-brick buildings with a central court or domed hall surrounded by living quarters and used as residences of the feudal aristocracy of Central Asia. IX 44b
ḳus̲h̲k̲h̲āne (T) : in Ottoman Turkey, a special kitchen reserved exclusively for the sultan himself, one of many separate kitchens serving a special group in the sultan's palace. VI 810b
ḳus̲h̲ḳus̲h̲ (A) : the sand-smelt, a small fish, also called *balam* and *haff*. VIII 1023a
kus̲h̲tī (P) : traditional Iranian wrestling, until the 1940s the crowning event of a ZŪRK̲H̲ĀNA session, but since overtaken by international freestyle and graeco-roman wrestling. ~ survived in a modernised form under the name of *~-yi pahlawānī* but lost its organic link with the *zūrk̲h̲āna*. XI 573a
kuskusū (A, < B) : couscous, a culinary preparation containing semolina which is the national dish of the peoples of North Africa. The equivalent term among the majority of the Bedouin tribes of Algeria and at Tlemcen is *ṭʿām* used alone, elsewhere it is *ʿays̲h̲, mʿās̲h̲*, or *noʿma*. V 527b
kust (P) : quadrant. IX 682b
kustī → S̲H̲UTIK
kusūf (A), or *k̲h̲usūf* : in astronomy, the eclipse of the sun or of the moon. *Al-kusūf* is used alike for the eclipse of the moon (*kusūf al-ḳamar*) and for that of the sun (*kusūf al-s̲h̲ams*), but they are often distinguished as *al-k̲h̲usūf*, eclipse of the moon, and *al-kusūf*, of the sun. V 535b; VIII 931b
♦ ṣalāt al-kusūf (A) : a communal prayer held in the mosque in the event of an eclipse (of the sun or the moon). VIII 931b
ḳut (T) : glory, fortune. XI 359b
ḳuṭʿa → FAS̲H̲T
ḳuṭāmī (A) : in zoology, the falcon. V 540b
ḳuṭb (A, pl. *aḳṭab*) : a pole, a pivot around which something revolves, e.g. the pivot for mill stones. V 542b
In astronomy, ~ designates the axis of the celestial east-west movement and, more specifically, its two poles. In modern terminology, the terrestrial poles are also called

~ (with adjective *ḳuṭbī* 'polar'). Apart from this, in the construction of the astrolabe ~ (also *miḥwar, watad*) signifies the central pivot, or axis, which keeps together its different discs, the spider, and the rule. I 723a; V 542b

In mysticism, ~ denotes either the most perfect human being, *al-insān al-kāmil,* who heads the saintly hierarchy, or else the universal rational principle, *al-ḥaḳīḳa al-muḥammadiyya,* through which divine knowledge is transmitted to all prophets and saints, and which manifests itself in *al-insān al-kāmil.* Each of the various ranks in the saintly hierarchy has also been conceived of as being headed by a ~ . IV 950a; V 543b

♦ ḳuṭb suhayl (A) : in astronomy, the south pole, a term used by Islamic navigators. V 543a

♦ ḳuṭbiyya (A, P) : in mysticism, the office of ḲUṬB. X 328b

ḳuth̲th̲āʾ (A) : (a kind of) cucumber, one of the Prophet's preferred vegetables, along with some other gourds: *dubbāʾ* 'a kind of marrow' and *ḳarʿ* 'marrow'. II 1058a,b

ḳuṭn (A), or *ḳuṭun* : cotton, cultivated everywhere and a flourishing industry from the period of the Arab conquests on. V 554b; V 863a

ḳuṭr (A) : in mathematics, the diameter of a circle or of any section of a cone and the diameter of a cone; the diagonal of a parallelogram or of any quadrilateral; the hypotenuse of the so-called umbra triangle. V 566b

♦ ḳuṭr al-ẓill (A) : in astronomy, the cosecant function. XI 503a

ḳuṭrub (A, < Syr) : the werewolf. V 566b; the male of the SIʿLĀT, considered thus by those sources who do not consider the *siʿlāt* to be the female of the G̲H̲ŪL, a fabulous being. II 1078b

kuttāb (A, pl. *katātīb*) : a type of beginners' or primary school; an appellation for the Islamic traditional school, also known as *maktab.* V 567b; VI 196b; and → KĀTIB

kuṭṭaka (H) : 'dispersion'; in mathematics, a method of continued fractions, referred to as early as the 5th century by Āryabhaṭa. I 133a

kutubī → FAYD̲J̲

ḳuʿūd (A) : sitting; the sitting posture in prayer which is the penultimate component of a *rakʿa.* V 572a

In early Islamic history, the designation of the political attitude of a faction of the K̲h̲ārid̲j̲īs, the *ḳaʿada,* which is sometimes taken to refer to 'self-declared non-rebels' although the generally accepted notion is 'quietism'. V 572a

ḳuwīth̲ra (A, dim. of ḲITH̲ĀRA), or *ḳuwitra* : in music, a lute with a smaller and shallower sound-chest than the ʿūd, its head being fixed obliquely rather than at a right angle. It is common to the whole of the Mag̲h̲rib and has four double strings. X 769b

ḳuwwa (A) : 'strength, power'; also, a thread which is part of a rope. In its sense of power, ~ plays a role in the discipline of Qurʾānic studies, theology, philosophy, medicine, and human psychology. V 576a; and → LĀ-ḲUWWA

kūz (A, pl. *akwāz, kīzān*) : a jug or pitcher, fashioned with a squat globular body, low foot short neck and a curved handle. V 989b; VIII 892a; a long and narrow vessel, often fitted with a handle, which, among its other functions, was used for the preparation or storage of FUḲḲĀʿ, a sparkling drink. VI 721a; in the plural *kīzān,* translated by Goitein as 'bowls'. VI 721b

kuzbara : in botany, coriander. IX 615a

ḳwādsiyya → ḲĀDŪS

kyahi (J), or *kiai, kyai* : in Indonesia, a religious teacher, respected old man. VIII 294a; VIII 296b; originator of PESANTREN. XI 536b

L

lā-ḳuwwa (A) : in philosophy, inability or weakness, a translation of Aristotle's ἀδυναμία; ~ predisposes to undergo something easily and quickly, the opposite of ḲUWWA. V 577b

laashin (Somali, pl. *laashinno*) : in the southern, mainly agriculturalist clans of Somalia, specific reciters of poetry who often recite in an extemporised manner. IX 725b

labab → ḲARBŪṢ

labābidī → LUBŪD

labad → ṢŪF

laban (A) : milk. In certain dialects, the distinction has arisen between ḤALĪB, milk, and ~, fully or partially curdled milk. II 1057b; VI 722a; buttermilk. XII 318b; and → YOGH̲URT

♦ al-labaniyya (A) : a mediaeval dish containing meat and leeks or onion, cooked in milk together with a little powdered rice. VIII 653a

labān → ṢADR

labbād → LUBŪD

labbāda → LIBDA

labda → LIBD

labin (A), or *libn* : unfired brick whose use in building dates back to the earliest antiquity. The ~ generally has a geometric, fairly regular shape, that of a parallel-sided rectangle. The wooden mould into which the dampened clay is put is called *milban*. V 584b

lad̲j̲'a (A) : in botany, ~ *k̲h̲aḍrā'* is the green turtle or true chelon (*Chelonia mydas*) and ~ *sahfiyya* is the imbricated chelon (*Chelonia imbricata*). IX 811a

lād̲j̲ward : lapis lazuli. VIII 269a

laffa (A) : a man's turban cloth in the Arab East. V 741a

laffāf → YATĪMA

lafīf (A) : in law, an 'unsifted' witness, neither a virtuous man nor a professional, more a 'man in the street'. I 428a; and → S̲H̲AHĀDAT AL-LAFĪF

lafūt (A) : in zoology, a term used for two different types of fish: the lophot (*Lophotes*) and the unicorn fish (*Lophotes cepedianus*). VIII 1021a; VIII 1021b

lafẓ (A) : lit. to spit out; in grammar, the actual expression of a sound or series of sounds, hence 'articulation', and, more broadly, the resulting 'linguistic form'. It has always been distinct from ṢAWT 'individual sound'. In morphological contexts, will typically contrast with MAʿNĀ 'meaning' while at the syntactical level, the formal realisation (*lafẓī*) is contrasted with the implied (*muḳaddar*). XII 545b

In theology, a term introduced by Ḥusayn b. ʿAlī al-Karābīsī in the 3rd century to replace *ḳirā'a*, the recitation of the Qur'ān which occurs in time (as opposed to *kalām Allāh*, which is eternal), which gave it a broader meaning as any quoting from the Qur'ān including beyond formal recitation. XII 546b

♦ lafẓī → LAFẒ

lag̲h̲îm (T) : explosive mines of various types and sizes, an instrument of war used in the Ottoman empire. I 1063a

♦ lag̲h̲îmd̲j̲îlar (T) : in Ottoman military, the sappers who, with the aid of the large labour forces set at their disposal, prepared the trenches, earthworks, gun-emplacements and subterranean mines indispensable in siege warfare. I 1062a

lag̲h̲w → ṢILA

♦ lag̲h̲w al-yamīn → YAMĪN

lāgmī : 'palm-wine', a drink in Arabia, extracted from the sap rising in the palm trunk.

This very sweet and refreshing liquid ferments quite quickly, becoming charged with alcohol which renders it intoxicating. VII 923b
lahāt (A) : in anatomy, the uvula. VI 129b
laḥḥām → DJAZZĀR
lāḥib (A) : 'clearly marked'. XI 155a
lahīb : in medicine, congestion (there is question as to its exact meaning). IX 9b
lāḥiḳ → ḤUDJDJA; MUḌĀRIʿ
laḥn (A) : a manner of speaking; in grammar, dialectical or regional variation, which was judged contrary to the grammarians' instinctive conception of the norm. Thus, ~ takes on the sense of 'deed of committing faults of language', then of 'perverted use (solecism, barbarism, malapropism, etc.)', and becomes a synonym of KHAṬAʾ. V 606b; V 804a
In music, in its early sense, a musical mode, comparable to *naghma* (pl. *anghām*) and MAḲĀM; more generally and more commonly, melody (pl. *alḥān, luḥūn*). XII 546b
In rhetoric, ~ 'letter riddle' is seen as one of the different types of *taʿmiya* 'mystification'. VIII 427a
♦ **laḥn al-ʿāmma** (A) : lit. errors of language made by the common people; in lexicography, a branch designed to correct deviations by reference to the contemporary linguistic norm, as determined by the purists. The treatises which could be classed under this heading, correspond, broadly speaking, to our 'do not say . . . but say . . .', the incorrect form generally being introduced by 'you say' or 'they say', and the correct form by *wa 'l-ṣawāb* 'whereas the norm is . . .'. V 605b; XII 388a
lāhūt (A) : divinity, the antithesis of *nāsūt*, humanity. V 611b
In the mystical thought of al-Ḥallādj, ~ means the incommunicable world of the divine essence, the world of absolute divine transcendence, and therefore absolutely superior to all other 'spheres of existence'. I 351a; V 613a
lahw (A) : amusement. V 615a
laʿib (A) : play(ing), which came in Islam to be considered the exclusive prerogative of children, bracketed at times with women also in this respect. V 615a
lāʾiḥa → ḲĀNŪN
lāʾiṭ → LŪṬĪ
laḳab (A, pl. *alḳab*) : in onomastics, nickname or sobriquet, and at a later date under Islam and with more specific use, honorific title. It is usually placed after the NISBA. IV 180a; IV 293b; V 618b; VIII 56a
laḳāniḳ (A, < L), or *naḳāniḳ* : mutton sausages, containing little semolina and sold by *naḳāniḳiyyūn*. II 1063b
lakhm → KALB AL-BAḤR
lakhnāʾ → BAẒRĀʾ
laḳīṭ (A) : in law, a foundling; according to Mālikī doctrine, a human child whose parentage and whose status (free or slave) is unknown. I 26a; V 639a; VIII 826b
laksamana → BENDAHARA
laḳṭ (A) : in medicine, the (surgical) removal of a thing. X 456a
laḳwa (A) : facial paralysis. VIII 111b; in zoology, the female eagle (var. *liḳwa*). X 783b
laʿl (A) : in mineralogy, a kind of ruby, according to al-Bīrūnī. V 968a
lāla → SHAḲĪḲAT AL-NUʿMĀN
lālā (P), or *lala* : a preceptor or tutor, especially of royal princes, becoming a more common usage after the advent of the Ṣafawids and passing to the Ottomans. IV 37a; VIII 770b; IX 211a; XII 547a; in the Ottoman empire, a synonym for *wezīr* (→ WAZĪR). XI 194b

lālaka (A, pl. *lawālik*) : a nailed boot used by common people in pre-modern times. XII 463a
lalamiko (Sw) : in Swahili literature, an elegy. VI 612b
lāle devri (T) : 'the Tulip Period', the name given to one of the most colourful periods of the Ottoman empire, corresponding to the second half of the reign of Aḥmed III (1703-30) and more precisely to the thirteen years of the vizierate of Nevshehirli Ibrāhīm Pasha. V 641a
lālla (Mor) : the name for women saints of Berber origin in Morocco. V 1201a
lām (A) : the twenty-third letter of the Arabic alphabet, transcribed *l*, with the numerical value 30. It is defined as fricative, lateral and voiced. V 644b
lamṭ (A) : in mediaeval Islam, the oryx of the Sahara. The term is now obsolete. V 651b; antelope. XI 20a; XII 844a
laʿn → SHATM
lanḍaī → MIṢRĀʿ
landj (A, < Eng 'launch'), or *lansh* : in Kuwayt, a motor launch provided with one or two sails, and employed, though not a great deal, along the Bāṭina, whereas in the Red Sea, the term is found from ʿAḳaba to as far as Ghardaḳa and Port Sudan. VII 53b
langgar (J) : in Indonesia, a small mosque serving for the daily cult and religious instruction alone. VI 700a; the little prayer-cabin near the house. VII 103b
lansh → LANDJ
lārī → LARIN
larin (P *lārī*) : the larin, a silver coin current in the Persian Gulf and Indian Ocean in the 16th and 17th centuries. It takes its name from the town of Lār, the capital of Lāristān at which it was first struck. It weighed about 74 grains, and its shape was a thin silver rod about 4 inches long, doubled back and then stamped on either side. II 120b; V 683b
lāsa (A) : a woman's head scarf of white silk or cotton net into which flat metal strips have been decoratively hammered, worn in Syria and Palestine. V 741b
lashkar (P) : the term normally used by the Indian Muslim rulers for army. V 685a
♦ **lashkar-i bāzār** (P) : a complex of military encampments, settlements and royal palaces in southern Afghānistān, which apparently flourished in the 5th/11th and 6th/12th centuries. V 690b
lāshōn (< Heb 'tongue, language') : a form of slang used by Jewish traders and artisans. Occasionally it was called *īshūrūni*. This slang was based on the utilisation of a basically Hebrew vocabulary in accordance with completely Arabic morphology and syntax. IV 301b
lassi → AYRAN
lāṭī → LŪṬĪ
lāṭi'a (A) : a small, tight-fitting cap, but probably not the proper name for it. X 613a
laṭīfa (A, pl. *laṭā'if*) : in mysticism, the 'subtle organ' (syn. *ṭūr*, pl. *aṭwār*), a theory of levels developed from the time of Nadjm al-Dīn Kubrā (d. 617/1220-1) and the mystics of his school. V 300b; XII 753b
laṭīm (A) : 'knocked out of the enclosure by a blow', the name for the ninth horse in a race, according to the order of finishing. II 953a; and → YATĪM
♦ laṭīma (A) : silk. IX 865a
lāṭiniyya (A) : Romance [language]. V 318b
lāṭis (A), or *lūṭis* : in zoology, the Nile perch (*Lates nilotica*). VIII 1021a
lawāḥiḳ → ANDARGĀH
lawāṭa-kār → LŪṬĪ
lawḥ (A, pl. *alwāḥ*) : board, plank; tablet, table; school-child's slate; blackboard. V 698a; and → KHASHABA

In the Qur'ān and the pseudoepigraphical literature, ~ has the specific meaning of the tablet as the record of the decisions of the divine will, which is kept in heaven. It can also mean the tablet as the original copy of the Qur'ān. V 698a
Among the Bahā'īs, ~ is the name for a letter sent by Bahā' Allāh. I 911b

lawn (A) : the general term used to express the concept of colour. Besides this precise sense, it also denotes 'shade', 'aspect', 'type', 'dish (of food)', etc. V 698b, where a host of terms for colours, too numerous to list in this Glossary, are given

lawṭa (A) : in music, an instrument of the lute type, with four double strings and is very popular in Turkey. It appears to have been borrowed, together with its name, from Italy and is certainly of comparatively modern adoption since it is not mentioned by Ewliyā Čelebi. X 769b

lawth (A) : in law, the notion of serious presumption. IV 690a

layālī → LAYL

layḳ (A) : ink well. VIII 52a

layl (A, pl. *layālin*) : nighttime, night (ant. NAHĀR). V 707b; and → ṢĀḤIB AL-LAYL

♦ laylat al-barā'a (A) : 'the night of quittancy', i.e. forgiveness of sins, a religious festival, marking the night of mid-Sha'bān. I 1027b; IX 154a

♦ laylat al-dukhla → DUKHLA

♦ laylat al-ḥanna (A), or *ḥenna gedjesi* : the principal ceremony of the adornment of the bride before a wedding, when in the presence of her female relations and friends, the bride's eyelids were blackened with kohl and the hands and feet coloured with henna. In earlier times, yellow patches, nuḳaṭ al-'arūs, used to be put on the cheeks. X 904a

♦ laylat al-harīr (A) : 'the night of clamour', the name of a violent conflict, on 10 Ṣafar 37/28 July 657, between 'Alī and Mu'āwiya after a week of combat. I 383b

♦ laylat al-kashfa (A) : in early literature on the Shabak and Ṣarlīs, term referring to the three annual nightly celebrations, in which both sexes take part. IX 153b

♦ laylat al-ḳunfudh (A), or *laylat al-anḳad* : 'the hedgehog's night', a night racked by insomnia. V 390a

♦ laylat al-maḥyā (A) : a night made alive by devotional activity, MAḤYĀ, which came to denote: 1) the night of 27 Radjab, when religious gatherings were held at the shrine of 'Alī, in early 8th/14th-century al-Nadjaf, 2) the night of 27 Ramaḍān, when the Ḥarīriyya order commemorated the death of the order's founder, and 3) the night of mid-Sha'bān in several parts of the Islamic world. VI 88a

♦ layālī (A) : in music, a solo melodic modal improvisation entrusted to the human voice without written music. VI 97a

♦ al-layālī al-bulḳ (A), or *al-ayyām al-bulḳ* : the forty 'mottled' days, which, in two series of twenty, immediately precede and follow AL-LAYĀLĪ AL-SŪD and during which the cold is less severe. V 708a

♦ al-layālī al-sūd (A) : lit. the black nights, e.g. the very cold period which begins in December and ends forty days later. V 708a

lāzim (A) : in law, 'binding'. I 319b; VIII 836a

♦ lāzima (A, pl. *lawāzim*) : in music, a short melodic formula. XII 667b

lazma (A) : a curb-bit, part of the horse's bridle. IV 1145a

lebaran (Ind) : 'end, close'; the name generally used in Indonesia for the 'ĪD AL-FIṬR, the 'minor festival'. The expression *lebaran haji* is sometimes used for the 'ĪD AL-AḌḤĀ, the 'major festival'. V 714b

leff (A) : a term used in the Berber-speaking regions of central and southern Morocco (a different term is used in a similar way in Berberophone regions of northern Morocco, and *ṣoff* appears to be its equivalent in Kabylia) to denote a kind of political alliance or party, which were invoked, like military alliances, when violent conflict

occurred: members of the same ~ were expected to give support to each other, when any one of them became involved in conflict with opponents from the other ~. V 715a

leh (Ott, < Polish) : the ancient Ottoman Turkish term for the Poles and Poland. From the 12th/18th century, the Turks also called the country Lehistān. V 719a

lewend (T, < ? It *levantino*) : in the Ottoman period, two kinds of daily-wage irregular militia, one sea-going (*deñiz*), the other land-based (*ḳarā*), both existing from early times. The land-based ~ were further divided into *ḳapîlî lewend, ḳapîsîz lewend,* and *mīrī lewend.* V 728a

li'ān (A) : 'cursing', 'oath of imprecation'; in law, the oath which gives a husband the possibility of accusing his wife of adultery without legal proof and without his becoming liable to the punishment prescribed for this, and the possibility also of denying the paternity of a child borne by the wife. It frees the husband and wife from the legal punishment for respectively ḲAD̲H̲F and incontinence. I 1150b; IV 689a; V 730a

liban → YOG̲H̲URT

libās (A, pl. *lubus, albisa*) : clothing, apparel. V 732a; in Egypt, ~ acquired the general meaning of 'drawers' for men. IX 677b

For glossaries of terms for articles of clothing, V 740a, V 745b

libd (A, pl. **lubūd**), or *labad* : felt; a pad of felt (pl. *albād*), used. e.g. to cushion the chamfered ends of the vertical posts of a tent. IV 1147b; moquette saddle, or a piece of felt put under the saddle. V 798a

♦ labda : in Morocco, a small felt carpet, favoured by the middle classes for performing the *sud̲j̲ūd.* ~s are especially used by FAḲĪHS and have almost beome one of their distinctive marks. VIII 741a

♦ libda (A), or *labbāda* : a brown or white felt cap worn by men in the Arab East, either under the ṬARBŪS̲H̲ or alone. V 741b; X 613a

libn → LABIN

libna (A) : in astronomy, a large mural quadrant. VIII 574a

lid̲j̲ād̲j̲a (A) : obstinacy, of obstinate character. X 828a

lid̲j̲ām (A, < P *likām*) : the harness of the horse, which includes the reins, *'inān*, the cheek straps, *id̲h̲ār*, and the browband, *'iṣāb.* II 954a; IV 1144b; also, the curb bit, used to rein horses suddenly or make swift turns. II 953a

līf (A) : fiber. X 900a

lift (A) : in botany, the turnip, one of the summer crops in mediaeval Egypt. V 863a

liḥya-yi s̲h̲erīf (T) : the hairs of the Prophet. According to al-Buk̲h̲ārī, Muḥammad permitted people to get his hair when he was being shaved; the hairs of his head and beard, thus obtained, were preserved and later circulated in all Islamic countries. They are today kept in a silver box at the Topkapı Palace. V 761a

līḳ (A) : the black powder of collyrium. VIII 52a

liḳwa → LAḲWA

liman re'īsi (T) : 'captain of the port', an admiral in the Ottoman navy. He was also commander of the midshipmen (*manded̲j̲i*). VIII 565b

līmanda (A) : in zoology, the dab, the nomenclature of which was drawn directly from Greco-Roman (*Limanda*). VIII 1021a

līmī (A) : in zoology, the umbra limi, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Umbra limi*). VIII 1021b

limma (A) : in zoology, the limma ray, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Raia lymma*). VIII 1021b; and → ṢUDG̲H̲

lipḳa (< Polish), or *lubḳa, lupḳa* : the name given to the Tatars who since the 14th century inhabited Lithuania. V 765b

lisān (A) : tongue; language. V 805a; an oral message. VIII 532a; and → LUGHA
In the language of scales and balances, ~ is the pointer (on a scale). V 295b
♦ lisān al-ghayb (A, P) : 'the tongue of the unseen', the title given to Ḥāfiẓ. X 320a
♦ 'ilm al-lisān (A), or *lisāniyyāt* : linguistics. V 806b

liṣṣ (A, P *duzd*, Ott *khayrsïz*, T *hırsız*; pl. *luṣūṣ*) : thief, robber (syn. *sāriḳ*). V 767b; IX 866a
♦ liṣṣ al-baḥr → ḲURṢĀN

litha (A) : in anatomy, the gums. VI 129b; X 423b
♦ lithawī (A) : in linguistics, gingival or alveolar, although the early grammarians seemed to use ~ to describe an interdental. X 423b

lithām (A, Touareg *tegulmust*, *shāsh*) : the mouth-veil, a piece of material with which the Bedouin concealed the lower part of the face, the mouth and sometimes also part of the nose. It served the practical purpose of protecting the organs of respiration from heat and cold as well as against the penetration of dust. It also made the face unrecognisable, and thus formed a protection against the avenger of blood. The ~ has no considerable importance for Islam from the purely religious point of view. V 744a; V 769a

liwā → LIWĀ'

liwā' (A, T *liwā*) : a banner, flag, standard. I 349a; an army brigade, both under the Ottomans and in the Iraqi army, *amīr al-liwā'* being a brigadier (as in Egypt until 1939). V 776a; VIII 370b
Under the Ottomans, *liwā* indicated a province, several of which were at a certain moment joined into an EYĀLET, later *wilāyet*. Synonymous with *sandjaḳ*, ~ was mainly used in official documents. Accordingly, *mīr liwā* (< A *amīr al-liwā'*) stood for *sandjaḳ begi*, the governor and military commander of a ~. Of all the states issued from the Ottoman empire, only Iraq kept the term ~ (up till 1974) to indicate a province. V 776a
♦ liwā'-i sherīf → SANDJAḲ-I SHERĪF

līwān (A) : at times the spoken Arabic form of ĪWĀN, generally furnished with carpets and divans. II 114b; in India, ~ is the usual name for the western end of a mosque, directed towards Mecca. VI 689b

liwāṭ (A) : sodomy. V 776b

lol (Kash) : a love lyric in Kashmiri poetry. XII 333a

lōrī → LŪLĪ, NŪRĪ

lu'ama (A) : in mediaeval agriculture, a rather imprecise term which would designate on the one hand all the parts of the tiller, whether of wood or iron, and on the other hand only the ploughshare, which is not very likely, or, more probably, like *silb*, the beam tied to the cross-beam at a point called *djidār*. VII 22b

lubad (A), and *al-libad* : the name for all of 'Unayd b. Muḳā'is's children but Minḳar. X 173a

lubān (A), and *kundur* : in botany, frankincense, a gum resin from various Boswellia varieties, indigenous in South Arabia and Somalia. V 786a; VIII 1042b
♦ lubān djāwī (A) : in botany, the Javanese (in fact, Sumatran) frankincense, i.e. benzoin, obtained from various kinds of styrax-trees whose fumes are said to remove a cold in the head. V 786b

lubb al-bardī (A) : the pulp of the papyrus. V 173b

lūbiya (A) : in botany, kidney beans, one of the summer crops in mediaeval Egypt. V 863a

lubūd (A, s. LIBD, *labad*) : felt, one of the less expensive products among the woollen articles manufactured in the mediaeval world. The felt-maker was called *labbād*, *lubūdī* and *labābīdī*. V 798a
♦ lubūdī → LUBŪD

lūd (Tun) : a boat devised by the islanders of Ḳarḳana, an archipelago lying off the eastern coast of Tunisia, where the shallows extend very far out to sea. The ~ is broad, without a keel and therefore well adapted to the contours of the sea-bed. IV 651b

luffāḥ → SIRĀDJ AL-ḲUṬRUB; YABRŪḤ

lugha (A) : speech, language, in current usage; in the Qur'ān, *lisān* is used to express the concept of 'language', ~ being completely absent. IV 122a; V 803a

♦ ('ilm al-)lugha (A) : lexicology or, more exactly, the science of the datum of the language. IV 524a; V 806a; lexicography. VIII 614a

♦ fiḳh al-lugha (A) : a synonym of *'ilm al-lugha*, but it seems likely that this was a more specialised branch of the same discipline, that is, the study of the semiological distinctions and affinities which exist between the elements of vocabulary. IV 524a; V 806a

♦ al-lugha al-makhzaniyya (A) : the language of the Moroccan government, a correct Arabic intermediate between the literary and the spoken Arabic, composed of official formulae, regular clichés, courteous, concise and binding to nothing. VI 136b

lughz (A, pl. *alghāz*) : enigma, a literary play on words. The ~ is generally in verse, and characteristically is in an interrogative form. Thus, for *falak* 'heavenly firmament' : 'What is the thing which in reality has no existence, but nevertheless you see it in existence wherever you confront it [...] and if we cut off its head (= *fa*), it will be yours (= *lak*)?'. V 806b

luḥma → SADĀ

lukāṭ (A) : in art, a mosaic of coloured tiles, as found in the Alhambra. I 500a

luḳaṭa (A) : in law, an article found, or more precisely, picked up. V 809b

lüle (T) : a measure of capacity traditionally defined as the amount of water passing through a pipe of given dimensions in 24 hours, or approximately 60 m^3. One-fourth of a ~ was a *ḳamīsh*, one-eighth was a *masura*. V 882a f.

lūlī (P, pl. *lūliyān*) : one of the names for gypsies in Persia, with *lūrī, lōrī*. V 816b; and → NŪRĪ

lu'lu' (A, pl. *la'āli', la'ālī*), and *durr* : pearl. The difference between the two synonyms cannot be defined with precision, although some say that the ~ is a pierced pearl and the *durr* the unpierced one. V 819a; the word for pearl-trader can only be derived from ~ : *la''āl* or *la''ā'*. V 820a

In onomastics, a proper name for a person of servile origin, a guard or an officer or a leader of a special body of GHULĀMS in the service of a prince. V 820a

lung (P) : a cloth wrapped around the loins and passed between the legs of wrestlers when exercising; when wrestling, leather breeches, *tunbān*, are worn. XI 573a

lūra (A), or *lūrā* : a wooden, pear-shaped instrument of five strings, played by the Byzantines and identical with the *rabāb* of the Arabs. VIII 347b; and → ḲITHĀRA

lūrī → LŪLĪ, NŪRĪ

luṭf (A) : a Qur'ānic term, derivatives of which are used in the two senses of 'kind' and 'subtle', the opposite of KHIDHLĀN. V 833b

In theology, ~ is applied to the notion of divine grace, favour or help, being developed by the Mu'tazila to deal with an aspect of human freedom and its relation to divine omnipotence. Divine favour makes it possible for man to act well and avoid evil. V 833b

lūth → DAYSAM

luthgha (A) : in grammar, a deviation in the pronunciation of a number of phonemes (not exclusively *ghayn*, as is often believed). V 804a

lūṭī (P) : in current Persian, ~ (also *lāṭī, lawāṭa-kār*) denotes an itinerant entertainer accompanied by a monkey, bear or goat, which dances to the sound of a drum and coarse songs. This, however, appears to have been a late restriction of the meaning of

the term, deriving perhaps from its earlier use to describe a jester attached to a royal or princely court. In other contexts, it is equivalent to a loose liver, gambler, and winebibber. V 839a

In Arabic sexual terminology, a homosexual (syn. *lāʾiṭ*; pl. *lāṭa*) playing the active part in the act of sodomy, LIWĀṬ, as opposed to the *maʾbūn*, the passive partner, who practices *ubna*. V 776b

lūṭis → LĀṬIS

luṭṭ (A) : in zoology, the burbot (*Lota lota*). VIII 1021a

luzūm mā lā yalzam (A) : 'observing rules that are not prescribed'; in prosody, the term commonly used for the adoption of a second, or even a third or fourth, invariable consonant preceding the rhyme consonant, *rawī*, which, at least in classical poetry, remains itself invariable (syn. *iʿnāt, iltizām*). The term is also used in dealing with rhymed prose, *sadj̲ʿ*. In later Arabic and Persian literary theory the term also covers a variety of other devices which have nothing to do with the end rhyme. V 839b

In Persian rhetoric and prosody, the terms ~ and *iʿnāt* are used, as in Arabic, for the adoption of a second invariable consonant in prose and in poetry, and the reduplication of the rhyme consonant. In addition, however, the two terms are used for the repetition of two or more words in each hemistich or line of poetry, and for the use of internal rhyme. V 841a

M

mā baʿd al-ṭabīʿa (A, < trans. Gk τὰ μετὰ τὰ φυσικά), or *mā baʿd al-ṭabīʿiyyāt* : metaphysics, an expression which denotes either the discipline which one embarks upon after physics, utilising the results of the natural sciences, or else it can be one whose goal lies beyond the apprehendable objects which are the concern of physics. V 841a

māʾ (A) : water. V 859b; and → DJUBN

In medicine, ~ is used as a technical term for cataract: *māʾ nāzil fi ʾl-ʿayn*. I 785b

In mineralogy, full 'éclat' or transparency (of a gem). XI 263a

♦ māʾ ḥiṣrim (A) : a drink made from verjuice, known from the 4th/10th century. VI 723a

♦ māʾ laymūn (A) : lemonade, probably made from green lemons/limes, a drink known from the 4th/10th century. VI 723a

♦ māʾ s̲h̲aʿīr → S̲H̲AʿĪR

♦ **māʾ al-ward** (A), and *māward* : rose water, an essential preparation in pharmacology, extracted from the petals of the damask rose (*Rosa damascena*) (*ward d̲j̲ūrī, ward gūrī, ward baladī, ward s̲h̲āmī*). XII 550a

♦ māʾ zaʿfarān (A) : a clear liquid distilled from saffron, used to scent clothing without leaving a trace of its colour. XI 381b

♦ māʾzahr (A) : orange blossom water, one of the major scented waters obtained by distillation. VII 962b

maʿād (A) : lit. place of return, a technical term in religious and philosophical vocabulary, bringing together the two senses of return and recommencement: return to the source of being which is God, and a second creation which is the Resurrection. V 892b; a synonym of ĀK̲H̲IRA, the Hereafter. I 325a; eschatology. V 235b; IX 208b

maʿāhira (A) : bells (which, al-Hamdānī writes, were attached to the gates of the ancient town of Ẓafār in Yemen). XI 380a

maʿānī (A, s. MAʿNĀ) : meanings; contents. I 784b; V 320b ff.

♦ **al-maʿānī wa ʾl-bayān** (A) : two of the three categories into which, since the time of al-Sakkākī (d. 626/1229), the study of rhetoric has often been divided, the other

being BADĪʿ. *ʿIlm al-bayān* can be best translated with 'science of figurative speech', as it only deals with the simile (as an introduction to the discussion of metaphor), the metaphor, the analogy, the metonymy and the allusion, and statement by implication. *ʿIlm al-maʿānī* indicates a set of rather strict rules governing the art of correct sentence structure, the purpose of which was to demonstrate that changes in word order almost invariably lead to changes in meaning. I 858a; I 1114a; V 898a; VIII 894a

♦ al-maʿānī al-th̲āniya → MAʿNĀ

maanso (Somali) : a genre of poetry, handling serious themes, sometimes referred to as 'classical poetry' by English-speaking scholars. Less 'serious' poetry, such as work and dance songs, is called *hees*. ~ is composed by named individuals. IX 725b

maʿārif (A, s. MAʿRIFA) : education, public instruction. The term was already used in mediaeval times to denote the secular subjects of knowledge or culture in general, in opposition to the religious sciences, *ʿulūm* (→ ʿILM). Starting from the 19th century, ~ came into use in Egypt and Iran to denote public education and kept this notion until the 1950s; ~ in the sense of education has died out in official usage, steadily being replaced by *tarbiya*. It seems that the same process is taking place in non-official usage. V 902b

maʾāṣir → MARĀṢID; MAʾṢIR

maʿaskar → ʿASKAR

maʾāth̲ir → MATH̲ĀLIB

mābeyn (T, < A *mā bayn* 'what is between') : the intermediate apartments of the Ottoman palace, lying between the inner courts of the palace and the harem, a place where only the sultan, the eunuchs and the womenfolk could penetrate and where the corps of select pages known as *mābeynd̲j̲is* waited on the monarch for such intimate services as dressing and shaving him. V 938b

mabīt (A) : a place where one halts for the night. V 498a

mabk̲h̲ara (A), or *mibk̲h̲ara* : an incense burner. V 987b; in architecture, a two-storey octagonal pavilion crowning the minaret (so-called because it resembled the top of an incense burner). IV 429a; VI 367a

mablūʿ → ʿANBAR

mabsūṭ (A) : a literary type which multiplies detail and argument, in contrast to MUK̲H̲TAṢAR, which synthesises and compresses. IX 324a

maʾbūn → LŪṬĪ

madad-i maʿās̲h̲ (IndP) : in Mug̲h̲al India, a common prebend. XI 96a

maḍāfa → MANZIL

madāfin (A) : in Yemen, granaries, cone-shaped structures made out of sandstone and about six or seven metres deep. X 449b

madar (A) : the term designating in classical Arabic the mortar used to point unfired brick. It is made of earth with an admixture of lime or ash. ~ also refers to the construction of earth and *labin*, unfired brick. V 585a; and → AHL AL-MADAR

♦ madara (A) : a village built of *labin*, unfired brick. V 585a

madār (A) : in the science of Tradition, a term used to indicate that certain MATNS, or *matn* clusters, are due to one particular transmitter who is held responsible for disseminating these to a number of pupils. VIII 517a; the 'pivot' or 'common link'. X 382a

maḍbūṭ (A) : coffee with sugar (ant. *sāda*). XII 775b

madd (A), and *nazʿ al-watar* : in archery, the draw, drawing of a bow. This consists of bringing the bow-string back towards oneself. This technique has variants in terms of the anchor-point selected, which can be at different levels: eyebrow, earlobe, moustache, chin, sternum. IV 800b

In music, the sustaining of notes. IX 101a

♦ **al-madd wa ʾl-d̲j̲azr** (A) : lit. the ebb and the flow, the name given to the phenomenon of the tide. V 949b

mādda → HAYŪLĀ

maddāḥ (A, T *meddāh*) : lit. panegyrist; in Ottoman usage, the professional story-tellers of the urban milieux. The Persians used ~ in the same way, but more rarely; as for the Arabs, they used it, in a fairly late period, to designate the 'begging singers of the streets'. III 367b; V 951a; in Egypt, a folk poet, associated primarily with a religious repertory. IX 235b

In North Africa, the *maddāḥ* is a kind of religious minstrel who goes to festivals to sing the praises of saints and of God, and holy war, and who is accompanied on the tambourine and flute. V 951a

maddūḥ (A) : a drink made by Bedouin, when dying of thirst in the desert, from a slaughtered camel's blood, which had been beaten carefully so as to separate the sediment from the serum, which was then drunk. XII 189b

madfan → MAḲBARA

madḥ → MADĪḤ

ma<u>dh</u>hab (A, pl. *ma<u>dh</u>āhib*) : a way of thinking, persuasion; the five schools of law in orthodox Islam, viz. the Ḥanafī, Mālikī, <u>Sh</u>āfiʿī, Ḥanbalī, and <u>D</u>jaʿfarī. Some other later schools, such as the Ẓāhiriyya founded by Dāwūd b. <u>Kh</u>alaf al-Ẓāhirī, the traditionists and a short-lived one founded by al-Ṭabarī, were also called ~. II 890a; IX 323a; XII 551a

Among the Wahbi Ibāḍiyya, who call themselves *ahl al-ma<u>dh</u>hab* or *ahl al-daʿwa*, ~ is the equivalent of DAʿWA. II 170a

♦ ma<u>dh</u>hab al-ḥaḍarāt (A) : the name for the Plotinian scheme of dynamic emanation. III 51b

madḥiyya (T, < A) : in Turkish prosody, the ~ or eulogy is the couplet which comprises the central part of the ḲAṢĪDA. IV 715b; ~ also is used to designate any poem composed for the purpose of extolling an individual, including the *nefes* or *ilāhī* types of poems written or uttered by members of the mystic orders to eulogise God or leading personalities of these religious brotherhoods, and the secular poems circulated by the literary innovators of the last century. V 957a

maʾ<u>dh</u>ūn (A) : in law, a slave authorised by his master either to conclude an individual sale, or generally to engage in trade. I 29a; I 1112a; III 50b

Among the Ismāʿīlīs, ~ was the name for subordinates to a DĀʿĪ who were licensed to preach. II 97b

In mysticism, ~ was used, with *muḳaddam* 'one sent in advance' and <u>KH</u>ALĪFA, for a representative appointed by a <u>SH</u>AY<u>KH</u> to a region where the latter's authority was established, in order to initiate others. X 246a

māḍī (A) : in grammar, the preterite, a technical term used to denote the verbal form that normally, but not solely, is devoted to the expression of past time. V 954b

mādī-sālār (P) : in administration, the official in charge of the major canals leading off from the river. XI 473a

madīd (A) : in prosody, the name of the third Arabic metre. I 670a

madīḥ (A, P *ḳaṣīda-yi madīḥa*), or *madḥ* : the genre of the panegyric poetry in Arabic and other Islamic literatures, the individual poem being usually referred to as *umdūḥa* (pl. *amādīḥ*) or *madīḥa* (pl. *madāʾiḥ*). A panegyric can be an independent unit as well as a component of a larger literary work, usually the ḲAṢĪDA. In the latter case, ~ is the technical term used to refer to the section of the poem devoted to the praise of God, the Prophet, the sultan, the grand vizier, etc. IV 714b; V 931a; V 955a

In Urdu poetry, the specifically secular eulogy, addressed to rulers, governors, nobles, and other rich or influential lay persons, was usually termed *madḥ* rather than ~ . Other terms were *taʿrīf* and *sitāʾi<u>sh</u>*. ~ could also refer to a eulogy of religious persons, living or dead, although praise of God, the Prophet, ʿAlī and subsequent <u>sh</u>īʿī IMĀMS had their own terminology. V 958a

maḍīḳ (A) : shallows or a ford. I 215a
maʿdin (A, pl. *maʿādin*) : mine, ore, mineral, metal. In modern Arabic, however, ~ is mostly used for metal, *manḏjam* meaning mine, *muʿaddin*, miner, and *ḏjamād*, mineral. V 963b
madīna (A) : the Arabic town and city, the lower town (L *suburbium, pars inferior civitatis*). IX 411a; XII 551a; and → ḲAṢABA
maḍīra (A) : a dish of meat cooked in sour milk, sometimes with fresh milk added, and with spices thrown in to enhance the flavour. This dish seems to have been quite well sought-after in mediaeval times. V 1010a; X 31b
maḏjalla (A) : a scroll. V 812a; a legal code. X 655b
maḏjānīḳ (A) : catapults. X 842a
maḏjarra (A) : in astronomy, the galaxy or Milky Way. V 1024b; the movable cursor of a sine quadrant. XI 461b
maḏjāz (A) : in rhetoric, a term meaning trope and, more generally, the use of a word deviating from its original meaning and use, its opposite being ḤAḲĪḲA. III 898b; V 1025b; interpretation, paraphrase. I 158b
♦ maḏjāz-i mursal (P, T) : free trope, or the trope that is not based on a similarity of form but on abstract relationships (between a condition and the place where it manifests itself, a whole and its parts, a cause and its effects, etc.). V 1027a ff.
maḏjbūb → KHĀṢĪ
maḏjbūr (A) : in later Ashʿarite theology, the term for when human free choice, which is only acquisition, also remains without true ontological freedom, and is thus compulsory. III 1037b
maḏjd → SHARAF
maḏjdhūb (A) : lit. the attracted one, a term in mysticism for the name for the representative of a type of piety which is chiefly of a passive nature, in contradistinction to the more active 'striding one', *sālik*, a characteristic which is expressed in numerous pairs of oppositions. While the ~, on the way to God, may abandon himself to be drawn by divine attraction, the *sālik* depends on his own exertions, which is, however, in the same way as the attraction, a gift of God. Usually, mixed forms occur, as in 'the strider who is attracted' and the 'attracted one who is striding'. In more recent literature in particular, ~ is a frequently used extenuating and exculpating designation of eccentric ecstatics, love-maddened persons, holy fools, and despisers of the law. V 1029a
maḏjdūḥ (A) : the blood of a sacrificed camel. III 666b
maḏjhūl (A) : in the science of Tradition, a traditionist who is unknown either as regards his person, or his reliability. III 26b; VIII 516b
In grammar, the ~ is the verb whose agent is not known or, if known, remains unexpressed and cannot be expressed. II 897a
maḏjhūr (A) : 'voiced'; in grammar, ~ signifies the manner of articulation of the letters of the alphabet (ant. *mahmūs* 'unvoiced'). III 598a, X 1a
māḏjin (A) : a debauchee. IV 1005b
maḏjlis (A, T *meḏjlis*; pl. *maḏjālis*) : a term meaning a meeting place, meeting assembly, a reception hall (of a caliph, high dignitary or other personage) and a session which is held there, a hall in which a professor's courses are given or a judge's sentences delivered (hence 'praetorium, tribunal'), or further where the debates of an assembly take place (hence 'council'). V 1031a; ~ assumed the modern connotation of parliament in the 19th century, as the concept of parliamentarism became widespread, thanks to the impact of Western influence on the Middle East. V 1033b
In literature, *amālī* 'dictations', but also at times *maḏjālis*, are the lessons recorded by the pupils of a professor and published; one of the most famous works of this category is *Kitāb al-maḏjālis* or *al-Amālī* by Thaʿlab. V 1033a

Among the Ismāʿīlīs, ~ referred to a formal session of religious instruction, the place of it, and also to the lecture or sermon read in it by a DĀʿĪ to the faithful. V 1033a
Among the Indian shīʿīs, ~ is especially used for the shīʿī mourning assemblies held during Muḥarram to commemorate the tragedy of Karbalāʾ. V 1033a; the collective term for the stationary shīʿī commemorative rituals is *madjālis al-ʿazāʾ*. VIII 465a

♦ madjlis al-ʿaḳd (A) : in law, the contractual meeting, in which and at which time the contract must be concluded. I 319a

♦ madjlis ḥīrī (A) : in architecture, the T-shaped reception hall common in ʿAbbāsid residences from Sāmarrā to Egypt, called after the city of al-Ḥīra. VIII 545a

♦ madjlis-niwīs (P) : under ʿAbbās I of the Ṣafawids, the head of a special chancellery set up to administer the newly-created royal administration, taking over some of the duties of the MUNSHĪ AL-MAMĀLIK and in the course of the 11th/17th century surpassing the latter in rank and sphere of competence (syn. *wāḳiʿa-niwīs*). IV 758a

♦ madjlis al-shaʿb (A) : the People's Assembly, the name for the legislative body in a number of Arab countries, e.g. Syria. V 1049a

♦ **madjlis al-shūrā** (A) : the name given to extraordinary, ad hoc consultative assemblies in the Ottoman empire, taking place between the Russo-Ottoman war of 1768-74 and, roughly, the abolition of the Janissaries in 1826. Such assemblies appeared in other Islamic political centres as well later on; in Egypt under the Khedive Ismāʿīl the parliament was known as the *madjlis shūrā al-nuwwāb*. V 1082b

♦ **medjlis-i wālā** (T) : in the Ottoman empire, the Supreme Council of Judicial Ordinances, in full *medjlis-i wālā-yi aḥkām-i ʿadliyye*, created in 1838 for the purpose of taking over the legislative duties of the old DĪWĀN-I HÜMĀYŪN. VI 972b

madjmaʿ (A, pl. *madjmāmiʿ*) : lit. a place of collecting, a place in which people collect, assemble, congregate. Whereas *madjlis* had been the current term in earlier Arab civilisation for [the place of] an informal literary gathering and developed the meaning of 'council', ~ came to be used in the second half of the 19th century for private academies and clubs which met to discuss language and literature as well as other problems. Although they were short-lived, they eventually gave rise to the founding of still-existing official academies all over the Middle East. V 1090a

♦ **madjmaʿ ʿilmī** (A) : a technical term for Academy of Science, taking hold in the second half of the 19th century. V 1090a

madjmūʿa (A, T *medjmūʿa*) : in Persian literature, a technical term most often referring to a volume of prose texts by more than one author. VII 528b; in Turkish literature, *medjmūʿa* was used until the Tanẓīmāt period to represent the genre of anthology, as well as a collection of either verse or prose or a mixture of both. After the Tanẓīmāt, ~ meant a periodical or journal, but now *dergi* is used for this purpose. VII 531a

madjnūn (A, pl. *madjānīn*) : possessed, mad, madman; DJINN-possessed. V 1101a

madjrā (A), or *mudjrā* : in prosody, the vowel of the *rawī*, rhyme letter. IV 412a
A measure of distance, ~ measures at the most 150 km/100 miles. II 1121b

maʿdjūn (A) : in medicine, an electuary. IX 805a; XI 369b; a confection. XII 641a

madjūs (A) : originally an ancient Iranian priestly caste, ~ is used in Arabic primarily for Zoroastrians. V 1110a; as *al-~*, used by Arabic historians and geographers writing about the Maghrib and Northern Spain with the sense of Northmen, Vikings, denoting the participants in the great Viking raids on Spain. V 1118a

madjzūʾ (A) : in prosody, a deviation consisting of one DJUZʾ missing in each of the two hemistiches. I 671a; VIII 421a

madkhal (A, pl. *madākhil*) : lit. entrance; in dating, a rule for calculating the week day. X 264b; the week day of the first day of a year or month or of a particular date, represented by a number (sometimes given a separate name, *ʿalāma* 'indicator') from 1 (Sunday) till 7 (Saturday). X 270a; XI 502b

maḍmūn (A) : in law, the thing for which one is liable or responsible, occurring in the following connections: *maḍmūn bihi* 'thing pawned', *maḍmūn ʿanhu* 'debtor', *maḍmūn lahu* or *ʿalayhi* 'creditor'. V 1121b; and → ḌAMĀN

maḍrab (A) : in music, a wooden stick covered with tow or cotton and held by the musician between thumb and index finger, used with the SANṬŪR 'dulcimer'. IX 19b

madraḳa (A) : a variety of tunic, THAWB, worn by Jordanian women. V 741b

madrasa (A) : a school, in the sense of both institution and place of learning; in modern usage, ~ is specifically the name of an institution and place of learning where the Islamic sciences are taught, i.e. a college for higher studies, as opposed to an elementary school of traditional type, *kuttāb*. In mediaeval usage, ~ was essentially a college of law in which the other Islamic sciences, including literary and philosophical ones, were ancillary subjects only. I 593a; V 1123a; in Persia in the 5th/11th century, ~ could mean a centre for ṣūfīs. IV 1025b

In Indonesia, ~ is also used for the traditional boarding school, *pesantren*. III 1227b

maʿdūm → SHAY'IYYA

mafākhir → MATHĀLIB

mafārīd → FARD

mafḳūd (A) : in law, a person who at a given moment is not present at the place where he should be and concerning whose existence there is uncertainty. Without the uncertainty, he is called *ghā'ib*. If his absence extends to a period when persons of the same generation as him are dead, the judge declares him dead; his estate then goes to his heirs and his marriage or marriages are dissolved. II 995b

mafradj (A) : in Yemeni architecture, the top storey of a multi-storey tower house, used as a second reception room and for the daily afternoon ḲĀT-chewing ritual. IX 2b

mafrash → MIFRASH

mafrūḍ al-ḳalem (T) : under the Ottomans, an autonomous status of prebends whereby their taxes were 'excluded from the registers'. Another category was *maḳṭūʿ al-ḳadem* 'the interference of the local authorities are cut'. X 505b

mafrūk (A) : lit. twisted; in archery, ~ denotes a way of loosing an arrow, involving a light, partial draw, a brief moment at rest, and then a sudden end to the draw followed immediately by the loose. IV 800b

mafrūsh (A) : furnished, provided with furnishings, from *farsh*, which in mediaeval times came to mean the more solid domestic objects that filled the role of 'furniture', according to western concepts. V 1158a

♦ **mafrūshāt** (A) : in mediaeval times, that which is spread out (on the ground or on a bed), bedding. Carpets, mats and cushions played an important part in domestic interiors. V 1158a

mafṣūl (A, < *vassal* ?) : in law, a term used to denote certain categories of landed estates in Syria in the time of the Mamlūks. V 1159a

maftūḥ → MUNTAḲ

mafʿūl bihi (A) : in grammar, the direct object. VIII 384a

mag (Somali) : in Somali society, the payment of blood money, traditionally in livestock. IX 713b

maghānī (A), or *aghānī* : a pair of loggias that flank a reception hall on both sides and which were intended for the singers and musicians, who traditionally performed behind curtains or screens. VI 719a

maghāriba (A) : the Arab-speakers of the Muslim West, as opposed to the *mashāriḳa*, those of the East. The frontier between the two major groupings, which includes Muslim Spain, in spite of its special circumstances and its separate destiny, was, and still is, located to the east of Tripoli, at Lebda. V 1159a

maghāzī (A), also *maghāzī 'l-nabī, maghāzī rasūl allāh* : a term which signifies in particular the expeditions and raids organised by the Prophet Muḥammad in the Medinan period. In a broader sense, it refers to the Prophet's general biography and background. V 1161b; VIII 53a

maghnam (A) : either the mass of the booty or that part of it which goes to the central government. II 1005a; VIII 496b

maghnāṭīs (A, < Gk) : magnetite (lodestone, magnetic iron ore, Fe_3O_4); compass, also called *ḥukk al-ḳibla* (box for the *ḳibla*), *bayt al-ibra* (house of the needle), and the modern *ḥikk*. V 1166b

maghrib (A) : that part of Africa which Europeans have called Barbary or Africa Minor and then North Africa, including Tripolitania, Tunisia, Algeria and Morocco; the west, the setting sun. V 1183b; Morocco, which name is a deformation of the southern metropolis of the kingdom, Marrākush. The country's full name is *al-mamlaka al-maghribiyya*. V 1184a; and → MAṬLAʿ

♦ ṣalāt al-maghrib (A) : the sunset prayer which is to be performed, according to the law books, in between the time after sunset and the time when the red twilight, *shafaḳ*, has disappeared. There are small deviations only, in connection with a predilection for the first term. VII 27b; VIII 928b

♦ maghribī → KŪFĪ

maghrūr A) : a person who is self-deceived. X 93a

maghshūsh A) : in numismatics, an adulterated, alloyed, base coin. X 409b

magnahuli : a kind of WAḲF, in favour of women only, existing on the island of Great Comore. I 170a

mahā → BAḲAR

maḥabba (A) : love of the soul and of God. III 84a; IV 94b; and → AKLAT AL-MAḤABBA
In the Čishtī mystical doctrine, the following kinds of ~ are distinguished: *maḥabbat-i islāmī* 'love which a new convert to Islam develops with God on account of his conversion to the new faith', *maḥabbat-i khāṣṣ* 'love which is the result of cosmic emotion, and which should be developed by the mystic', and *maḥabbat-i muwahhibī* 'love which a man develops as a result of his 'effort' in the way of following the Prophet'. II 55b

maḥāla (A, pl. *maḥāl*) : the huge pulley which is used for raising water from wells. In Egypt, the word is also used to denote a wooden water-wheel for irrigation, comparable to the NĀʿŪRA. V 863b f.

maḥall (A) : lit. place of alighting, settling, abode. V 1214b; in philosophy, the thing qualified. III 571a
In the Mughal empire, a subdivision (syn. PARGANA) of a *sarkār* 'district' and the lowest fiscal unit. I 317a; also in the context of Islamic India, ~ is widely used in the sense of 'palace pavilion' or 'hall', and more particularly of private apartments in the palace, the *maḥall-sarā*; hence also a queen or consort. V 1214b; IX 46b; small hunting lodge. X 594a

♦ **maḥalla** (A, T *maḥalle*) : a place where one makes a halt, where one settles (for a longer or shorter time); a quarter of a town, especially in Turkish, Persian and Urdu. IV 229b; V 1220b; characteristically, the Ottoman **maḥalle** consisted of a religious community grouped around its mosque (or church or synagogue) and headed by its religious chief. V 1222b
In North Africa, ~ designates a movable camp, then, by extension, the troops on campaign within the territory at least nominally dependent on the sovereign who commands them or entrusts the command to the heir apparent, another member of the royal family or, exceptionally, to a confirmed war commander. V 1220b

māhāniyya (A) : the Māhānians, a sect of the Marcionites. X 440a

maḥāra → SARAṬĀN
maḥāris → MANĀẒIR
al-maḥāsin wa 'l-masāwī (A) : lit. merits and faults. A literary genre which developed in the course of the first centuries of the Islamic period, having originated within the Arabo-Muslim heritage, although some scholars have concluded, ill-advisedly, that it was inspired by an ancient Iranian model. Two categories of ~ may be distinguished: MUNĀẒARA 'theological debate' and MUFĀKHARA, MUNĀẒARA 'secular debate'. V 1223b
mahāt (A, pl. *mahā'', mahawāt, mahayāt*) : in zoology, the large oryz and the addax antelope. The root *m-h-w* suggests sparkling whiteness, and *al-mahā* is applied to rock crystal, the spearl, and any bright star. The almost immaculate coat of these beautiful, desert antelopes certainly warrants the description. V 1227a, where many regional variations are given
mahawī → YĀKŪT ABYAḌ
maḥḍar (A) : decree. I 117a; XII 636b; and → SIDJILL
mahdī (A) : lit. the rightly guided one. The name of the restorer of religion and justice who, according to a widely-held Muslim belief, will rule before the end of the world. Throughout Islamic history there has been a recurrence of Mahdī movements. In early days, the best known Mahdī was Ibn Tumart, the founder of the Almohad movement; in modern times, the Sudanese Muḥammad al-Mahdī. In radical shīʿism, belief in the coming of the Mahdī of the family of the Prophet became a central aspect of the faith. V 1230b; V 1247b
mahdjar (A) : the name given to places in Northern, Central and Southern America to which Lebanese, Syrians, Palestinians and other Arabs have emigrated. V 1253a
maḥdjūr → ḤADJR
maḥfil (A) : the term for a freemason lodge. XII 286a
maḥfūr (A, pl. *maḥāfīr*) : common to the Syrian desert, an open, ring-shaped storage dam built along the edges of a silt flat, KHABRĀʾ, with an up-stream opening, where, after the central hollowed-out depression has been coated with silt, the water can be naturally stored for a long time, occasionally lasting throughout the entire dry summer season. IV 897b
♦ maḥfūra (A) : a carpet that is decorated with a relief design. XII 136a
maḥfūẓ (A) : lit. committed to memory; in the science of Tradition, an acceptable Tradition which, when compared with one which is SHĀDHDH, a Tradition from a single authority which differs from what others report, is considered of greater weight. III 26b
In mysticism, preserved from sin. XI 110b
māhī zahrah (P) : lit. fish poison; in botany, *Anamirta cocculus* or *Menospirmum cocculus*. IX 872b
māhin → MIḤNA
māhiyya (A) : quiddity; in logic, that which replies to the question: what is this? I 513b; V 1261a
In theology and metaphysics, ~ is that through which a thing is what it is. In this sense, the term is synonymous with essence, *dhāt*, and with reality, *ḥaḳīḳa*. V 1261a
maḥkama (A) : in law, a court of justice. VI 1a
maḥlūl (A) : vacant. In Ottoman administration, ~ is used in the registers of a grant or office which has been vacated by the previous holder, by death, dismissal, or transfer, and not yet re-allocated. The term is also used more generally for land and other assets left without heir. VI 44b
maḥmal (A) : a type of richly decorated palanquin, perched on a camel and serving in the past to transport people, especially noble ladies, to Mecca. VI 44b

In a more restricted and precise, political sense, ~ designates palanquins of this same type which became political symbols and were sent from the 7th/13th century by sovereigns with their caravans of pilgrims to Mecca (or the principal caravan when it was split up) in order to bolster their prestige. VI 44b

mahmūsa → MAḎJHŪRA

mahr (A) : in law, the gift which the bridegroom has to give the bride when the contract of marriage is made and which becomes the property of the wife. I 209a; VI 78b; VIII 27b

In the pre-Islamic period, the ~ was the purchase price of the bride and was handed over to her legal guardian; the bride received none of it. She was given the **ṣadāḳ**, a voluntary gift, not as a result of the contract. In the period shortly before Muḥammad, however, the ~, or at least a part of it, seems already to have been given to the women. According to the Qur'ān, this is already the prevailing custom. By this amalgamation of ~ and *ṣadāḳ*, the original significance of the ~ as the purchase price was weakened and became quite lost in the natural course of events. VI 79a

♦ mahr al-mit̲h̲l (A) : a bridal gift fixed by the ḲĀḌĪ according to the circumstances of the bridegroom, when the *mahr* is not fixed at the conclusion of the marriage contract and when the parties cannot agree upon it. VIII 27b

maḥras → MAS̲H̲LAḤ

maḥrem (A), or *mḥarram* : the compartment in a Bedouin tent reserved for the womenfolk. Here, the cooking is done and the provisions stored. The other compartment is for receiving menfolk. IV 1148b

mahriyya (A) : the méhara, a species of camel famed for its speed and the slimness of its limbs and body. III 666a

maḥsūsāt (A) : in philosophy, sensibilia, frequently contrasted with *maʿḳūlāt* 'intelligibilia'. III 509a; VI 87a

māḥūz (A) : 'space between two armies'; ~ could be applied to a maritime forward post in relation to the city by which it was controlled and was used to describe the port of two small cities on the Palestinian coast, G̲h̲azza and Azdūd. VIII 502a

maḥw → IT̲H̲BĀT

maḥyā (A) : in mysticism, a communal nightly liturgical ritual in which the recital of supplications for divine grace for the Prophet is central. VI 87b; the name among the Demirdās̲h̲iyya order for their ḤAḌRA. XII 208b; and → LAYLAT AL-MAḤYĀ

mai (Kanuri) : official title of the Sefawa (or Sayfuwa) rulers in Central Africa, the first of whom was probably from the 5th/11th century. IV 567a; V 357b; XII 569a

♦ mai wallafa wakoki, or *mai waka* (Hau) : a Muslim poet. IX 244a

mā'ida → K̲H̲UWĀN

mā'il → KŪFĪ

maʿīs̲h̲et → K̲H̲IDMET AḲČESĪ

māʿiza (A) : in zoology, the goat, with *s̲h̲iyāh al-maʿz*. XII 316b

makā'id → ḤIYAL

maḳāla (A, pl. *maḳālāt*) : an article, published in a newspaper or periodical, in Arabic, Persian and Turkish. V 90a; originally, an oral message. VIII 532a

In Persian, ~ has been used to denote a collection of discourses, spoken or written, on a given subject; it was used in reference to spoken discourses and sermons up to the late 19th century. ~ has also been used to designate a book's inner divisions, while its plural, *maḳālāt*, has also been used for the utterances, statements and dictations of ṣūfī S̲H̲AYK̲H̲S. VI 91b

maḳām (A, pl. *maḳāmāt*) : lit. place, position, rank; in music, ~ began to appear in Islamic musical treatises at the end of the ʿAbbāsid period, to designate Arabo-Irano-Turkish and assimilated musical modes, and is still predominantly used today. VI 96b; VIII 2b; X 734a

In mysticism, *maḳāmāt* are the progressive stations that the soul has to attain in its search for God. III 83b
In architecture, ~ can denote a little chapel and a saint's tomb. VI 651b
♦ **maḳām ibrāhīm** (A) : in Qur'ānic usage, a place of prayer, established at the location of a stone in the sanctuary of Mecca known as ~. Some scholars say ~ denotes the whole place of the pilgrimage, others say 'Arafa, Muzdalifa and the D̲j̲imār are meant; a third group maintains that ~ refers to 'Arafa only, while the fourth view identifies it with the Ḥaram of Mecca. VI 104b
♦ al-maḳām al-'irāḳī (A) : a typically 'Irāḳī genre whose poem is entrusted to a solo singer and the accompaniment to an instrumental quartet from the beginning to the finale. VI 101b
maḳāma (A, pl. *maḳāmāt*) : an Arabic literary genre of rhymed prose, created by al-Hamad̲h̲ānī (358-98/968-1008). Translation of ~ with 'assembly' or 'session' does not convey exactly the complex nature of the term. The structure of the ~ is characterised by the existence of a hero, whose adventures and eloquent speeches are related by a narrator to the author who, in turn, conveys them to his readers. Many later imitators of al-Hamad̲h̲ānī, however, were to dispense with the hero, if not with both characters. VI 107a
maḳāṣid al-s̲h̲arī'a (A) : lit. the aims or purposes of the law; in legal theory, the idea that the s̲h̲arī'a is a system that encompasses aims or purposes, not merely a collection of inscrutable rulings. XII 569b
makāyil (A, s. *mikyal*) : measures of capacity, a non-uniform system in the Muslim countries and thus of a bewildering diversity. VI 117a
maḳbara (A) : cemetery (syn. *d̲j̲abbāna, madfan, turba*). VI 122a
maḳbūḍ → ḲABḌ
maḳbūl (A) : in the science of Tradition, an acceptable Tradition which fulfils the requirements, and is either *ṣaḥīḥ* 'sound' or *ḥasan* 'good'. III 26b
makfūl → KAFĀLA
ma'k̲h̲ad̲h̲ (A) : in music, the initial note. The final note is termed *raḳz*. IX 101a
mak̲h̲ārid̲j̲ al-ḥurūf → MAKH̲RAD̲J
mak̲h̲āṣir (A) : in early Islam, the insignia of the KH̲AṬĪB, lance, staff, or bow. IV 1110a
mak̲h̲azza → MU'ARNIBA
mak̲h̲baz (A, pl. *mak̲h̲ābiz*) : bakery. VI 807b
mak̲h̲laṣ (P, < A) : the transitional distich between the prologue and the panegyric of a Persian ḲAṢĪDA, which must skilfully introduce the name of the person being eulogised. IV 57b; IV 714b; nom-de-plume. VIII 3a; IX 354a
In Urdu prosody, the second section of the prelude of a ḲAṢĪDA, the crucial link between the prelude and the actual praise, was usually called *gurēz* (P 'deviation, flight') but ~, *talk̲h̲īṣ* and even *tak̲h̲alluṣ* are given as alternatives. V 959b
mak̲h̲mal (A) : velvet, for which e.g. Kās̲h̲ān was well known during the Ṣafawid period. IV 695a
mak̲h̲rad̲j̲ (A, T *mak̲h̲red̲j̲*; pl. *mak̲h̲ārid̲j̲*) : place of exit.
♦ **mak̲h̲ārid̲j̲ al-ḥurūf** (A) : lit. the place of emission of the letters; in grammar, the points of articulation of the 29 phonemes of Arabic. III 598a; VI 129b; X 73b
♦ **mak̲h̲red̲j̲** (T) : an Ottoman term used in education and law.
In Ottoman education, ~ was used in reference to two schools in the 19th century, of which one prepared students for employment in Ottoman administrative offices (*mak̲h̲red̲j̲-i aḳlām*), the other for military schools (*mak̲h̲red̲j̲-i mekātib-i 'askeriyye*). VI 133a
In Ottoman law, ~ had two meanings. Certain judicial districts in the empire were referred to as *mak̲h̲red̲j̲ mewlewiyyeti*. The name derived from a common attribute of the judges appointed to these districts. All were judges 'going out' to their first appointment after teaching in schools. The judges who had completed this appointment and

were awaiting assignment to a higher ranking judicial district were called *makhredj mewālīsi*. VI 133b; in Ottoman inheritance law, ~ was the term for the denominator which was used to divide an inheritance among heirs. VI 133b

makhrūṭ (A) : cone; in astronomy, the shadow of the earth during an eclipse of the moon. V 536a

makhzan (A) : in Morocco, the government; at first ~ was applied more particularly only to the financial department, the Treasury. VI 133b; and → AL-LUGHA AL-MAKHZANIYYA; SĪBA

makhzen (Mor) : a garrison placed in a stronghold. II 510a

makkārī : 'for hire', a term used in the Ottoman empire to designate small caravans operating between cities, which would transport merchants and travellers for a fare. IV 678b

makkās (A) : probably a tax-farmer under the Ḥafṣids; collector of the MAKS. II 146a

makkī (A) : in the mediaeval Near East, a beggar who pretends to be a rich merchant who has been robbed of his goods. VII 494b

makkūk (A) : a measure used for weighing grains in northern Syria and Upper Mesopotamia. Its actual weight varied, e.g. that of Aleppo and Tripoli contained 83.5 kg of wheat and that of Ḥamāt 92.77 kg. IV 520a; VI 118b

maḳlūb (A) : 'transposed'; in the science of Tradition, a term used when a Tradition is attributed to someone other than the real authority to make it an acceptable GHARĪB Tradition, or when two Traditions have the ISNĀD of the one with the MATN of the other. III 26a

maknī → IḌMĀR

makrūh (A) : in law, a reprehensible action, an action disapproved of; one of the five juridical qualifications of human actions. VI 194b

maḳrūn, maḳrūna → ZUMMĀRA

makrūna (A) : a head scarf worn by Bedouin women on the Arabian peninsula. V 741b

makrūs (Alg, pl. *makārīs*) : an adolescent of 12-14 years; in the Mzāb, ~ means an adult fit to carry arms. III 98a

maks (A, < Ar; pl. *mukūs*) : a toll, custom duty; in old law books, used in the sense of *ʿushr* the tenth levied by the merchants, more properly the equivalent of an excise duty than of a custom. VI 194b; octroi duties. II 146a; tax unsanctioned by the sharīʿa; non-canonical tax. VIII 71b; VIII 955a

maḳṣūra (A, pl. *maḳāṣir*) : in poetry, the name given to a poem whose rhyme is constituted by an *alif maḳṣūra*. VI 195b
In architecture, a box or compartment for the ruler built in a mosque, near the MIḤRĀB, introduced at the beginning of the Umayyad period either to protect the ruler from hostile attacks or for the purpose of teaching and performing the ṢALĀT. VI 661b ff.; antechamber. XI 488b

maḳṭaʿ (A) : in Persian prosody, the term for the last distich, BAYT, which in the GHAZAL contains the nom-de-plume of the author. II 1033b; IV 715a
In grammar, a 'cutting' in the resonance emitted from the chest as it rises in the throat to produce the ḤARF. III 597b

maktab (A, pl. *makātib*) : originally, an appellation for the Islamic traditional school frequently known also as *kuttāb*. In Egypt, the Copts too used ~ to denote their own traditional schools; a school; bureau, department; office; agency. VI 196b
In modern Persian usage, in addition to its basic meaning of 'school', ~ has acquired also the connotation of an 'instructing manual'. VI 197a

♦ maktab al-sabīl → SABĪL

♦ **maktaba** (A, P *kitāb-khāna*) : a library. VI 197b

maḳtal (A) : a genre in Turkish narrative literature denoting works commemorating miracles and happenings around the martyrs of the house of the Prophet, particularly his grandson Ḥusayn. III 374a; V 193b
makt͟h (A) : stop, stay; in astronomy, ~ means the phase in which the moon is eclipsed. For the case of total eclipse, the place where it begins is called *awwal al-makt͟h* and where the moon begins to emerge from the shadow, *āk͟hir al-makt͟h*. V 536b
maḳṭūʿ (A) : in the science of Tradition, a Tradition going back to a Successor regarding words or deeds of his. III 25b; an ISNĀD which is 'cut off' at the level of the Successor, thus without mention of either the Prophet or a Companion. VII 631a
In Ottoman Turkey, a form of poll-tax, D̲JIZYA, which was fixed by agreement, and which amount thus could not be altered. It was extensively applied. II 563b
For ~ in prosody, → ḲAṬʿ
♦ maḳṭūʿ al-ḳadem → → MAFRŪḌ AL-ḲALEM
maktūbāt (A) : lit. letters; term used especially in Muslim India for the epistles of ṣūfī leaders. XII 571b
maḳūlāt (A) : in philosophy, the (ten) Aristotelian categories, and the translation of the title of the work of Aristotle on that subject. VI 203b
maʿḳūla, maʿḳūlāt → DIYA; MAḤSŪSĀT
mal → BAVIK
māl (A, pl. *amwāl*) : possession, property, referring among the Bedouin particularly to camels, but also to estates and money, and in any case to concrete things. The word is formed from *mā* and *li* and means properly anything that belongs to anyone. VI 205a; taxes. II 148a; IV 1034a; VI 205a; capital. II 361a; and → S̲H̲ARIKAT AMWĀL
In mathematics, ~ was used for the unknown quantity in an equation; in this meaning it was afterwards replaced by *s̲h̲ay*ʾ. Used for the unknown in quadratic equations, it became the word for the square of a number. The fourth power is called *māl al-māl*, the fifth *mālᵘ kaʿbⁱⁿ*, the square of the cube. II 361a; VI 205b
In law, *fīʾl māl* or *fī ʿayn al-māl* means 'in rem'. XI 410b
♦ **māl al-bayʿa** (A), also *ḥaḳḳ al-bayʿa, rasm al-bayʿa* and *ṣilat al-bayʿa* : a term used for the payments made to army officers at the time of the swearing of the oath of allegiance, BAYʿA, to a new ruler. VI 205b
♦ māl al-d̲jahābid̲ha (P), or *ḥaḳḳ al-d̲jahābid̲ha* : the fee of the D̲JAHBAD̲H for his services to the government, levied as a charge on the taxpayer. II 382b
♦ al-māl al-ḥurr (A) : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ was composed of the MĪRĪ, a fixed tax, and the *fāʾiẓ*, a tax which went to the concessionaries of tax farms and was fixed by the terms of the concession. All the land taxes were farmed out by the government to *multazims* (→ MÜLTEZIM), who collected them through their agents. II 148a
♦ māl al-kus̲h̲ūfiyya (A) : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ were taxes which paid for the military and administrative expenses within the Egyptian provinces. II 148a
♦ māl manḳūl → ʿAḲĀR
♦ māl nāṭiḳ → MĀL ṢĀMIT
♦ māl ribawī (A) : in law, goods capable of usury and interest, RIBĀ. VIII 492b
♦ māl ṣāmit (A) : dumb property, in contrast to *māl nāṭiḳ* 'speaking money', applied to slaves and cattle. VI 205a
♦ māl-i ād̲harūy (P) : rent paid for fire-temple premises or land by Zoroastrians in 4th/10th-century eastern Persia. IX 683a

♦ māl-i khāṣṣa (P) : in Persia, the funds controlled by the royal court, *dargāh*, in contradistinction to *māl-i maṣāliḥ*, the funds controlled by the *dīwān*. IV 972b

♦ māl-i maṣāliḥ → MĀL-I KHĀṢṢA

♦ māl-î muḳātele (T) : 'fighting money', revenue from land grants, DIRLIK. IX 656a

mala' (A) : lit. a group of people, a host, crowd, and more generally, the public, hence *fī mala', fī 'l-mala'* 'publicly'. The term also denotes decisions taken as a result of collective consultation, and since collective decisions are usually taken by the leaders of the group, ~ often denotes the notables and leaders of the community (syn. *wudjūh, ashrāf, ru'asā'*). XII 573a

♦ al-mala' al-a'lā (A) : 'the upper host', Qur'ānic term explained either as the angels who thus been named because they dwell in heaven, which differentiates them from the earthly ones, the sons of Adam. As used in Tradition, ~ is explained as though standing for the Ḳuraysh. XII 573a

malāḥa (A) : in law, as interpreted by shī'ī jurists, a category of taxable wealth, along with booty, produce of the sea, buried treasure, and minerals, that refers to profit (from trade, agriculture and craft), DHIMMĪ land bought by a Muslim and '*ḥalāl* goods mixed with *ḥarām* ones'. XII 533b

malāhī (A, s. *malhā*) : a term which, in a figurative sense, is used as the equivalent of 'musical instruments', sometimes being replaced by *ālat al-lahw* or linked with the word *lahw* 'game, pastime, amusement'. VI 214a

malāḥim → MALḤAMA

malā'ika (A, s. *malak*) : angels, a concept so frequently used in the Qur'ān, Muḥammad's audience was obviously familiar with it; it must have been a pre-Islamic borrowing. VI 216b

mālaḳ (A), or *mimlaḳa* : in mediaeval agriculture, a wide board that the ploughman presses on with all his weight and is pulled along by two oxen, the ~ is a rudimentary implement for levelling the earth after ploughing and burying completely the seed which was sown there before the ploughshare turned over the soil. The word is an equivalent of the Egyptian *zaḥḥāfa*. VII 22b

malaka (A) : in philosophy, ~ is used to translate the Greek *hexis* 'a being in a certain state or habit'. It is contrasted with privation, 'ADAM, in translations and commentaries on Aristotle. VI 220a

malakī (A) : in numismatics, a variety of DĪNĀR instituted in 479/1086 under the Ṣulayḥids in Yemen. IX 816b

malam (Hau, < A *mu'allim*; pl. *malamai*) : ~ was formerly used to designate a man versed in the Arabic language and Islamic sciences to whatever extent. Nowadays, although the traditional ~ remains a familiar feature of Hausa society, the term itself has been debased to the point where (like the Arabic term *al-sayyid*) it merely serves the function of the English 'Mr'. In the phrase *shehu malami*, it is used as an epithet for a distinguished exponent of the Islamic sciences. VI 223a; IX 244a

malāmiyya (A) : in Ibn al-'Arabī's tripartite division of the Men of God, the Blameworthy, also called the Realisers (*muḥaḳḳiḳūn*), viz. the Prophet and the greatest friends of God, who are above the ascetics, on the lowest rung, and the ṣūfīs. The basic activity of the Realisers is *taḥḳīḳ* 'giving everything that has a ḤAḲḲ its *ḥaḳḳ*'. X 317b

malang (P ?) : a term with uncertain etymology, used in Muslim India, to denote wandering dervishes of the Ḳalandarī, BĪ-SHAR' or antinomian type. VI 228b

malāryā (A) : in medicine, a neologism for malaria. VI 229a

malāsa (A) : extreme smoothness (of a gem). XI 570a

malfūf → TĀMM

malfūẓāt (A, s. *malfūẓ*) : lit. utterances; in mysticism, the conversations of a mystic teacher. When given literary form by Ḥasan Sidjzī of Delhi in 707/1307, it became a type of mystical genre, developing mainly in India. XII 577a

malḥama (A, pl. *malāḥim*) : an epic; in the Islamic Middle Ages, ~ meant a writing of a divinatory character, specifically the *Malḥamat Dāniyāl*, a collection of meteorological signs with their divinatory meanings. VI 247a; VIII 106a
In its plural form, **malāḥim**, it is applied to a literature consisting of predictions of a historical character. II 377a; VI 216a

malḥūn (A), or *ḳaṣīda zadjaliyya* : a term designating a language which sprang from the local North African dialects which served for the expression of certain forms of dialectal poetry, as well as this poetry itself. I 571b; VI 247b; XI 375a

malik (A, pl. *mulūk*) : king; as a kingly title, the term appears repeatedly in pre-Islamic inscriptions from southern Arabia and the Syrian desert fringes. Islam, however, presented a new order in which God alone was the King. Considered to be a term of abuse, ~ was not officially assumed by Muslim rulers in the early centuries of Islam, but towards the middle of the 4th/10th century, the Būyids began adopting the title, as did Sāmānid, Khwārazmī, Ghaznawid, Saldjūḳ, Fāṭimid, Ayyūbid and Mamlūk rulers after them. ~ was also freely applied to princes, viziers and provincial governors, which rendered the term less majestic, the title *sulṭān* being considered superior as it conveyed a sense of independent sovereignty. VI 261a

♦ **malik al-shuʿarāʾ** (A) : 'king of the poets', an honorific title of a Persian poet laureate. It was the highest distinction which could be given to a poet by a royal patron. Like other honorifics, it confirmed the status of its holder within his profession and was regarded as a permanent addition to his name which sometimes even became a hereditary title. VI 276a; IX 241b

♦ **malik al-tudjdjār** (A) : 'king of the big merchants', an office and a title which existed in Iran from Ṣafawid times, and probably earlier, until the end of the Ḳādjār period. The ~ was chosen by the prominent merchants of each big town and nominated by the authorities to be the link between the trading community and the authorities. He also settled disputes between the Iranian merchants and their customers, between the merchants themselves, and between local and foreign merchants and trading-firms. VI 276b

♦ malikī → DJALĀLĪ

♦ **mulūk al-ṭawāʾif** (A) : 'the kings of the territorial divisions', the Arabic phrase used by Muslim historians originally for the regional rulers of the Parthian or Arsacid period in pre-Islamic Persia; the rulers of the principalities which arose on the ruins of the Umayyad empire of al-Andalus at the end of the 5th/11th century. VII 551a

mālik (A) : in law, owner (of a slave). I 24b

♦ **mālikāne** (< A *mālik* and P *-āne*) : in law, intangible property, i.e. fiscal revenues, whenever the enjoyment of them is connected with full ownership. The term's content has nonetheless changed over the centuries. VI 277b; VIII 405b

♦ mālikiyyat al-māl (A) : in law, patrimonial ownership. I 27a

malīkh (A), or *masīkh* : 'completely insipid'; in the terminology of food, one of the degrees of insipidity, along with *tafih* 'without either real sweetness, acidity or bitterness'. II 1071a

malīl → MALLA

maliṣa → AṬŪM

māliyye (T, < A) : a term used in the 19th and 20th centuries, in Arabic and Turkish, to refer to financial affairs and financial administration. In the Ottoman empire, and in various of its successor states, the term has also acquired a more specific reference to the Ministry of Finance. VI 283b

malḳaf (Egy) : (wind) catcher; the usual term for the ventilation shaft known as *bādahandj* in mediaeval Arabic. XII 115b

Malkāyē (Syr) : Melkites, a nickname of members of the Jacobites who supported the resolutions of Chalcedon that branded the Jacobites as heretics for their monophysite christology. XI 259a

malla (A), or *malīl* : 'hot ash', a loaf of bread cooked under ashes, eaten in ancient Arabia by Bedouin. V 41b; X 30b

mallāḥ (A) : the name given to the place of residence, quarter, assigned to the Jews of Morocco. There is a difference between the urban ~ and the rural ~. The former is a quarter adjacent to the Muslim city, integrated within it or shifted to the nearby periphery, yet enclosed within a separate enclave defended by a wall and a fortified gateway. The latter is an 'open' village exclusively inhabited by Jews, situated some distance from the nearest *kṣar* or fortress of the protector. VI 292b; a boatman, who during the ʿAbbāsid period hired out boards for transporting passengers or goods. XII 659b

mals → MATN

maʾluka (A) : an oral message. According to the Arab lexicographers, ~ derives from the root *aluka* which signifies 'to champ the bit' when used in reference to a horse. VIII 532a

malūsa (A) : a large Turkish-style turban worn by religious dignitaries in Tunisia. V 746a

mamālik → MAMLAKA

mamlaka (A, pl. *mamālik*) : absolute power over things and especially over beings: to begin with, that of God over creation as a whole, and then, that of any individual, in certain circumstances; ~ is also applied to the place either in origin or by application, of the power under consideration. In this latter sense, the most current denotation of ~ is a piece of territory under the control of some authority; a kingdom. VI 313b

In geographical literature, ~ refers to the Islamic world. VI 313b

In Ṣafawid Persia, the plural *mamālik* referred to provinces and regions alienated from the direct control of the central government, in contrast to KHĀṢṢA, provinces and districts under its direct administration. VI 16b; VIII 751a; state lands. IV 36a

mamlūk (A) : lit. thing possessed, hence 'slave', especially used in the sense of military slave. The term is especially known in relation to the Mamlūk sultanate established and maintained by *mamlūks* in Egypt (1250-1517) and in Syria (1260-1516); and in relation to the role of their sucessors, the neo-Mamlūks, in Ottoman Egypt. I 24b; VI 314a

For ~ in land law, → ARḌ

mamsūkh → MASKH

ma'mūma → ĀMMA

ma'mūr (A) : in the late Ottoman empire and Turkish republic, a civil official. VI 340b

man (H) : the maund, a weight in Brtish India equalling 3,200 TŌLĀS. X 564a

manʿ (Yem) : 'protection' of those to whom the tribesman has special obligations; in Yemen, the customary law, consistent with the sharīʿa, in opposition to ṬĀGHŪT, customary tribal law in contradiction to the sharīʿa. X 94a

maʿnā (A, pl. MAʿĀNĪ) : 'meaning, what the speaker intends to say'; in grammar, ~ indicates the semantic counterpart of *lafẓ*, the linguistic expression. VI 346a

In philosophy, ~ is used to translate a number of Greek expressions, to denote e.g. concept, thought, idea, meaning, entity. VI 347a

In poetry, ~ meant both the meaning of a word or proposition in a certain given verse, and the meaning of a trope. VI 347b

In Nuṣayriyya terminology, ~ is 'the Essence', a name for God. VIII 148a

♦ al-maʿānī al-thāniya : in philosophy, the five predicables (genus, species, difference, property, accident), also known as *al-alfāẓ al-khamsa*. II 550a

manākh (A) : war for territory, one of the Bedouin's warlike activities. II 1055a

manāḳib (A, s. MANḲABA) : a plural substantive, rendered approximately by 'qualities, virtues, talents, praiseworthy actions', featuring in the titles of a quite considerable number of biographical works of a laudatory nature, which have eventually become a part of hagiographical literature in Arabic, in Persian and in Turkish. Immediately following the development of mysticism and the cult of saints, the subjects preferred are the marvellous aspects of the life, the miracles or at least the prodigies of a ṣūfī or of a saint believed to have been endowed with miraculous powers; hence, ~ ultimately acquires the sense of 'miracles' or 'prodigies'. VI 349a

♦ menāḳib-nāme (Ott) : in literature, the often semi-legendary tales of the worthy exploits of significant political or religious figures. A similar type of exemplary tale, the *ghazā-nāme*, dealt more specifically with military exploits in frontier regions. X 291a

manāḳirī (A) : 'beak-ambergris', according to mediaeval authors, the term for a variety of ambergris which contains the claws and beak of a bird which alights on the lumps and being unable to get away perishes on them. In actuality, ambergris frequently contains the hard mandibles of a cuttle-fish which serves as food to the spermwhale. I 484a

manām → RU'YĀ

manāniyya → MĀNAWIYYA

manār (A), or *manāra* : lighthouse; an elevated place where a light or beacon is established; the means of marking (with fire, originally) routes for caravans or for the army in war; lampstand; certain kinds of 'arms' (arm-rests of seats, thrones, etc.); minaret, i.e. the tower alongside (or on top of) a mosque, used to call the faithful to prayer (in this sense normally **manāra**). VI 358b; VI 361b

In East Africa, ~ (Sw *mnara*, pl. *minara*) also refers to the pillar tombs which are an architectural peculiarity of the eastern African coast. VI 370a

For ~ in zoology, → HIRKŪL

mānawiyya (A), or *manāniyya* : the Manichaeans. X 439b f.

manāzil → MANZIL

manāẓir (A), or *'ilm al-manāẓir* : the science of optics. VI 376a

In travel, ~ was used to designate the fires and their sites, near the sea, which guided ships and gave warning of the arrival of an enemy (by lighting the fire in the direction of the town), syn. *nīrān, mawāḳīd, maḥāris*. Some fires were lit on the Mediterranean coast from Alexandria as far as the regions of North Africa. It is even recorded that opposite the Palestinian coast an exchange of signals of this kind was made between ships and the coast. VI 359a

manda → MANDATES

mandala (J) : in East and Central Java, a rural Hindu-Buddhist type of school, where ascetical *guru*s imparted religious doctrine and mystical wisdom to students residing together in a communal setting. It is thought by some scholars to be the precursor of the PESANTREN. VIII 296b

mandara (A) : a large room in an Egyptian house, whose central part, a substitute for the courtyard, is paved, adorned with a fountain and surrounded by two or three ĪWĀNS. II 114b

mandates (Eng, A *intidāb*, T *manda*) : a system of trusteeship, instituted by the League of Nations after the end of the First World War, for the administration of certain territories. VI 385b

mandedji → LIMAN RE'ĪSI

mandī : in Muslim India, a market where different commodities, particularly corn, were brought from outside and sold in bulk. During the Dihlī sultanate, the officer who looked after the market in general was called *shaḥna-i mandī*. IX 800b f.

mandil (A, < L *mantellum*), normalised *mindīl* : handkerchief, napkin, towel; piece of cloth, used for many other purposes, such as covering or carrying something or serving, attached to the body, as an untailored part of dress. Syn. *mashūsh, minshafa, khirka*. VI 402b; X 613a

In Syria and Palestine, ~ is the name for a woman's head scarf, veil. V 741b

In Iraq, ~ denotes an embroidered kerchief hung from the waist sash by men. V 741b

mandjālī (Telugu) : a measure of weight in South India, being the equivalent of a seed notionally used, of about 260 mg. VI 122a

mandjam → MAʿDIN

mandjanīk (A, < Gk) : mangonel; a general term for any kind of stone-throwing siege-engine. The expressions ~ and *ʿarrāda* are both used for this kind of machine, and although the *ʿarrāda* may have been the smaller of the two, the expressions often seem to be interchangeable. III 469b; III 472b; VI 405a

mandūb (A) : in law, a meritorious and recommended action. VI 408a

mandrāghūras → SIRĀDJ AL-ḲUṬRUB

mangh (Sin), or *mungh* : in Sind, wind catchers, from around 1 m square and up to 2 m high, which rise above the flat roofs of houses to catch the summer wind. IX 638a

manghîr (T) : an Ottoman copper coin. II 118a; VIII 229a

manhadj (A, pl. *manāhidj*) : in mediaeval times, an avenue separating tribal lots, as in in the establishment of the town of al-Kūfa where there were 15, each forty cubits wide, radiating from the central area. V 346a

manhal (A, pl. manāhil) : in Medina, a public watering place, about 10 m below ground and reached by steps. V 1007a

manhūk (A) : in prosody, a deviation in the metre consisting of a line being 'weakened to exhaustion', i.e. when it is reduced to a third of its size. I 671a

manḥūl (A) : in literary criticism, an existing piece of poetry that is falsely attributed. XII 648a

māni (T, < A *maʿnā*) : a form of Turkish popular poetry, most usually a piece of poetry made up of heptasyllabic verses rhymed on the pattern *a a b a*, but there are also some rhymed *b a c a*; each quatrain may be sufficient to fulfil a certain function or to transmit a certain message. VI 420b

♦ kesik māni : 'truncated *māni*', a MĀNI reduced to the schema *a b a* by the disappearance of the first verse. VI 420b

manḳaba (A, pl. MANĀḲIB) : a narrow street between two houses; a difficult path on the mountain; a noble action. VI 349b

♦ manḳabat (U) : in Urdu poetry, praise of the fourth caliph, ʿAlī, and of subsequent shīʿī IMĀMS. V 958a; VIII 776a

manḳāna (A) : a clock, constructed in the 9th century in Muslim Spain by ʿAbbās b. Firnās. I 11b

manḳūl (A) : 'moveable', in its plural form *manḳūlāt* 'moveable properties'. XI 89a

mann (A) : the standard weight for small quantities of dry (and even liquid) commodities in most provinces of Persia. VI 120a; in Egypt, the ~ was used to weigh spices such as cinnamon, nutmeg, mace, cloves, cubeb and borax. VI 119a; one ~ equals approximately two pounds. XI 269b

manṣab (IndP) : a term of the military system of the Mughals in India, denoting a rank, the holder of which was termed *manṣabdār*. Personal or DHĀT rank was expressed numerically in even-numbered decimal increments and could vary from as low as 20 *dhāt* to a maximum of 7000 *dhāt* for the highest nobles. *Dhāt* determined the *manṣabdār*'s relative status and his pay. *Manṣabdārs* could simultaneously hold trooper, or SUWĀR, ranks. VI 422b

♦ manṣabdārī (IndP) : in the Mughal period, the monolithic military and civil service organisation introduced by Akbar. V 685b

manṣabdār → MANṢAB
manshad → KABĀRA
manshūr (A, pl. *manshūrāt, manāshīr*) : lit. spread out, ~ has come to mean a certificate, an edict, a diploma of appointment, and particularly, a patent granting an appanage. VI 423a
In Egypt in the early Arab period, ~ was a pass which the government compelled the peasants to have, designed to curb increasing movement away from the land. II 303a; VI 423a
In ʿAbbāsid times, ~ was given to grants of fiefs, while under the Fāṭimids (and Ayyūbids) it denoted certain letters of appointment. Under the Mamlūks, ~ became restricted to feudal grants, in different grades according to size and writing. II 303a; VI 423b; VIII 814b
In modern Egypt, edicts of the government are called ~. In many Arabic states, serial publications now are called *manshūrāt*. VI 424b
In mathematics, ~ means prism. VI 424b
In astronomy, *manshūrāt* denotes spherical prisms; according to Ptolemy, 'sawn pieces' or 'disks' comprised between two circles parallel to and equidistant from the equator of a sphere. II 763a
♦ **manshūrāt** (A) : term for the letters, responsa and edicts of Muḥammad b. ʿAbd Allāh, the Sudanese Mahdī (d. 1885), which were transcribed by his followers in numerous manuscript collections. XII 594a; and → MANSHŪR
mansir → MIḲNAB
manṣūb (A) : the chief agent in India of the Yemeni Sulaymānī sect, which split from the Bohorās in the 10th/16th century. I 1255a; IX 829b
For ~ in grammar, → NAṢB
In its plural form, *mansūbāt*, lit. set-ups, was the term for the numerous problems in the game of chess. IX 366b
manṭal (A) : in Yemeni architecture, the 'long drop', where the fuel, human excrement, for heating the bath is kept. IX 2b
manṭiḳ (A) : in philosophy, logic. VI 442a
mantū : a steamed dumpling, one of the Özbeg noodle dishes for which their cuisine is known. VIII 234b
manzil (A, T *menzil*; pl. *manāzil*) : a halt; a temporary stay; stage of a journey. VI 454b; hospice or night lodging intended for travellers; a stopping place for caravans. I 1225a; IV 1011a; VI 455a; at the present time, ~ denotes a lodging, a house and even an apartment. V 455a
At the end of the Ottoman period, ~ signified a private hostelry, as opposed to the *maḍāfa*, which was communal. VI 455a
In Iran and, especially, in Hindūstān, ~ came to designate a camp, characteristically the royal camp. VI 456a
In astronomy, **manāzil**, or, more fully, *manāzil al-ḳamar*, are the lunar mansions, or stations of the moon, a system of 28 stars, groups of stars, or spots in the sky near which the moon is found in each of the 28 nights of her monthly revolution. I 523a; VI 374a
In mysticism, ~ is the stage in the spiritual journey of the soul. III 84a; VI 454b
♦ manzila → MAWḌIʿ
♦ **al-manzila bayn al-manzilatayn** (A) : a theological term used by Wāṣil b. ʿAṭāʾ and the later Muʿtazila for designating the salvational status of the mortal sinner. They held that any Muslim guilty of a serious sin is neither believer nor non-believer, and is liable to punishment in the Fire. I 694b; VI 457b; XI 165a
♦ menzil-khāne → ULAḲ
manẓūm → ḤALL AL-MANẒŪM

mar'a (A) : a woman. VI 466a
marʿā (A) : pasture. VI 490a
♦ marāʿī (P) : a pasture tax in Īlkhān Persia (syn. *ʿalafkhʷār, ʿalafčar*). IV 1042a; VI 491b; in 19th-century usage in Kāshān, ~ was a tax on sheep and goats levied at so much per animal which bore young and was in milk. IV 1042b
maraḍ (A) : illness, with ~ *al-mawt* being the last illness. XI 172b
marāfiḳ (A, s. *marfiḳ*) : lit. benefits, favours, one of several terms used for bribes, douceurs. This form of bribery became institutionalised in the ʿAbbāsid caliphate with the establishment of a special office, the *dīwān al-marāfiḳ*, in which were placed bribes and money from commissions collected from aspiring candidates for office. II 325a; VI 498a
marāʿī → MARʿĀ
maraḳ (A), or *maraḳa* : in the terminology of food, a broth. II 1059a
maʿraḳa → ʿARAḲIYYA
marāṣid (A), or *ma'āṣir* : customs, dues and tolls which exist on the frontiers, on the international trade routes, and the ports. II 143a; and → MA'ṢIR
marāsim (A) : official court ceremonies, both processional and non-processional. Synonyms are *rusūm*, especially for the whole range of ceremonial, including protocol and etiquette, MAWSIM and *mawkib* (→ MAWĀKIB). VI 518a
marātib (A, s. **martaba**) : lit. ranks, degrees, a term applied especially in Muslim India to the drums and standards, *aṭbāl wa ʿalamāt*, borne by the sultan or conferred by him on the great AMĪRs, later elaborated as 'standards, kettledrums, trumpets, bugles and reedpipe' as carried by two ships among the fifteen of the governor of Lāharī Bandar. The ~ could function as battle ensigns. VI 536b; XII 600b
marbaṭ (A, pl. *marābiṭ*), or *marbiṭ* : the place where domestic animals are tethered. Among the nomads, the ~ simply involves tying the animal's halter to some bush or a large stone buried in the sand. For sedentary and urban populations, the ~ takes the form of a kind of shelter, beneath which animals can shelter from the sun. By extension, ~ very soon took on the general sense of stables. VI 537b
In Saudi Arabia and the United Arab Emirates, ~ and *mirsal* are also the names of the 'leash' which holds the falcon down to its perching-block or on the falconer's gauntlet. VI 537b
marḍī (N.Afr, pl. *marāḍī*) : in the customary law of the Bedouin of the Western Desert and Cyrenaica, a mediator, although glossed in some sources as a judge. X 889b
mardjaʿ-i taḳlīd (P) : a title and function of a hierarchical nature denoting a Twelver jurisconsult who is to be considered during his lifetime, by virtue of his qualities and his wisdom, a model for reference, for 'imitation' or 'emulation' by every observant Imāmī shīʿī (with the exception of other MUDJTAHIDs) on all aspects of religious practice and law. VI 548b; XII 103b
mardjān (A) : in mineralogy, coral. As a rule, red coral (*Corallium rubrum*) is used as a piece of jewelry; in medicine, ~ is used above all in collyria against eye diseases. The Persian *bussadh*, often employed as a synonym, is strictly speaking the root of the coral, as well as the subsoil to which it is stuck. VI 556a
mardjūḥa → URDJŪḤA
mardūd (A) : in the science of Tradition, a 'rejected' Tradition, more particularly a Tradition from a weak transmitter which contradicts what authorities transmit. III 26b
mardūf → RIDFA
marfa' → MĪNĀ'
marfiḳ → MARĀFIḲ
marfūʿ (A, pl. *marfūʿāt*) : lit. lifted up.

In the science of Tradition, a Tradition traced back to the Prophet whether or not the ISNĀD is complete. Transmitters who developed the habit of frequently 'raising' ISNĀD strands 'to the level' of *marfūʿāt* were called *raffāʿūn*. III 25b; VIII 384a; and → MUTTAṢIL; RAFʿ

marfūw → TĀMM

marḥala (A, pl. *marāḥil*) : in mediaeval Islamic usage, a stage of travel, normally the distance which a traveller can cover in one day; it was, therefore, obviously a variable measurement of length, dependent on the ease or difficulty of the terrain to be crossed. VI 558b

marham (A) : in medicine, a pomade, prescribed among others as an aphrodisiac. XII 641b

mārī → BAḤZADJ

mārid (A) : a term found once in the Qur'ān, meaning rebel, someone practicing *murūd* or *tamarrud* 'resistance to the established order', but, with ʿIFRĪT, ended by being used of one particular class of fantastic beings from the nether regions. The popular tales represent the ~ as being superior to the *ʿifrīt*: he is forty times stronger and has at his command a thousand auxiliaries. III 1050a; IX 406b; XII 598a

maʿriḍ (A) : 'place of display', term in some countries for a public slave market which every big town had in the mediaeval period. I 32b

maʿrifa (A) : knowledge, cognition. III 1133a; VI 568b

In grammar, ~ designates the definite noun, as opposed to *nakira*, indefinite noun. VI 569a

In onomastics, ~ is the appellative formed of Ibn followed by the ISM, LAḲAB or NISBA of the father or of an ancestor, sometimes celebrated but more often obscure. This is also called *shuhra*. III 670a

māristān (A) : a lunatic asylum. I 500b

māriyya (A) : a pearl-grey tone of e.g. the plumage of sandgrouse. IV 744a

markab (A) : lit. conveyance; in early Arabic usage, the most general word for 'ship' . The term was, however, used in the first place for travel by land, with such specific meanings as 'riding-beast', 'conveyance drawn by animals'. VIII 808a

marḳab (A) : observatory; an elevated site from which it is possible to see and observe, such as the summit of a mountain, of a fortified castle or of a watch-tower. VI 577a

♦ marḳaba (A) : the mountain refuge of a brigand-poet. IX 865b

markaz → MUWASHSHAḤ

mārk(i)siyya (A, < Ger Marx) : Marxism, the doctrine developed by Karl Marx and Friedrich Engels in the 19th century. VI 583a

marḳiyūniyya (A) : in religion, the Marcionites, an important non-monotheistic tendency in early Christianity. XII 599b

markūb (A) : pointed men's shoes of thick red morocco, worn in Egypt. V 741b

marmar → RUKHĀM

marnab (A) : in zoology, the Brown rat (*Mus decumanus*) or 'Sewer rat'. XII 285b

marsā → MĪNĀ'

marṣad (A) : a place where one keeps watch; in astronomy, an observatory (syn. *raṣad*). VI 599b

marsūm (A) : in the science of diplomatic, a grade of appointment used for military personnel in Mamlūk times only. Distinction is made between major and minor appointments: *mukabbara* is the appointment of the commander of a fortress and military persons of medium rank, and *muṣaghghara* is the appointment for the lower ranks. II 303a

In Saudi Arabia, an administrative order issued by the King (rather than ḲANŪN). X 353b

martaba (A) : a term with a variety of meanings: class, rank, degree assigned by etiquette, rank, hierarchy, arrangement of places in an audience, sofa, an upholstered piece of furniture. XII 600b; and → ḤUKM; MARĀTIB

martak (A) : in mineralogy, yellow lead. IX 872b

mart̲h̲āt → MART̲H̲IYA

mart̲h̲iya (A, pl. *marāt̲h̲ī*), or *mart̲h̲āt* : elegy, a poem composed in Arabic (or in an Islamic language following the Arabic tradition) to lament the passing of a beloved person and to celebrate his merits. IV 1027a; VI 602b

In Urdu poetry, the ~ is almost always religious and usually about the Karbalā' martyrs, although a secular type exists. V 635b; VI 610b

martolos (T, < Gk) : a salaried member of the Ottoman internal security forces, recruited predominantly in the Balkans from among chosen land-owning Orthodox Christians who, retaining their religion, became members of the Ottoman ʿASKARĪ caste. By 1722 the institution was merged with the Muslim local security police. VI 613a

maʿrūf (A) : in the science of Tradition, a weak Tradition confirmed by another weak one, or a Tradition superior in MATN or ISNĀD to one called MUNKAR; also, a traditionist when two or more transmit from him. III 26b

marumakkatyam : in southern India, a law of inheritance whereby the children of the sister inherit, practiced by the Moplas. I 172a

mārūniyya (A, < Syr), or *mawārina* : in religion, the name of the Syrian Christian sect of the Maronites, which first entered into union with the Roman Catholic Church in ca. A.D. 1180. XII 602a

maryamiyya (A) : in botany, *Salvia triloba*. VI 631b

maryūl (N.Afr) : a short, embroidered shift for women in Libya. V 746a

marzpān (P, A *marzubān*) : warden of the march, markgrave; the title of a military governor of a frontier province under the Sāsānids in the 4th or 5th centuries AD. By mid-6th century, the ~ had become a high-ranking military and administrative official. After the decline of the Sāsānid empire, *marzubān* survived at Marw and Marw al-Rūd as the title of local Iranian officials under Muslim rule. It came to be used as a proper name and was also used metaphorically in poetry for a ruler or master, or for a leader of the Magians. VI 633a

masā' (A) : originally, 'evening twilight', but today applied to the evening, as opposed to *ṣabāḥ* 'morning'. It also comes to designate the period which begins at noon and encroaches upon the night. V 709b

maṣāff (A) : a line of troops. II 1080a

♦ maṣāffiyya : a corps of slaves, probably originating from those employed to form a line of troops in the reception rooms of the ʿAbbāsid court, under the command of the Chamberlain and numbering 10,000 men. In 317/929, the ~ forced the caliph al-Ḳāhir to flee. They were massacred in 318/930. II 1080b

masāḥa (A) : one of three ways of assessing land tax, K̲H̲ARĀD̲J̲, the other two being MUḲĀSAMA and MUḲĀṬAʿA. The amount due was based on the measurement of the land, but ~ did not, however, involve a comprehensive cadastral survey. Usually only the land sown was taken into account. It differed from the *muḳāsama* system in that the tax demand did not vary in a good year or a bad year. Known in the early centuries, it continued to be used down to modern times. IV 1037b

masā'il → MAS'ALA

masak → D̲H̲ABL

mas'ala (A, pl. *masā'il*) : question, problem.

♦ al-mas'ala al-minbariyya : in law, a particular problem of inheritance, which ʿAlī is reported to have solved off-hand when it was submitted to him while he was on the MINBAR. I 765a

♦ al-mas'ala al-**suraydjiyya** : in law, a hotly debated problem of repudiation to which Ibn Suraydj, the Shāfiʿī jurist, gave his name. III 949b; IX 893b

♦ **masā'il wa-adjwiba** : lit. questions and answers, a technique of argumentation in mediaeval Islam which has strongly influenced, both in form and content, numerous Arabic writings in virtually all fields of knowledge. Unsolved problems, or questions and objections propounded by a third person, are followed by answers or explanations and refutations. Sometimes the author, at the request of a third person, composed a monograph on a group of themes, and even dedicated it to him. The pattern of questions and answers often became a literary topos, and, finally, the pattern also turned into a technique of scientific research or presentation, without any dialogue between teacher and pupil or between two opponents. VI 636a

♦ masā'il mulakkaba : in law, a category of questions 'called by special names', to which e.g. the AKDARIYYA belongs. I 320a

maṣāliḥ → AFĀWIH; MAṢLAḤA

masālik wa-mamālik (A) : 'routes and kingdoms', in geographical literature, the name given by R. Blachère to what he saw as a sub-genre. VI 639b

maʿṣara (A) : in early Islam, a shallow vat, in which, for example, grapes were trodden. IV 997b

maṣdar (A) : in grammar, the verbal noun. IX 528a

masdjid (A) : mosque. The modern Western European words (Eng *mosque*, Fr *mosquée*, Ger *Moschee*, It *moschea*) come ultimately from the Arabic via Spanish *mezquita*. VI 644b

The word is used in the Qur'ān for sanctuary, especially the Meccan sanctuary; ~ is also applied to pre-Islamic sanctuaries. Even as late as Ibn Khaldūn, ~ is used in the general meaning of a temple or place of worship of any religion. VI 644b

♦ **al-masdjid al-akṣā** : lit. the remotest sanctuary; in the Qur'ān, ~ is opposed to 'the sacred [pagan] sanctuary' of Mecca, but in the context of the time it is not clear whether ~ meant an actual physical sanctuary or a spiritual one. There was very early consensus, perhaps as early as 15 AH, that ~ meant Jerusalem. Today, the most common use of ~ is for the large building located on the south side of the Ḥaram platform and next to the Dome of the Rock in Jerusalem. VI 707a

♦ masdjid djāmiʿ : in early Islam, the common name used for the chief (Friday) mosque in a certain place, but by the time of al-Makrīzī (9th/15th century), the word *djāmiʿ* meant any mosque of some size. VI 656a

♦ **al-masdjid al-ḥarām** : the name of the Mosque of Mecca, already found in the pre-Islamic period. IV 708a

♦ **masdjidī** (A, pl. *masdjidiyyūn*) : an adjective specifically concerning the Friday mosque of Baṣra in the time of al-Djāḥiẓ and used to designate groups of adults or young people who were accustomed to meet together in that building, near the gate of the Banū Sulaym, as well as of poets, popular story-tellers, and transmitters of religious, historical and literary Traditions, in particular those regarding poetic verses. VI 709a

māsh : the mungo bean. X 31b

mʿāsh → KUSKUSŪ

al-masḥ ʿalā 'l-khuffayn (A) : lit. the act of passing the hand over the boots; a term designating the right whereby sunnī Muslims may, in certain circumstances, pass the hand over their shoes instead of washing their feet as a means of preparing themselves for the saying of the ritual prayer. VI 709b

māshā' allāh (A) : a phrase occurring in the Qur'ān and widely used in the Islamic lands of the Middle East with the general meaning of 'what God does, is well done'. The formula denotes that things happen according to God's will and should therefore

be accepted with humility and resignation. In a cognate signification, the phrase is often used to indicate a vague, generally a great or considerable, but sometimes a small, number or quantity of time. The phrase is also the equivalent of the English 'God knows what', and, as signifying 'what God has willed', expressing admiration or surprise. VI 710b

mashādjin (A) : water-driven trip-hammers, i.e. stones fitted to axles which are installed on running water for pounding e.g. ores or flax for paper. V 969b

mashaffa → SHAFFĀFIYYA

masha'iyya → ISHRĀḲIYYŪN

mash'al (A) : torches, e.g. that accompanied the bridegroom to the bath. X 905a

mash'ar (A, pl. *mashā'ir*) : a place or thing which puts one in the presence or gives a feeling of the sacred or of a divinity; a place where the rites of sacrifice were performed. The journey between 'Arafa and Minā and that between al-Ṣafā and al-Marwa is called *al-mash'ar al-ḥarām*. IX 424b, where are found synonyms

mashāriḳa (A) : the Arabs and Arabised peoples of the East in contrast to those of the West called MAGHĀRIBA. VI 712a

mashāyikh → SHAYKH

mashdūd → SHADD

mashhad (A) : any sacred place, not necessarily having a construction associated with it; a tomb in general, the burial place of an earlier prophet, saint or forerunner of Muḥammad or of any Muslim who had had pronounced over him the profession of faith; a martyrium; any small building with obvious religious features like a MIḤRĀB. V 289a; VI 713b

♦ mashhadī (A, P) : a pilgrim to the shrine of the eighth IMĀM 'Alī al-Riḍā who has performed all the rites in the prescribed fashion. XII 605b

mashhūr (A) : in the science of Tradition, a well-known Tradition transmitted via a minimum of three different ISNĀDs. III 25b; VI 717a

In law, the 'predominant' opinion, as opposed to the isolated or 'anomalous' opinion, SHĀDHDH. I 428a

mashīkha → FAHRASA; MASHYAKHA

mashḳ → KŪFĪ

mashla (A) : a variety of 'ABĀ' made in Baghdad. V 741b

mashlaḥ (A), or *mushallaḥ, mashlakh, maḥras* : an undressing and rest room found in the steam bath. III 141a

mashlakh → MASHLAḤ

mashraba (A) : a niche attached to lattice wooden windows known as MASHRABIYYA where the water jars were kept cool and fresh for drinking. VI 717b

mashrabiyya (A) : a technique of turned wood used to produce lattice-like panels, like those which were used in the past to adorn the windows in traditional domestic architecture. The ~ technique is a speciality of Cairo, where it was used with a latitude of patterns and combinations. The panels are composed of small pieces of wood which are turned in various forms and are fixed together without glue or nails, but simply by being inserted into each other, thus giving the panel more resistance towards the flexibility of the wood with the change of temperature. V 1153a; VI 717b

mashriḳ (A) : the East; for the Arab world, all the lands to the east of Egypt. VI 720a; and → MAṬLA'

♦ **mashriḳ al-adhkār** (A) : a term used in the Bahā'ī movement for four related concepts: a). In Iran (loosely) to describe early morning gatherings for reading of prayers and sacred writings. b). Generally of any house erected for the purpose of prayer. c). Most widely, to refer to Bahā'ī temples. d). In its widest application, to refer to a central temple in conjunction with various dependencies regarded as intrinsic to the over-

all institution. These include a school for orphans, hospital and dispensary for the poor, home for the aged, home for the infirm, college of higher education, and traveller's hospice. With the exception of a home for the aged in Wilmette, Illinois, no dependencies have as yet been established. I 918a; VI 720a

ma<u>sh</u>rū' (A) : in law, the lawful act, as a term sometimes used in place of <u>DJ</u>Ā'IZ as e.g. in the contract of crop-sharing and in the contract of association. II 390a

ma<u>sh</u>rūbāt (A) : drinks, which in law are a subject of particular interest due to those that are permitted and those that are forbidden. VI 720b

ma<u>sh</u>rūṭ (A) : inferior marriage, a legal institution characteristic of North Africa, called AMAZZAL among the Zemmur in Morocco. I 171b

♦ ma<u>sh</u>rūṭiyyat (P) : a constitution. X 493a

ma<u>sh</u><u>sh</u>ā'iyya (A, < Gk *peripatētikoi*) : the Peripatetic or Aristotelian school of Greek philosophy and its Arabo-Islamic followers. While in the Greek sources, the designation is restricted to Aristotle's personal disciples, the Arabic equivalent is used for the Hellenistic tradition of his philosophy in general. Synonyms are *ma<u>sh</u><u>sh</u>ā'ūn*, *ma<u>sh</u><u>sh</u>ā'iyyūn*, *mu<u>sh</u>āt*. XII 605b

ma<u>sh</u>tā → ḲI̊<u>SH</u>LAḲ

ma<u>sh</u>tūm → <u>SH</u>ATM

ma<u>sh</u>ṭūr (A) : in prosody, a deviation in the metre consisting of the suppression of a complete half, *<u>sh</u>aṭr*, as e.g. when the RA<u>DJ</u>AZ is reduced to one hemistich. I 671a

maṣḥūb → ṢĀḤIB

masḥūra → AR<u>GH</u>ŪL

ma<u>sh</u>ūra → MA<u>SH</u>WARA

ma<u>sh</u>ū<u>sh</u> → MANDĪL

ma<u>sh</u>wara (A, T *me<u>sh</u>weret*), or *ma<u>sh</u>ūra* : consultation, in particular by the ruler of his advisers, the latter being variously defined. The term sometimes also appears to mean some kind of deliberative gathering or assembly. Among Ottoman historians, ~ was commonly used to denote ad hoc meetings and councils of military and other dignitaries to consider problems as they arose. The sultan was not normally present at such gatherings. In the course of the 19th century, ~ or *me<u>sh</u>weret* was much used by Turkish and Arabic authors, first to describe European representative institutions, and then to justify their introduction to the Islamic lands. VI 724a

ma<u>sh</u>ya<u>kh</u>a (A, s. *<u>sh</u>ay<u>kh</u>*), or *ma<u>sh</u>ī<u>kh</u>a* : a plural of <u>SH</u>AY<u>KH</u> and an abstract noun denoting a *<u>sh</u>ay<u>kh</u>*'s position or authority. VI 725b

In the Muslim West ~ was used to designate the collectivity of urban elders and notables often wielding considerable political influence in the cities and hence carrying the sense of a 'municipal council'. VI 725b

During Bonaparte's Egyptian expedition, ~ acquired a new meaning. Seeking an Arabic expression for 'republic', Bonaparte's orientalist experts came to use ~. This was apparently an intended allusion to the Directoire of five who were governing France at the time. In the second half of the 19th century, ~ in the sense of republic gave ground to **<u>dj</u>umhūriyya**. II 594a; VI 725b; and → FAHRASA

maṣīf → YAYLAḲ

masīḥ (A, < Ar) : with the definitve article, the Messiah. The root word in Arabic has the meanings of 'to measure' and 'to wipe, stroke'. VI 726a

masika (Sw) : in Zanzibar, the Long Rains, which last with decreasing vigour for about three months starting in March. The Short Rains, *mvuli*, fall in October and November. XI 447a

masī<u>kh</u> → MALĪ<u>KH</u>; MAS<u>KH</u>

ma'ṣir (Akk ?) : a technical term of fiscal practice in the hydraulic civilisation of early Islamic 'Irāḳ, doubtless going back to earlier periods there. From being a barrier across

the river to halt shipping, ~ soon acquired the meaning of 'customs house where tolls are collected' and then the actual tolls themselves. VI 728b

♦ ma'āṣiriyyūn : a body of officials attached to the police guard of Baghdad in the caliphate of al-Muʿtaḍid (279-89/892-902) who collected tolls from river traffic on the Tigris. VI 729a; and → MARĀṢID

maʿṣiya (A, pl. *maʿṣiyāt*) : in theology, an act of disobedience; when used in reference to the prescriptions of the divine law, often becoming a syn. of KHAṬĪʾA or DHANB. IV 1107b; and → ṬĀʿA

maskh (A) : the metamorphosis of men into animals. The product of the metamorphosis is called ~ (*miskh*) or *masīkh* (*mamsūkh*). II 95b; III 305b; VI 736b; X 182a

maskūk (A, pl. *maskūkāt*) : coined money. IX 592a

maṣl (A) : dried curd cheese. X 31b

♦ maṣliyya : a dish of lamb (or kid), with finely-chopped dried curd cheese, *maṣl*, sprinkled on top. of traditional Arab provenance. X 31b

maṣlaḥa (A, pl. *maṣāliḥ*) : the concept in Islam of public interest or welfare. II 254b; VI 738b

In law, ~ in the sense of 'general good' and 'public interest' is used as a basis for legal decisions. I 276a; VI 738b; IX 324b

In Ibn Rusta, 'fort'. X 82b; garrison. X 306a

♦ maṣlaḥatgüzār (T) : in Ottoman diplomacy, the term for *chargé d'affaires*. II 694a; and → ḲĀʾIM BI-AʿMĀL

maslaka (A) : with ṬARĪḲ, a term for road, but figuring prominently in Arabic geographical literature in the name of a sub-genre, the 'road books', e.g. AL-MASĀLIK WA 'L-MAMĀLIK, an important element of which was the fixing of the geographical coordinates of places. XII 794b

maṣliyya → MAṢL

maslūb (A) : in medicine, castrated by evulsion. IV 1087a

maṣnaʿa (A, pl. *maṣāniʿ*) : a Qurʾānic word meaning 'notable palaces, fortresses and edifices in which special endeavours are invested'. IX 626a

maṣnūʿ (A) : 'artful', as contrasted with 'natural'. XII650b; in literary criticism, a forged piece of poetry (syn. *mawḍūʿ*, *muftaʿal*). XII 648a

masraba (A) : beginning of the stomach. IX 312a

maṣraf defteri (T) : in Ottoman administration, the household account book of viziers and governors, or of palace personnel such as waterbearers, which covered for time periods of a month up to several years detailed monthly inventories of household economic transactions. VI 745b

masraḥ (A) : 'scene', increasingly employed as 'theatre' (frequently synonymous with *tiyātrō* (< It); in Arabic literature, primarily a phenomenon of the last two centuries. VI 746a

mast (A), or *mazz, mazd, mizz* : a long stocking of soft, yellow leather; inner shoe worn by both sexes in the Arab East. V 741b; and → ṬARAB

māst → YOGHURT

maṣṭaba (A) : in topography, an elevated piece of land in the north of Palestine, used for pitching the Mamlūk sultan's pavilion on top when he travelled through. V 594a

In architecture, a seat of stone, e.g. alongside a fountain. V 681b

mastaka (J), or *mustaka* : an ornament on top of a sphere on the roof of a Javanese mosque. In later times, this ornament was crowned by a crescent as the decisive symbol of Islam. VI 700b

maʿṣūm (A) : in theology, sinless, like the Prophet. XI 110b; immune from error and sin. XI 478a

masūmi (A) : a fine ʿABĀʾ of white wool for men, produced in Baghdad. V 741b

masura → LÜLE
maʿtab → KABĀRA
maṭāf (A) : the term for the pavement on which the circumambulation of the Kaʿba is performed. IV 318a
maṭāliʿ → MAṬLAʿ
maṭar (A) : a measure of capacity for liquids, e.g. olive oil, used in mediaeval Egypt. According to a Venetian source, the ~ contained, in the later Middle Ages, about 17 kg of olive oil. VI 119b
maṭbaʿa (A) : printing, printing-house, printing-press; the Arabic verb *ṭabaʿa* in the sense of printing a book is a neologism probably inspired by the Italian or the French. VI 794b
maṭbakh (A, pl. *maṭābikh*) : kitchen, cookhouse, also in mediaeval times, undoubtedly also slaughterhouse. VI 807a
maṭārif (A) : items of streaked silk originating from Yemen. IX 866a
matbūʿ (A) : in prosody, a natural poet, 'poète de génie', as opposed to a painstaking poet, 'poète d'étude', *mutakallif.* XII 648b; and → ITBĀʿ
maṭfara (A, pl. *maṭāfira*) : in music, a place of 'jumping' towards higher notes. IX 101a
mathal (A, pl. *amthāl*) : a proverb, popular saying, also comprising the extensive group of comparisons involving a comparative in the form *afʿal*ᵘ *min*; adages (gnomes, dicta); set turns of speech; parable, fable. III 369b; VI 815b; a figurative expression. IV 248b
mathālib (A, s. *mathlaba, mathluba*) : lit. faults, vices, defects; disgrace; in early Islam, ~ was broadly applied to what were regarded as subjects of shame for the tribes, the ethnic groups or even clans, rather than separate individuals; ~ was used in poetry in connection with themes in satire to denigrate or revile an enemy. Later, ~ appeared in the titles of a number of works usually written by genealogists and collectors of historical Traditions and can be contrasted with *maʾāthir* or *mafākhir* 'exploits, feats, glorious titles' and MANĀḲIB. I 892a; VI 828a
mathānī (A) : a technical term used in the Qurʾān, the precise meaning of which is unclear. It refers to the revelation sent down to Muḥammad and commentators have usually understood it to refer to the (seven) verses of the Fātiḥa, the first chapter of the Qurʾān. Another interpretation is that ~ refers to the punishment-stories, which may have once formed a collection separate from the Qurʾān. V 402a
mathlath → ZĪR
mathnā → ZĪR
mathnāt (A) : an expression, mentioned by al-Djawharī, that may refer to the quatrain. It is said to be equivalent to 'what is called in Persian DŪBAYTĪ, which is singing (*al-ghināʾ*)'. VIII 583b
mathnawī (A, P, T, U) : in literature, a poem written in rhyming couplets. In Arabic such a poem is called MUZDAWIDJ. The single characteristic which separates the ~ from all other classical verse forms is its rhyming scheme *aa bb cc*, etc. Otherwise, the name is given to poems differing greatly in genre as well as in length and composition; this form is eminently suitable for epic and didactic verse because of the freedom allowed in rhyming. I 677a; IV 58a ff.; V 201a; VI 832a
maṭlaʿ (A, pl. *maṭāliʿ*) : in astrology, the rising point of a celestial body, usually a star, on the local horizon. This concept was important in Islamic folk astronomy, as distinct from mathematical astronomy, because it was by the risings and settings of the sun and stars that the ḲIBLA, the direction of Mecca, was usually determined in popular practice. The terms used for the rising and setting points of the sun were usually *mashriḳ* and *maghrib*, ~ being generally reserved for stars. The term ~ was also used to denote the 'time of rising' in the expression *maṭlaʿ al-fadjr*, daybreak or the beginning of morning twilight. VI 839a

In poetry, ~ refers to the first distich of a poem, which opens the poem and signals all the areas of expression. IV 714b

In shadow-play terminology, the prologue with which it starts. IV 1136b

Its plural, **maṭāliʿ**, denoted ascensions, an important concept in mediaeval spherical astronomy and astronomical timekeeping. ~ represent a measure of the amount of apparent rotation of the celestial sphere, and are usually measured from the eastern horizon. Two kinds were used: (1) right ascensions, or ascensions in *sphaera recta*; and (2) oblique ascensions, or ascensions in *sphaera obliqua*. Right ascensions refer to the risings of arcs of the ecliptic over the horizon of a locality with latitude zero, and were called in mediaeval scientific Arabic *maṭāliʿ fi 'l-falak al-mustaḳīm*. Oblique ascensions, associated with a specific latitude, were called *maṭāliʿ al-balad* or *al-maṭāliʿ al-baladiyya*. VI 792b

maṭlūb → ṬĀLIB

maṭmūra (A, pl. *maṭāmīr*) : a natural or man-made cavity used for the concealment of victuals or of riches; a silo. VI 842a; a cave, large or small and very deep, in which prisoners or Christian slaves were confined; subterranean prison. VI 843a

Al-D̲j̲āḥiẓ calls the (subterranean ?) cells of monks by the plural form, *maṭāmīr*. VI 842b

matn (A) : text, especially the text of a book as distinguished from its oral explanation or its written or printed commentary. VI 843a

In medicine, castration by incising and at the same time cauterising the scrotum by means of a red-hot blade of iron and removing the testicles (syn. *mals, k̲h̲iṣā'*). IV 1088a

In the science of Tradition, ~ denotes the content or text itself, as distinct from the chain of traditionists who have handed it down, ISNĀD. VI 843a; VIII 514b

For ~ in archery, → ḲIDḤ

maṭrāḳ (A) : a contest with a stick, cudgel or rapier for the purpose of training and knight-errantry. VI 843b

maṭrūḥ (A) : in the science of Tradition, a rejected Tradition, held by some to be synonymous with a Tradition that is MATRŪK, by others to be a separate class of Traditions less acceptable than ḌAʿĪF, but not so bad as *mawḍūʿ* 'fictitious', the worst type of all. III 26b

matrūk (A) : in law, land placed at the disposal of corporate bodies. II 900b; in Ottoman land law, a category of land called *arāḍī-yi matrūka* 'assigned lands', e.g. roads, rivers, village commons, etc. V 473a; VI 844b

In the science of Tradition, ~ is a Tradition from a single transmitter who is suspected of falsehood in Tradition, or is openly wicked in deed or word, or is guilty of much carelessness or frequent wrong notions. III 26b

maʿṭūf → ʿAṬF

maʿūna (A, pl. *maʿūnāt, maʿāwin*) : lit. assistance; an administrative term of early Islamic history with several meanings. In texts relating to the pre-ʿAbbāsid period, it refers to allocations comparable with, but distinct from, stipends and rations. ~ was sometimes a gratuity paid to those who were not in receipt of stipends, sometimes a bonus supplementary to stipends, and sometimes a regular (more precisely, annual) payment made to those in receipt of stipends and rations alike; *maʿūnāt* was even used as a global term for private income from public funds. From the 3rd/9th century onwards, the leader of the ~ was charged with police duties. The actual police building was called ~ too, at least by the time of the Geniza documents. VI 848b

mawākib (A, s. *mawkib*) : processions, specifically solemn processions; audience. VI 518a; VI 849b; XII 612b; in Turkish usage, *mawkib*, or *mewkib-i hümāyūn*, was used for the prince's procession while for the sultan either *rikāb* or *binis̲h̲* were common. VIII 529a

mawāḳīd → MANĀẒIR
mawālid → MAWLID
mawāliyā (A, pl. *mawāliyāt*), or *mawāliyyā, mawālī* and *muwālayāt* : in poetry, a non-classical Arabic verse form which was well established by the 6th/12th century, when it always occurs as four hemistichs of BASĪṬ, all with the same rhyme. Later, it was elaborated into a variety of multi-rhyme compositions. VI 867b
As folk-verse, ~ is a favourite in Arab lands. In common parlance the composition itself is almost always called a *mawwāl*, although ~ is still used, especially in writing. III 289b; VI 868a
In music, *mawwāl* also stands for an interpretative freesong, with no set tune. VI 868b
māward → MĀʾ AL-WARD
mawārina → MĀRŪNIYYA
mawāshī (P), and *mawāsh* : a tax in Īlkhān Persia levied on flocks and herds. IV 1042a,b
mawāt (A) : in law, dead lands, land which is uncultivated or merely lying fallow, which belongs to nobody and which is, in general, far from centres of population. Legal scholars use **iḥyāʾ** 'bringing to life' to mean putting such a piece of land to use. II 900b; III 1053b; IV 1036a; V 871b; VI 869b
mawāzin (A, s. *mīzān*) : weights, a non-uniform system in the Muslim countries and thus of bewildering diversity. VI 117a
mawḍiʿ (A) : place; in ethics, the 'place' of an act as determining its goodness or badness. IX 527a
In the grammar of Sībawayhi, ~ *fī 'l-kalām* 'place in speech' denotes the position in which a speech element is used. The correlative of ~ is *manzila*, which represents status on the paradigmatic axis, and a third term in this set, *mawḳiʿ*, denotes simply the occurrence of an element in the string without regard to its function. IX 527a
♦ mawḍiʿ al-shams : in astronomy, the true solar longitude. IX 292a
mawḍūʿ → MAṢNŪʿ; MAṬRŪḤ
māwī → KHIDMATIYYA
mawʿiẓa → WĀʿIẒ
mawḳiʿ → MAWḌIʿ
mawkib → MAWĀKIB
mawḳif (A) : place of standing; specifically the place where the WUḲŪF, the halt, is held during the pilgrimage, viz. ʿArafāt and Muzdalifa or Djamʿ. VI 874a
In eschatology, the ~ is the place where, on the day of resurrection, several scenes of the last judgment will take place. V 236a; VI 874a
In pre-Islamic times, ~ was one of the terms used to designate the religious shrines, usually in the form of stones, to be found along tracks and at camping sites, of the nomadic tribes. VI 874a
In mysticism, the intermediate moment between two 'spiritual stations', MAḲĀM, represented as a halting and described as a state of stupor and of the loss of reference points acquired since the preceding stage. XII 613a
mawḳūf (A) : in the science of Tradition, a Tradition going back only to a Companion. III 25b; VII 631a; VIII 384a
In law, a state of suspense between parties and equally as regards any third party; a category of contract which is neither valid nor invalid. I 319b; III 1016b; VIII 836a; 'made into a WAḲF', as in the term *ḥabs* ~ or *ṣadaḳa mawḳūfa*, an early legal institution of a temporary endowment for a limited number of people that reverted to the founder or his heirs after their extinction, which has survived in Mālikī doctrine. XI 59b; the object of the WAḲF. XI 60a; and → ARḌ
mawlā (A, pl. *mawālī*) : a person linked by proximity to another person; patron; client; freedman; a party to an egalitarian relationship of mutual help, that is, a kinsman, confederate, ally or friend. IV 44a; VI 874a

In the Qur'ān and in Traditions, ~ is applied to God with the meaning of tutor, trustee and lord. VI 874a

♦ **mawlāy** : lit. my lord, an honorific title borne by the Moroccan sultans of the Sharīfian dynasties (Saʿdids and ʿAlawids) who were descended from al-Ḥasan b. ʿAlī, with the exception of those who were called Muḥammad and whose title was therefore SAYYIDĪ or *sīdī*. VI 888b

In mysticism, ~ is a title frequently used in connection with saints, especially in North Africa. VI 874b

mawlid (A, pl. *mawālid*), or *mawlūd* : the time, place or celebration of the birth of a person, especially that of the Prophet Muḥammad or of a saint; a panegyric poem in honour of the Prophet. VI 895a; XII 613a; a great festival, of which there are three in Egypt: on the 17th or 18th of January, on or about the vernal equinox, and about a month after the summer solstice. I 281a

♦ **mawālid** : genethlialogy, i.e. the art of deducing portents from the position of the stars at the time of birth, an area of judicial astrology. VIII 106a

♦ **mawlidiyya** or *mīlādiyya* : a poem composed in honour of the Prophet on the occasion of the anniversary of his birth and recited as a rule before the sovereign and court after ceremonies marking the *laylat al-mawlid*. VI 897b; X 657a

mawlūd → MAWLID

mawna → BASHTARDA

mawsim (A) : market, especially in connection with the markets of early Arabia; festival, generally with a religious basis. When such a festival signifies the birthday of a prophet or local saint, the term more generally used is MAWLID, but often some other event in a holy man's life, or even his death, may be celebrated, often at a date which shows continuity with some ancient nature festival or other rite; also, season. Thus in Lebanon, ~ denotes the season of the preparation of silk, while in India and in European terminology referring to these parts of the world, it has required the meaning of 'season' in connection with the weather conditions special to those regions, such as the regularly returning winds and rain periods. *Monsoon, mousson, moesson* and other corruptions of the term are found in this literature. VI 903a; pilgrimage. I 159b

mawsūʿa (A) : in literature, an encyclopaedia, a neologism that emerged in the 20th century, though the tendency to encylopaedic writing was not absent. VI 903b; XII 614a

mawṣūl → ṢILA

mawt (A) : death. Its synonym *wafāt*, more exactly 'accomplishment, fulfilment', i.e. of a man's term of life, is Qur'ānic and carries the sense of God's predetermining a man's lifespan or executing His decree concerning a man's term of life. In modern Arabic, ~ is considered stark, unlike the euphemistic and delicate sense of 'demise, decease' that *wafāt* carries. VI 910b

mawthiḳ (A) : a Qur'ānic term used for the assurance from God taken by Jacob upon his sons for their safely bringing back Joseph. VII 188a

mawṭin → WAṬAN

mawwāl → MAWĀLIYĀ

mawz (A) : in botany, the banana (tree). VIII 732b

maydān (A, pl. *mayādīn*) : a large, open, demarcated area, flat and generally rectangular, designed for all kinds of equestrian activity; the exercises of mounted formations; in figurative usage, the confrontation of two parties; like the English 'field', ~ is extended to the broad sense of 'domain of activity', physical, intellectual or spiritual. VI 912b; hippodrome. II 954b

♦ maydānī : in archery, an arrow of a specified pattern. VI 912b

maykhān (Mon) : a low tent requiring little wood for its construction and in recent times covered with cotton cloth purchased from Chinese traders. IV 1151a

mayl (A) : in spherical astronomy, declination, the measure of the distance of a celestial body from the celestial equator. Muslim astronomers tabulated either the declination and right ascensions of stars or their ecliptic coordinates. Also of concern to them was the solar declination, *mayl al-shams*, of which there were two kinds, *al-mayl al-awwal* and *al-mayl al-thānī*. VI 914b
In philosophy, 'inclination', a development by Ibn Sīnā and his school of Philoponos's idea of impressed force, against Aristotle's explanation of motion. XII 769b
♦ al-mayl al-aʿẓam, or *al-mayl al-kullī* : the obliquity of the ecliptic, the basic parameter of spherical astronomy. VI 914b
♦ mayl ṭabīʿī : in physics, natural inclination; also a current philosophical term. I 112a

maymana → AṢL

maysara → AṢL

maysir (A) : an ancient game of chance, using arrows to win parts of a slaughtered beast. It was forbidden by the Qur'ān. VI 923b

mayta (A) : dead (used of irrational beings); as a substantive, ~ means an animal that has died in any way other than by slaughter. In later terminology, the word means firstly an animal that has not been slain in the ritually prescribed fashion, the flesh of which therefore cannot be eaten, and secondly all parts of animals whose flesh cannot be eaten, whether because not properly slaughtered or as a result of a general prohibition against eating them. II 1069a; VI 924b

mayzar → DASTĀR

maʿz (A) : in zoology, goats. XI 411b

maẓāhir → MAẒHAR

mā'zahr → MĀ'

maẓālim → MAẒLIMA

mazar (A), or *mizr* : the word for various fermented drinks; beer. II 1061a; VI 721a; and → NABĪDH

mazār : in Muslim India, a term used for signifying a *pīr*'s (→ MURSHID) tomb, especially for the smaller wayside shrine. VI 125b

mazd → MAST

mazhar (A), or *mizhar* : in music, a round tambourine with or without jingling rings. The former in Persia was called the DĀ'IRA. ~ is also said to be the term for a lute, but this is doubtful. II 620b f.; a lute that appears to have been identical with a BARBAṬ but with a skin belly. Arabic lexicographers unanimously identify the ~ with the ʿŪD. The modern ~ is a tambourine. X 768b

maẓhar (A, pl. *maẓāhir*) : lit. place of outward appearance, hence 'manifestation, theophany', a technical term used in a wide variety of contexts in shīʿism, ṣūfism, Bābism, and, in particular, Bahā'ism, where it is of central theological importance. At its broadest, the term may be applied to any visible appearance or expression of an invisible reality, reflecting the popular contrast between the exoteric (ẒĀHIR) and the esoteric (BĀṬIN). In its more limited application, however, it refers to a type of theophany in which the divinity or its attributes are made visible in human form. VI 952a
♦ maẓhar ilāhī, or *maẓāhir-i ilāhiyya* : the Bahā'ī technical term for manifestations of God which feature through the prophets, never cease and are successive. I 916a; VI 953a

mazīdī (A) : in mediaeval ʿIrāḳ, a beggar who gives out that he just needs a little more money to purchase what he needs. VII 494a

maẓlima (A, pl. *maẓālim*) : an unjust or oppressive action, an antonym of ʿADL; its plural form, **maẓālim**, came to denote the structure through which the temporal authorities took direct responsibility for dispensing justice. *Maẓālim* sessions were held regularly

under the ʿAbbāsid caliphs al-Mahdī and al-Hādī. VI 933b; IX 325a; the name of a tax under the Aghlabids. II 145b

maẓlūm (A, P) : someone or something treated or used wrongfully, unjustly, injuriously, or tyrannically. In Persian, ~ also means 'mild, gentle, modest'. VI 958b

In shīʿī, especially Twelver, Islam, ~ is an attribute characterising the IMĀMS, especially al-Ḥusayn b. ʿAlī and ʿAlī al-Riḍā, who are ready for martyrdom. VI 958b

mazraʿa (A) : arable land, a field, for grain production as opposed to pasture, vineyard, orchard, etc.; in Ottoman administration, ~ designates a periodic settlement or a deserted village and its fields. To register a piece of land as ~, it was required that it be checked whether the place had a village site in ruins, its own water supply and a cemetery. VI 959a

mazraba (A) : the net which is used, especially in Tunisia, for tunny fishing. It involves a huge enclosure formed of meshed cloth with which the tunny bed is surrounded. VIII 1021b

mazrūʿān (A) : the term, properly *al-mazrūʿānⁱ*, used to refer to two of Kaʿb b. Saʿd's sons (probably ʿAmr and ʿAwf), while the rest of his sons were called *al-adjārib* 'the scabby ones'. X 173a

mazz → MAST

maẓẓ → DJULLANĀR

mazzār (A) : a brewer. VI 721a

mḍamma (Mor) : a leather belt worn by men, women and children in Morocco. V 746a

meddāḥ, m[ddāḥ → MADDĀḤ

medeniyyet (T, < A *madīna*) : in political science, civilisation, introduced into Ottoman Turkish towards the middle of the 19th century, meaning the secular political system believed to be common in Europe and contrasted with the traditional oriental dynastic despotism. VI 968a

medin : a silver coin, based on the half-dirham, struck by the Burdjī Mamlūks and continued by the Ottomans after their conquest of Egypt and Syria. VIII 228b

medina (Fr, < A *madīna*) : in the Maghrib, used by the French to designate the ancient part of the great Islamic cities, beyond which have been constructed the modern quarters of the city. VI 969b

medjelle (T, < A *madjalla*) : originally, a book or other writing containing wisdom; in its best-known application, ~ refers to the civil code in force in the Ottoman empire and briefly in the Turkish Republic from 1869-1926. Known in full as the *Medjelle-yi Aḥkām-i ʿAdliyye*, it covers contracts, torts and some principles of civil procedure. VI 971a

medjīdiyye (T) : in numismatics, Ottoman coins of 20 piastres. I 75a

medjlis-i wālā → MADJLIS

medjmūʿa → MADJMŪʿA

mehter (P 'greater') : in music, an Ottoman ensemble consisting of combinations of double-reed shawms (*zurna*), trumpets (*boru*), double-headed drum (*ṭabl*), kettle-drums (*naḳḳāre, kös*) and metallic percussion instruments. The ~ was an analogue of the wind, brass and percussion ensembles used for official, municipal and military purposes in other Islamic states. The Ottoman ~ was outlawed in 1826. VI 1007a

mela → PETH

melayu → PEGON

mēlmastyā → PASHTŪNWALĪ

men-huan (Ch) : in Chinese mysticism, the hereditary line of a SHAYKH, the group of faithful under the domination of that line, the considerable ensemble of goods and lands owned by it, and, finally, the holy places that bear its charisma. X 338b; XI 122a

menāḳib → MANĀḲIB

mensūkhāt (A, s. *mensūkh* 'annulled') : an expression used in the Ottoman empire, after the abolition of certain early Ottoman army units, in the 11th/17th century, for the fiefs and other grants these units had previously held. These were referred to as *mensūkhāt tîmarî* 'annulled fiefs'. VI 1017a

məntān (N.Afr), or *məntāl* : a man's waistcoat with long, straight sleeves, worn in Morocco, Algeria and Tunisia. V 746b

menzil → MANZIL

meshweret → MASHWARA

mewḳūfātčî (T), or *mewḳūfātī* : in Ottoman administration, the title given to the director of the 'Bureau of Retained Revenues', whose task was to manage the *mewḳūf aḳče*, money accruing from unused sstate expense allocations, and from vacant fiefs and other grants. VI 1029a

mewlewiyyet (T), or *mollalîḳ* : a title given to certain judicial districts in the Ottoman empire. VI 1029b; a generic term used in the Ottoman empire to designate the positions held by the MOLLĀs in civil and religious administration, which embraces simultaneously the rank, the duties or jurisdiction and the tutorial functions of the *mollā*. VII 222a

mgawren → FĀZA

mḥarram → MAḤREM

miʾa (A) : hundred; in the plural, *al-miʾūn* refers to all SŪRAs other than the 'seven long ones', AL-SABʿ AL-ṬIWĀL, with over 100 verses: x-xii, xvi-xviii, xx, xxi, xxiii, xxvi and xxxvii. IX 887b

mīʿād (A) : in the customary law of the Bedouin of the Central Region of the Sinai, Jordan and Palestine, as well as Yemen, a trial; for the Bedouin of the Western Desert and Cyrenaica 'a gathering of all interested parties and anyone else who wishes to attend, in which the agreement reached behind the scenes by means of negotiations is announced'. X 889b

mibkhara → MABKHARA

mīḍaʾa (A) : a basin for ablutions. X 647a

midād (A) : ink. In Middle Eastern manuscripts, two types of black ink were generally used, both of which date from pre-Islamic times. One was prepared on the basis of carbon and oil, and the other one from gall-nuts and ferrous components, the former originally being designated as ~, the latter as *ḥibr*. Later, the two words were used as synonyms. VI 1031b

midhyāʿ → IḎHĀʿA

miʿdjan (A) : 'the trough', a depression in the pavement on which the circling of the Kaʿba is performed, just opposite the door. According to legend, Ibrāhīm and Ismāʿīl mixed the mortar used in building the Kaʿba here. IV 318a

In the mediaeval kitchen, a wooden bowl in which the dough for bread was mixed, also called *djafna*. VI 808a

midjann → DARAḲA

midjmara (P) : a censer; in the anthology of Luṭf ʿAlī Beg, the term for each of the parts it is divided into. V 834a

In astronomy, the Arabic version of the Greek constellation name for the Altar, *Ara*. V 1024b

midjrāt → ḲUFL

midjwāl (A) : a piece of white fabric, used in the game of MAYSIR, which was held over the archer's hands so that he could not see the arrows in the quiver. VI 924a

midraʿa (A) : a woolen, sleeved tunic worn only by the very poor in mediaeval times. V 737a

miḍrab (A) : among the pre-Islamic Bedouin, a tent under which important people camped when travelling. IV 1147a

In the mediaeval kitchen, a mallet. VI 808b

miḍrāb → NĀY ṬUNBŪR

mifrāṣ (A) : a broad iron instrument. XI 476b

mifrash (A, P *mafrash*, T *mifresh*) : a travelling pack for bedding. The term is now generally applied to the woven rectangular bedding packs still used by nomads, and normally made in pairs to balance on either side of the camel carrying them. VII 1a

mifresh → MIFRASH

mighfar (A), or *ghifāra* : a cap or headcloth of mail worn on military expeditions in early Islam. Over it a ḲALANSUWA or a helmet known as *bayḍa* (so-called because of its resemblance to an ostrich egg) was worn. The Prophet wore a ~ on the day Mecca surrendered. V 735a; X 613b; XII 737b

mighrafa (A) : in the mediaeval kitchen, a ladle. VI 808b

miḥakk (A) : in mineralogy, the touchstone, which measured the specific gravities of gold and noted the speed of solidification after it had been removed from the furnace. V 970a

In the mediaeval kitchen, a metal scraper used to clean bowls. VI 808a

miḥashsh (A) : in the mediaeval kitchen, a large copper rod-like instrument for stuffing intestines. V 808b

miḥāya : in the mysticism of Chad and the Nilotic Sudan, erasures, sc. verses that are washed off the writing-board and drunk, one of the regular activities of the saint. XI 124b

miḥbara → DAWĀT

miḥlab (A) : a wooden container in which yeast was kept, used in the mediaeval kitchen. VI 808a

miḥmal (A) : scales for gold. VII 195b

mihmān (P) : lit. guest, occurring in various compounds such as *mihmāndār*, an official in Ṣafawid Persia appointed to receive and to provide hospitality for guests, *mihmāndār-bāshī*, the official who superintended the *mihmāndār*, and the *mihmān-khāna*, a rest house instituted by the Ḳādjār shāh Nāṣir al-Dīn after his first trip to Europe in 1873. XII 618a

- ♦ mihmāndār → MIHMĀN; MIHMINDĀR
- ♦ mihmāndār-bāshī → MIHMĀN
- ♦ mihmān-khāna → MIHMĀN

mihmāz (A, pl. *mahāmīz*) : the spurs in a horse's riding equipment (syn. *kullāb*, pl. *kalālīb*; N.Afr *shabūr*, *shābīr*), more in vogue in the Muslim West than the East. IV 1145b

mihmindār (P) : the title of the 18th dignity, out of the 25 at the Mamlūk sultan's court; part of his duties was to receive ambassadors and delegations of Bedouin. VII 2a; and → MIHMĀN

mihna (A, pl. *mihan*) : a profession, service and handiness, mostly domestic (syn. ṢINĀʿA); *aṣḥāb al-mihan* are artisans, *māhin* is one who serves others skilfully, a servant. IX 626b

miḥna (A, pl. *miḥan*) : a testing, trial. More particularly, it signifies the procedure adopted by the caliph al-Maʾmūn in 218/833, and officially applied under his two immediate successors, for the purpose of imposing the view that the Qur'ān had been created. V 1124a; VII 2b

miḥrāb (A, pl. *maḥārīb*) : the prayer niche in the mosque, indicating the direction of prayer. It is made up of an arch, the supporting columns and capitals, and the space between them. Whether in a flat or recessed form, it gives the impression of a door or a doorway. VII 7a

mihragān (P, A *mihrdjān*) : the name of an Iranian Mazdaean festival, traditionally celebrated in Iran around the autumn equinox. VII 15a; ~ and NAWRŪZ are celebrated by the Nuṣayrīs as the days when the divinity of ʿAlī is manifested in the sun. VIII 146b; XI 401b
In music, the name of some musical themes whose origin goes back to the Sāsānid period. VII 19b
miḥrak (A) : in the mediaeval kitchen, a metal instrument used for raking out the embers and ash from the oven when baking was finished. VI 808a
miḥrāth (A, pl. *maḥārīth*), and *miḥrath* (pl. *maḥārith*) : a plough. In mediaeval times, however, ~ was more specifically applied to the tiller, which is not equipped with wheels or a mould-board or a coulter, but consists essentially of a ploughshare, a cross-beam, a handle and a pole (or beam). Although it goes back to the earliest antiquity, this agricultural implement is still in use, without modification of note, throughout the Islamic world. VII 21b
mihrdjān → MIHRAGĀN
mihtar (A) : in Mamlūk Egypt, the head of the *rikāb-khāna*, the depot for harness and in general for all the material required for horses and stables. VIII 530a
miḥwar → ḲUṬB; ẒILL
mīḳāt (A, pl. *mawāḳīt*) : appointed or exact time; in law, ~ is applied to the times of prayer and to the places where those who enter the ḤARAM are bound to put on the IḤRĀM. VII 26b
In astronomy, *ʿilm al-mīḳāt* is the science of astronomical timekeeping by the sun and stars and the determination of the times of the five prayers. VII 27b; and → MUWAḲḲIT
♦ mīḳātī (A) : an astronomer who specialised in spherical astronomy and astronomical timekeeping, but unlike the MUWAḲḲIT, was not necessarily associated with any religious institution. Mention of such astronomers appeared for the first time in Egypt in the 7th/13th century. VII 29b
mikhadda (A) : properly, pillow, but might be used as a cushion for sitting upon. V 1158b; XII99a
mikhdhaf → DJAʿBA
mikhlāf (A, pl. *makhālīf*) : in mediaeval administrative geography, an 'administrative province' or 'rural area', a term used particularly in Yemen. In the early 6th/13th century, ~ is defined with the restricted sense of the settled and cultivated lands around a fortress. From the period of Ayyūbid rule in Yemen onwards, ~ gradually falls out of use there and it is no longer used at the present time. VII 35a; IX 166a
miḳlā (A), and *miḳlāt* : a pan generally used for frying fish and the like, made of iron and used in the mediaeval kitchen. A stone-made ~ was used for other purposes, although the distinction between the two is unclear. VI 808a,b
In hunting, a radial trap (syn. *ḳula*). II 1037a
miḳlāʿ (A) : in the vocabulary of arms, a sling (syn. *mikhdhaf[a]*). XII 85a; XII 741b
miḳlama → DAWĀT
miḳnaʿ(a) → ḲINĀʿ
miḳnab (A) : among the nomadic stockbreeders in early Islam, a term for a herd of mounts of up to 50 (syn. *mansir* or *minsar, raʿīl, ḳanbal*). IV 1144b
miḳran (A) : in mediaeval agriculture, a piece of wood fixed on the oxen's head, when they plough, by means of a rope called *tawthīḳ*. VII 22b
miḳṭara (A) : the occasional name for an apparatus, more often called a FALAḲA, used for immobilising the feet in order to apply a bastinado on the soles of the feet. II 763b
miḳwam (A) : in the terminology of mediaeval agriculture, the handle of the ploughshare (syn. *dastak*, < P *dastah*). VII 22b
mikwar(a) (A), or *mikwāra* : a word for turban. He who wore one was called *mukawwir*, which like *mutaʿammim*, came to mean a theologian, a man of learning, while in

Muslim Spain also an official and jurist, because they alone wore the turban there. X 613b

miḳyās (A) : measurement, means of measuring; any simple measuring instrument; in Egypt the name of the Nilometer, i.e. the gauge in which the annual rise of the river can be measured. VII 39b; the gnomon of the sundial, also called *shakhṣ* or *shākhiṣ*. VII 210a; and → ḲIYĀS

mīl → SANG

mīlād (A) : time of birth, in contradistinction to MAWLID, which may denote also 'place of birth'; Christmas. VII 40b; in South Africa, festival celebrating the birthday of the Prophet. IX 731a

mīlādiyya → MAWLIDIYYA

milāḥa (A) : navigation, seamanship; seafaring. VII 40b

milal → MILLA

milban (A) : a wooden mould used to fabricate unfired brick, composed essentially of dampened, shaped clay, which is then turned into the ~ without a bottom or cover, packed tight and finally dried in the sun; the clay is fined down with sand, gravel, chopped straw or potsherds in fixed proportions to prevent its crumbling and cracking. Once taken out of the ~ , the brick is left for a while longer in the sun. V 585a

milḥafa (N.Afr), and *mlaḥfa, tamǝlḥaft* : a large, enveloping outer wrap worn by women in the Arab East and by both sexes in North Africa. V 741b; V 746a

milḥ (A) : salt, which was already familiar to the ancient Arabs of pre-Islamic times, using it not only as seasoning but also in certain rites, e.g. for the oath that cemented an alliance, made around a fire. The two types of salt that were known were sea salt (~ *baḥrī*) and rock salt (~ *barrī*; and → MILḤ ANDARĀNĪ). VII 57a

♦ milḥ andarānī (A) : the probable correspondence for rock salt. considered to be the most valuable. VII 57b

♦ milḥ al-bawl (A) : uric salt. VII 58a

milk (A, pl. *amlāk*) : private property; in law, ~ denotes ownership, which is distinguished from possession, *yad*. The characteristic feature of ~ is its perpetual nature. I 28b; VII 60b

♦ amlāk-i salṭanatī (P) : a term used under the Ḳādjārs in contradistinction to *amlāk-i khāṣṣa*, private estates. IV 973a; after the grant of the Persian Constitution, the ~ were the personal estates of the ruler, also referred to as *amlāk-i shāhī*. IV 979b

♦ amlāk-i shāhī → AMLĀK-I SALṬANATĪ

milla (A, pl. *milal*, P *millat*, T *millet*) : religion, sect; with the article, *al-milla* means the true religion revealed by Muḥammad and is occasionally used elliptically for *ahl al-milla*, the followers of the Islamic religion. II 294b; VII 61a

In the Qur'ān, ~ always means 'religion', e.g. the religion of the Christians and Jews, the religion of Abraham. II 294b; VII 61a

In Ottoman Turkish, **millet** came to denote the internally-autonomous religious groups within the Ottoman empire (Jews, Armenians, Greek Orthodox, etc.). VII 61b

In modern Persian and Turkish, ~ means 'nation, people'. VII 61a

♦ **al-milal wa 'l-niḥal** (A) : one of the stock phrases employed, in the heresiographical literature, to denote an enumeration of religious and occasionally philosophical doctrines, as well as the various groups or schools which profess them. VII 54a

millat → MILLA

millet → MILLA

mīm (A) : the twenty-fourth letter of the Arabic alphabet, transcribed *m*, with the numerical value 40. It is defined as occlusive, bilabial, voiced and nasal. VII 64b

mimʿār-bashi̊ (T) : a local master-builder, not to be confused with the Ottoman's Chief Architect officiating in Istanbul. IX 540b

mimlaḳa → MĀLAḲ
mīnā → BĀZĀR
mīnā' (A, P *bandar*, T *liman*) : port, harbour; ~ became the comprehensive term for both of these meanings at the expense of the classical terms *marsā* (referring more specifically to the maritime aspect implied by 'harbour'), *furḍa* (referring more to the economic function implied by 'port), and *marfa'*. VII 66a
mīnā'ī (P ?) : in art, a type of ceramics with polychrome under- and over-glaze painting produced during the late 6th/12th and early 7th/13th centuries. The precise mediaeval name of this ware is uncertain. Iranian authors of the 11th/14th centuries link the term to translucent or luminous substances such as the sky or wine vessels; ~ is also used by them to describe a type of glass. Later authors use the term to describe glass vessels that had been painted and gilded. VII 72b; enamel. IV 1167a
minaṣṣa (A) : the throne, or high chair, on which the bride was raised and unveiled in her new home (syn. SARĪR, used in *Sīrat Sayf*, described as having been made of juniper wood and decorated with plates of gold and shining jewels). In late 19th-century Mecca, the throne was called *rīka* (< *arīka*). X 905a
minbar (A) : the raised structure or pulpit from which solemn announcements to the Muslim community were made and from which sermons were preached. VII 73b
mindīl → MANDĪL
min̲dj̲al → ZABR
min̲dj̲am (A) : the tongs and the beam of the common balance. VII 195b
minhād̲j̲ → S̲H̲ARĪ'A
minḳār (A), or *ṣāḳūr* : in mineralogy, a pickaxe, which was the main tool of the miner. It had a sharp end to peck the stone and a flat end to hammer or to drive wedges. V 968b
minsar (A) : in zoology, the beak of a vulture. VII 1013a; and → MIḲNAB
mins̲h̲afa (A) : a large, white head veil for women in the Arab East. V 741b; and → MANDĪL
mins̲h̲ār → D̲H̲IKR-I D̲J̲AHR
minṭaḳat al-burūd̲j̲ (A), and *minṭaḳat falak al-burūd̲j̲* : the zodiac; the ecliptic circle. VII 81b
mintān (T) : a short caftan without sleeves, stopping at the waist, worn in Ottoman Turkey. V 752a
mīr (P, < A AMĪR) : a Persian title applied to princes, but also borne by poets and other men of letters. In India and Pakistan, SAYYIDs sometimes call themselves by the title. It also occurs in official titles in both the Dihlī sultanate and in Mug̲h̲al administration, e.g. *mīr baḥr* 'naval commander'. VII 87b; IX 333a

♦ mīr-āb → MĪRĀB

♦ **mīr-āk̲h̲ūr** (T) : under the Ottomans, the master of the stables, the official given charge of all aspects relating to the supply and maintenance of the Ottoman sultan's stables. VII 88a; VIII 529a and → AMĪR ĀK̲H̲ŪR

♦ mīr-'alem (T) : under the Ottomans, the 'standard-bearer'. VIII 529a

♦ mīr bak̲h̲s̲h̲ī : quartermaster-general. Under the Mug̲h̲al emperor Akbar, the ~ was administrative head of the military department and responsible for all transport arrangements during campaigns. He could be placed in command of an army in the field. I 316b

♦ mīr muns̲h̲ī : under the Mug̲h̲als, one of the terms for the head of the chancellery, along with MUNS̲H̲Ī AL-MAMĀLIK. IV 760

♦ mīr sāmān : under the Mug̲h̲al emperor Akbar, the ~ was in charge of the BUYŪTĀT department and was responsible for the organisation of the factories, workshops and stores maintained by the emperor. I 316b

♦ mīr-zāda → MĪRZĀ
♦ mīr-i farsh : the term usually applied to stone weights, often of marble carved and inlaid with semi-precious stones, used to hold down a pall over a grave. VII 88a
♦ **mīr-i mīrān** (T) : 'supreme commander', a military and political term used in 18th-century Ottoman Turkish administrative practice as being virtually synonymous with BEGLERBEGI 'provincial governor', and then increasingly used to denote the honorary rank of *beglerbegi*, although this last title was considered as somewhat superior to that of ~. In the 19th century, ~ also became a civil service rank. VII 95b; VIII 280b
♦ **mīrī** (T, < A *amīrī*) : 'belonging to the government'. Under the Ottomans, ~ was singled out to designate assets that belong of right to the highest Muslim authority, the sultan. Throughout Ottoman history, it was used as a noun meaning 'lands belonging to the government', 'land tax' levied from them, as well as 'the public treasury'. II 148a; V 792b; VII 125a
♦ al-mīrī (Ir) : the government. VII 88a
♦ mīrzā → MĪRZĀ
mīrāb (P), and *mīr-āb* : an official of the state responsible for the distribution of the water of a ḲANĀT. IV 531a; V 872b; an official in charge of the construction and upkeep of the channels and dams. XII 550a
mirabbaʿ → RUBĀʿĪ
miʿrādj (A), and *isrāʾ* : originally, a ladder, then 'ascent'; in particular, the Prophet's ascension to Heaven. VII 97b; XII 618a
♦ miʿrādj-nāma (P) : in literature, a genre of accounts of the Prophet's celestial journey. XII 618a
mirʾāt (A, pl. *marāʾī*) : mirror. VII 105b
mīrāth (A, pl. *mawārīth*) : inheritance, *wārith* being the heir and *mūrith* the person leaving the estate. This branch of Islamic law is called *ʿilm al-farāʾiḍ* 'the science of the ordained quotas'. VII 106b
mirbāʿ → RĀBIʿ
mirfaʿ (A) : a footstool, an ink-stand and the base of the small oriental table. In certain texts it may be replaced by KURSĪ. V 509a
mirfaḳa → WISĀDA
mīrī → MĪR
mirʿizz (A) : flock, tuft of wool. XII 317a
mirkās (A), or *mirḳās* : 'merguez', a North African kind of fried sausage made from minced leg of mutton with the addition of various spices and ingredients, such as pickle, pimento, dried coriander, nard and cinnamon. VII 126a
mirkaz (A, pl. *marākiz*) : a rammer used by masons in Ibn Khaldūn's time to beat earth mixed with lime and gravel, etc. V 585b
mirmīs → KARKADDAN
mirrīkh (A) : in astronomy, the planet Mars, called by astrologers *al-naḥs al-aṣghar* 'the minor misfortune' because it is credited with the most ominous omens and effects. VII 127a
mirsal → MARBAṬ
mirshaḥa → ḲARBŪṢ
mirwad (A) : a small probe or stick with a rounded end used by women to apply cosmetic to their eyebrows, eyelashes or the edges of their eyelids. In mediaeval times, the sticks were commonly of bronze. V 356b
mirwaḥa (A) : fan, vane. Large fans are called *mirwaḥat al*-KHAYSH, hand fans *mirwaḥat al-khūṣ* 'palm-leaf fan'. VII 127b
In music, a jingling instrument used by Christians. IX 11a

mirzā (P < *mīr-zāda* or *amīr-zāda*), and *mirzā* : 'born of a prince', a title given to noblemen and others of good birth. Since the time of Nādir Shāh's conquest of India, it has been further applied to educated men outside of the class of *mullās* or *ʿulamāʾ* (→ MOLLĀ). In modern times, but not formerly, the title is placed after the name of a prince; when placed before the name of other persons bearing it, it is equivalent to 'Mr'. VII 129a

In Indian usage, it is given, from Mughal times onwards, to kinsmen of the Mughals, the Tīmūrids, the Ṣafawids, members of other royal houses and to certain Mughal nobles. In modern times in India and Pakistan, the prefixed ~ is particularly used by men of the Mughal division of ASHRĀF Muslims. VII 129b

♦ **mirzāʾī** (IndP) : in India, an appellation, somewhat contemptuous, given to a follower of Mīrzā Ghulām Aḥmad of Ḳādiyān. VII 132b

mirzam (A) : in astronomy, *al-~* designated β Canis Maioris, β Canis Minoris and γ Orionis; in modern times in Central Arabia, *el-mirzem* is used for Sirius. IX 471b; and → NUḤĀM

misabbaʿ → SABʿĀNĪ

misāḥa (A) : the measurement of plane surfaces; survey, the technique of surveying. VII 137b; and → MUḲĀSAMA

♦ **ʿilm al-misāḥa** (A) : the science of measurement, plane and solid geometry. VII 135a

misalla (A, pl. *masāll*) : lit. large needle; an obelisk. VII 140b

miʿṣam (A) : in anatomy, the wrist. XII 830b

miṣbāḥ → SIRĀDJ

misbaḥa (A) : the traditional rosary, commonly used by men, associated with a ritual based on the custom of mentioning on every occasion God's Most Beautiful Names. XII 775b

miṣfāt (A) : in the mediaeval kitchen, a strainer, made of wood or metal. VI 808b

misḥ (A, pl. *amsāḥ, musūḥ*) : felt, used e.g. as a saddle felt. IV 1146a; a coarse cloth. IX 677a

mīsham → GHARAZA

mishfar (A) : a camel's lip. IV 249b

mishmish (A) : in botany, the apricot-tree and its fruit (*Prunus armeniaca*). VII 141b

mishṭāḥ (A) : a place where flour is sifted by shaking. IX 361b

misk (A) : musk. VII 142a

miskh → MASKH

miskīn (A, pl. *masākīn, miskīnūn*) : poor, destitute; miserable, humble. II 757b; VII 144b

In modern South Arabia, ~ denotes the top layer of the population subject to the tribesmen, comprising the petty traders and artisans, constituting the layer above the *ḍuʿafāʾ* (→ ḌAʿĪF). VII 145a

In ʿIrāḳī Kurdistan, *miskēn* denotes villagers who do not claim tribal origin, a class of lowly social status and often oppressed by tribal neighbours. VII 145a

miṣnaʿa (A, P *āb-anbār*) : a water storage cistern. V 875b; XI 302a

miṣr (A, pl. *amṣār*) : in earliest Islam, the settlements developing out of the armed encampments established by the Arabs in the conquered provinces outside Arabia and then, subsequently, the capital towns or metropolises of the conquered provinces; the land of Egypt and its capital city. VII 146a

As a geographical term, ~ is defined as an administrative unit, a large urban centre where a ruler or governor resides and which has located there the administrative organs, treasury, etc. of the province. VII 146b

miṣrāʿ (A) : in poetry, one of two clearly distinct halves of a line of poetry. I 668a; VIII 579a; in Afghan poetry, a lyrical distich in a peculiar metre, also called *lanḍaī*. I 221a
misrākh (A) : in Yemen, tribal assembly places. XI 276b
miss → NUḤĀS
misṭara (A) : a ruler. VII 198b; XI 150b
miswāk (A) : toothbrush; tooth-pick; the more usual word is *siwāk* (pl. *suwuk*), which denotes also the act of cleansing the teeth. The instrument consists of a piece of smooth wood, the end of which is incised so as to make it similar to a brush to some extent. VII 187a
miswara → WISĀDA
mīṭad → ṬARĪḲA
mīthāḳ (A) : covenant, agreement, used 25 times in the Qurʾān and often linked with its synonym ʿAḲD. The majority of the Qurʾānic usages relate to compacts between God and various members of His human creation, the unilateral imposition of a covenant by God upon Man. In modern Arabic, ~ denotes a treaty, pact or agreement. VII 187b
♦ **mīthāḳ-i millī** (T) : "the National Pact", a proclamation voted by the last Ottoman Parliament which met in Istanbul in January 1920, proclaiming the territorial integrity of the remaining non-Arab heartlands of the Ottoman empire. VII 188a
mithāl → FARMĀN
mithḳāl (A) : the oldest Arab unit of Troy weight. III 10b; an apothecary's stater equalling two *dānaḳ*; a gold DĪNĀR. IV 248b; a standard weight unit, which was not everywhere the same. VI 118a
miʾūn → MIʾA
miyāḳis (A, < Gr) : in zoology, the common mussel (*Mytilus edulis* L.), a popular foodstuff. VIII 707a
miyān (T), or *miyān-khāne* : in Turkish poetry, the third line of each stanza of the SHARḲĪ. IX 354a
miyāna (H) : 'middle-sized'; a litter used in India, provided with side-curtains rather than the box enclosure of the PALKĪ. VII 932a
mīyāndār (P) : in traditional Iranian wrestling, KUSHTĪ, the most accomplished and senior member, who conducted the proceedings. Under him in seniority came the PAHLAWĀN 'athlete', *nawkhʷāsta* 'beginner', and *nawča* 'novice'. XI 573a
mīzāb → ḲIBLA
mizādj (A, pl. *amzidja*) : lit. mixture; in mediaeval medicine, temperament, balance of elements within the body, corresponding to the *krasis* of Ancient Greek physicians. VIII 100a; XII 627b
In metaphysics, the final qualitative pattern resulting from definite proportions of the constituents of a given mixture, i.e. hot, cold, moist and dry. I 1084a
miʿzaf (A, pl. *maʿāzif*), and *miʿzafa* : in music, a term denoting today any string or wind instrument or even, more restrictedly, a piano, but one which was employed in mediaeval Islamic times to instruments with 'open strings', which were played with the fingers or a plectrum. VII 189b; according to the author of the *Tādj al-ʿarūs*, the ~ was the instrument now known as the *ḳabūs*, a very old instrument (var. *ḳabbūs, ḳanbūs, ḳupūz* or ḲŪPŪZ), described by Ewliyā Čelebi as having been invented by a vizier of Muḥammad II named Aḥmed Pasha Hersek Oghlu and being a hollow instrument, smaller than the *shashtār* (→ TĀR) and mounted with three strings. It has survived in Poland, Russia, and the Balkans where it is a lute proper. X 769a; and → ḲŪPŪZ
mizaffa (A) : a litter, e.g. for carrying a bride. X 900a
miẓall (A) : a canopy, a portable but firm construction, serving as well as the general's tent, insignia of command, rallying point and headquarters on campaign. In the Muslim West, much confusion is caused because of the resemblance in both form and meaning between ~ and MIẒALLA. VII 192a

miẓalla (A) : lit. an instrument or apparatus for providing shade, *ẓill*, apparently synonymous with the SHAMSA, *shamsiyya*, lit. an instrument or apparatus for providing shelter for the sun, probably therefore referring to the sunshade or parasol borne on ceremonial occasions and processions over early Islamic rulers. In Mamlūk sources this appears as *djitr, shitr* (< P *čitr*, → ČATR) denoting the parasol as one of the insignia of royalty; VII 191b; among the pre-Islamic Bedouin, a large tent, often made of goat's hair. V 1147a; VII 192b

mīzān (A) : balance, scales; in eschatology, the Qur'ānic 'balance' which weighs the deeds of an individual. III 465b

In the scientific thought of Djābir b. Ḥayyān, ~ forms a fundamental principle meaning a.o. specific gravity, the metaphysical principle *par excellence*, and a speculation on the letters of the Arabic alphabet. II 358b

In mathematics, ~ means, among other things, testing the correctness of any calculation. VII 198b

In divination, in magic squares, ~ stands for the sum of the largest and smallest figures; it is half the total of the vertical row, horizontal row or of the diagonals. VII 198b

In astronomy, *al-~* is the term for Libra, one of the twelve zodiacal constellations. VII 83b

♦ ʿilm al-mīzān : alchemy. VII 198b

mi'zar → IZĀR

mizhar → MAZHAR

mizmār (A) : lit. an instrument of piping. In the generic meaning, it refers to any instrument of the wood-wind family, i.e. a reed-pipe or a flute. In the specific sense, ~ refers to a reed-pipe (i.e. a pipe played with a reed) as distinct from a flute. In Persian, the equivalent of ~ in this sense is NĀY. VII 206b

♦ mizmār al-muthannā → DIYĀNAY

mizr → MAZAR; NABĪDH

mizwad (A, pl. *mazāwid*) : a food-bag, made by the Touaregs from cheetah skin if they can catch the animal. II 740a

mizwala (A), and *sāʿa shamsiyya* : in modern Arabic, a sundial. In mediaeval Islam, horizontal sundials were called *rukhāma* or *basīṭa*, vertical sundials *munḥarifa*. VII 210a

mizwār (A, < B *amzwaru* 'he who precedes, he who is placed at the head') : in North Africa, chief of a religious brotherhood, the superintendent of a ZĀWIYA or the chief of a body of *shorfā* (→ SHARĪF), equivalent to the Arabic MUḲADDAM. In those districts of Morocco where the old Berber organisation has survived, mainly in the Great Atlas and Central Atlas, *amzwār* is sometimes the equivalent of *anflūs*, the political adviser to a body. VII 211b

mizz → MAST

mōbadh (P) : chief of the Madjūs, a title for a type of Zoroastrian priest which in the Sāsānid state had a variety of ritual, judicial and administrative responsibilities. By the 4th or 5th century, a three-level hierarchy had developed of local *mōbadh*s, grand *mōbadh*s of provinces or regions and a supreme *mōbadh* over the entire state. The function of ~ continued to exist in Islamic times but it is not always clear whether ~ is used as a generic term for any priest or is used in a specifically technical sense in sources referring to Islamic Iran; this term is also used somewhat loosely in modern scholarship for Zoroastrian priests in early Islamic times. VII 213b

mōbedān-mōbed → ḲĀḌI 'L-ḲUḌĀT

mofussil → MUFAṢṢAL

mohur (Eng, < P *muhr*, < San *mudrā*) : in numismatics, an Indian gold coin. VII 221a

mollā (P, < A MAWLĀ), or *mullā* : a title of function, of dignity or profession, and of rank, limited, with a few exceptions, to the Turco-Iranian and Indian world, ~ indicates

in the first instance any Muslim scholar who has acquired a certain degree of religious education and the aptitude to communicate it. In current usage, ~ is most often applied to the *'ulamā'*, the religious scholars. Distinguished by his clothing and physical appearance, his prestige and claim to knowledge, the ~ in Iran today has succeeded in occupying a wide range of functions at many different levels. Exercising the basic prerogatives in matters of education, ritual functions (prayers, marriages, funerals etc.) and judicial functions, the *mollās* constitute the basis of what has been called, erroneously in the view of some, a veritable clergy. VII 221a; and → MEWLEWIYYET

♦ mollalïḳ → MEWLEWIYYET

mozarab (Sp) : a word of uncertain origin, denoting 'arabised' Christians living under Muslim rule in Andalusia after the conquest of 711 AD. VII 246b

mposa (Sw) : in East Africa, the proposer of a marriage, a senior member of the family who is usually but not necessarily from the groom's family. VIII 33b

mu'abbad (A) : 'worn down by traffic'. XI 155a

mu'addib (A) : a later appellation than MUDARRIS or MU'ALLIM for teacher in the Arab lands; in some cases, the ~ was a higher rank, namely, the more learned or the private tutor. V 568a

mu'addin → MA'DIN

mu'a<u>dh</u><u>dh</u>in (A), and *munādī* : originally, among the Arab tribes and in the towns, the crier making important proclamations and invitations to general assemblies. From the beginning of Islam, ~ and *munādī* have been used to designate the official whose main function is to summon the believers to public worship on Friday and to the five daily prayers. Both terms are used quite indiscriminately. VI 675b

mu'a<u>dj</u><u>dj</u>al (A) : in law, yearly, variable, rather low rents. XII 368b; in India, 'deferred dower', the remainder of the MAHR after a token amount has been paid at the time of marriage, becoming payable when the wife is divorced or widowed. I 172b

mu'a<u>dj</u><u>dj</u>al (A) : in law, a lump sum paid immediately. XII 368b; in India, 'prompt dower', a token amount of the MAHR paid at the time of marriage. I 172b

mu'ā<u>dj</u>ir (A) : a deviant, in the sexual sense. V 778a

mu'āf (A) : one of five classes, that of 700 men-at-arms excepted from taxation, into which the population of Eastern Transcaucasia was divided in the late 18th century under Muḥammad Ḥasan. IX 255a

♦ mu'āfī (P) : under the Ṣafawids, a temporary (but renewable) grant of immunity. Another similar grant was called the *musallamī*. IX 732b

♦ mu'āf-nāme (T) : in the Ottoman empire, a letter of exemption. X 801a

mu'āhad (A) : a non-Muslim under the protection of the Islamic state, syn. MU'ĀHID. IV 768a; an unbeliever connected with the Muslim state by a treaty. V 178b

♦ **mu'āhada** (A) : treaty, agreement. VII 250a

mu'āhid (A) : lit. one who enters into a covenant or agreement with someone; in mediaeval times, those People of the Book who submitted to the Arab conquerors of the Middle East on conditions of an 'AHD 'agreement' or of <u>DH</u>IMMA 'protection'. Syn. MU'ĀHAD. XII 630b

mu'āḳaba (A) : in prosody, the obligatory alternation of the shortening of two adjacent cords. This phenomenon occurs in the *madīd, ramal, <u>kh</u>afīf*, and *mu<u>dj</u>ta<u>thth</u>* metres. The apparent reason for the existence of this phenomenon is to avoid a sequence of four moving letters. VIII 747b

mu'ākama (A) : a term denoting a scantily dressed woman, var. *mukā'ama*, which also means pressing one's lips on the lips of a person of the same sex. IX 566b

mu'āḳara (A) : a term denoting the action of two or more friends who drink together; also, a meal taken with friends. VII 850a

mu'ākhāt (A) : brothering, a practice found in the early days of Islam by which two men became 'brothers'. VII 253b

mu'aḳḳab → 'AḲIB

mu'ālidj (A) : lit. treating, developing; in Muslim Spain, ~ had the sense of 'retailer of fruit and vegetables'. I 961b

mu'allaf → BASĪṬ

♦ **al-mu'allafa ḳulūbuhum** (A) : lit. those whose hearts are won over; the term applied to those former opponents of the Prophet Muḥammad who are said to have been reconciled to the cause of Islam by presents of 100 or 50 camels from Muḥammad's share of the spoils of the battle of al-Ḥunayn after Muḥammad's forces had defeated the Hawāzin confederation. VII 254a

mu'allaḳ (A) : suspended.

In the science of Tradition, ~ is used when there is an omission of one or more names at the beginning of the ISNĀD, or when the whole *isnād* is omitted. III 26a

al-mu'allaḳāt (A) : in literature, the name of a collection of pre-Islamic Arabic poems, generally numbered at seven. VII 254a

mu'allal (A) : in the science of Tradition, ~ applies to a Tradition with some weakness in ISNĀD or MATN. Al-Ḥākim calls it a Tradition mixed with another, or containing some false notion of the transmitter, or given as MUTTAṢIL when it is MURSAL. III 26a

mu'allim (A) : teacher, syn. MUDARRIS, and later MU'ADDIB. V 568a; a primary school instructor or Qur'ān teacher. X 80a; in guild terminology, master-craftsman. VIII 871b; IX 168b; an ocean pilot. VII 51a

♦ al-mu'allim al-thālith (A) : lit. the third teacher; an appellation for Mīr Muḥammad Bāḳir b. Shams al-Dīn Muḥammad al-Ḥusaynī al-Astarābādī, known as (Ibn) al-Dāmād. II 103b; an appellation for Naṣīr al-Dīn al-Ṭūsī, also called Muḥaḳḳiḳ-Ṭūsī. X 746a

♦ al-mu'allim al-thānī (A) : lit. the second teacher; an appellation for Abū Naṣr al-Fārābī. I 631a

mu'āmalāt (A) : in law, transactions concerning credit granted by a donor to a beneficiary; also, the bilateral contracts, as opposed to the 'IBĀDĀT which constitute the 'ritual of Islamic law'. In this general sense, the ~ define juridico-human relations and ensure that the Muslim's behaviour conforms to juridico-moral theories. VII 255b; interpersonal acts. IX 323b

mu'āmara (A) : in classical Muslim administration, an inventory of orders issued during the period of the general issue of pay, *ṭama'*, bearing at its end a signed authorisation by the sultan. II 79a

mu'ammā (A) : lit. something made obscure, hidden; a word puzzle, verbal charade, a kind of literary play upon words (syn. LUGHZ and UḤDJIYYA); the ~ is distinguished by the absence of the interrogatory element and by the fact that the sense of the passage had been made 'blind' by various procedures; also, secret writing, code. V 806b; VII 257a; VIII 217a; an enigmatic anagram of a name. X 516a

mu'ammar (A) : an appellative of legendary and historical people who are alleged to have lived to an exceptionally great age. VII 258a

mu'an'an (A) : in the science of Tradition, an ISNĀD where *'an* ('on the authority of') is used with no clear indication of how the Tradition was received. III 26a; *isnād*s omitting the established transmission methods and with only one or more times the preposition *'an* between two transmitters are called ~. Closely connected with this is the *isnād* which is *mu'annan*, which introduces the information transmitted by an older to a younger authority simply by means of the conjunction *anna* 'that'. VII 260a

mu'annan → MU'AN'AN

mu'annath → MUDHAKKAR
mu'āraḍa (A) : opposition; in literary theory, ~ indicates imitation or emulation (syn. *naẓīra*); the poet composes his work in the same rhyme and metre, and in doing so, often tries to surpass the original. The imitating of someone's work was also used sometimes as a deliberate act of homage. VII 261a; IX 463b; X 124a; 'counter-poem'. VIII 805a; and → NAKĀ'IḌ
As a technique in manuscript production, ~ has the meaning of collation, i.e. the textual comparison of a manuscript with another of the same work, preferably with one from which it was copied; syn. MUKĀBALA. VII 490b
mu'arniba (A, < *arnab*), or *murniba* : regions where (adult) hares are plentiful; the regions where young hares are predominant are called *makhazza* or *mukharnika*. XII 85a
mu'arrab (A) : an arabicised loan or foreign word, in theory, only those which were integrated into the Arabic of pre- and early Islamic times; those of the post-classical period are called MUWALLAD. However, *muwallad* does not only refer to loan words, but to all kinds of linguistic neologisms which came up in post-classical Arabic. The difference between ~ and *muwallad* is not taken into consideration by all philologists, and so ~ often is the general term for 'loan word, foreign word'. VII 261b; X 240b
mu'arrish → KAṢṢĀṢ
mu'āṣir (A) : contemporary. XII 637b; and → RASM
mu'askar → 'ASKAR
mu'āṭāt (A) : in law, a mutual delivery of the object of sale and of the sale price. I 318b; XII 706a
mu'āwaḍa (A) : barter, exchange; in law, ~ stands for a contract which is based on a mutual obligation, in opposition to a contract with a one-sided obligation. Examples are contracts of sale, lease and marriage. VII 263b; and → ṢULḤ AL-IBRĀ'
mu'āwama → BAY' AL-MU'ĀWAMA
mu'awwidhatān[i] (A), and *mu'awwidhāt* : the name given to the last two SŪRAS of the Qur'ān, because they both begin with the words 'Say: I seek refuge in the Lord'. V 409b; VII 269b; IX 887b
mu'ayyidī (A) : in numismatics, the half-dirham coin, later known as the medin. XII 592b
mu'aẓẓam (A) : 'highly venerated', the epithet (also *a'ẓam*) of Abū Ḥanīfa, the eponymous founder of the Ḥanafī school of law, giving rise to the name of the suburb of Baghdad where his supulchral mosque is found. IV 855b
muba''aḍ (A) : 'partial', a term for a slave held in joint ownership and enfranchised by one of the owners, who, however, is not wealthy enough to compensate his fellow-owners for the value of their shares. I 30a
In mathematics, ~ is a subdivided fraction, or a fraction of a fraction. IV 725b
mübādele (T, < A *mubādala*) : exchange, used in Ottoman Turkish for the exchange of commodities and of values, the exchange of prisoners of war, the exchange of ambassadors, and the exchange of populations. VII 275a
mubāḥ (A) : 'licit, authorised', one of the five juridical qualifications of human acts. VII 276a; 'indifferent', neither obligatory or recommended, nor forbidden or reprehensible. III 660b
mubāhala (A) : a term indicating both the spontaneous swearing of a curse in order to strengthen an assertion or to find the truth, and a kind of ordeal, invoked for the same purpose, between disputing individuals or parties, in which the instigation or call to the ordeal is more important than the execution; also, ~ is the name of a 'historical' ordeal which is said to have been proposed in 10/632-3 by the Prophet to a deputation of the Christian Nadjrānīs. VII 276a

mubālag͟ha (A) : in grammar, ~ is used to denote the intensive meaning of a number of morphemes and syntagmas. Most consistently it is applied to the intensive participles of the forms *faʿūl, faʿʿāl*, etc. VII 277a
In literary theory, ~ came to mean hyperbole, intensification. Ḳudāma (d. 337/948) uses ~ to denote a very specialised type of emphasising (*īg͟hāl* with later authors) in which a poetic idea is rounded out by a pertinent little exaggeration at the end of the line. VII 277a; emphasis. VIII 614b

muballig͟h (A) : a participant in the Friday or feast-day prayers with a loud voice. While saying his prayer, he has to repeat aloud certain invocations to the IMĀM, for all to hear. In mosques of any importance, he stands on a platform, DIKKA, and is therefore called *dikkat al-muballig͟h*. II 276a

mubāra'a (A) : in law, a form of divorce by mutual agreement by which husband and wife free themselves by a reciprocal renunciation of all rights. I 1027a

mubāriz (SpA), or *barrāz* : 'the champion who comes out of the ranks, when two armies are ranged against one another, to challenge an enemy to single combat'. IX 533a

mubas͟hs͟hir → NAD͟HĪR; TABS͟HĪR

mubayyiḍa (A) : 'those clothed in white', i.e. 'Alids and their supporters at the battle at Fak͟hk͟h in 169/786, as opposed to their opponents, *al-musawwida* 'those clothed in black', 'Abbāsids and their supporters. III 617a; (< P *safīd-d̲jāmagān*) followers of a semi-secret organisation devoted to the cult of Abū Muslim who proclaimed the imminent return of Zoroaster and wore white garments. They were involved in a number of revolts in eastern Iran and Transoxania in the 2nd/8th century. IV 16b; VII 500a

mubham (A) : 'obscure'; in the science of Tradition, ~ is used of an ISNĀD when a transmitter is named vaguely, e.g., *rad̲jul* (a man), or *ibn fulān* (son of so and so). III 26a; and → ISM

mūbiḳāt (A) : deadly sins, the term used in a Tradition for the 'seven capital sins' of Christian morality. IV 1107b

mubtada' (A) : beginning, start; in grammar, ~ is generally translated as 'inchoative'. It designates the first component part with which one begins the nominal phrase, whose second component is the predicate, K͟HABAR. VII 283a
In history, ~ is employed in particular with regard to the beginning of the creation and also to biblical history in general. VII 283b

mubtadi' → AD̲JĪR

mūdaʿ → WADĪʿA

mudabbad̲j (A) : 'variegated, embellished'; in the science of Tradition, the term used when two contemporaries transmit Traditions from one another. III 26a

mudabbar → TADBĪR

mudabbir → ṬĀLIʿ

muḍāf → BARRĀNĪ; IḌĀFA; MUFRAD

mudallas (A) : in the science of Tradition, a Tradition with a concealed defect, TADLĪS, in the ISNĀD. III 26a

muḍāraba (A), and, in S͟hāfiʿī and Mālikī sources, **ḳirāḍ**, *muḳāraḍa* : in law, a commercial association whereby an investor entrusts capital to an agent who trades with it and shares with the investor a pre-determined proportion of the profits. Losses incurred in the venture are the responsibility of the investor; the agent loses his time and effort, and any profit he would have gained were it successful. VII 284b; profit-sharing. IX 348b

mudārāt (A) : in Imāmī tradition, a practice of treating others in a friendly manner while concealing your true attitude towards them. IX 206a; diplomacy. X 824b

muḍāriʿ (A) : similar; in grammar, ~ is the verbal form characterised by the prefixing of one of four augments, marks of the person, *hamza, tā', yā'* and *nūn*. It is devoted

to the expression of the present and future, and is the opposite of MĀḌĪ, characterised by the suffixing of personal markings and allocated to the expression of the past. V 954b; VII 285b

In prosody, ~ is the name of the twelfth Arabic metre, said to be invented by Abu 'l-ʿAtāhiya. I 108a; I 670a

In literary theory, ~ is used of an imperfect paronomasia whereby the two juxtaposed words have a divergent consonant but are homorganic, i.e. of a similar articulation area, as in *dāmis* and *ṭāmis*. Non-homorganic use is termed *lāḥiḳ*. X 69b

mudarris (A) : a teacher, instructor; in mediaeval usage, when used without a complement, a professor of law at a MADRASA. The same term with a complement was sometimes used to designate other professors. V 1124b; V 1131a; in the hierarchy of modern Egyptian universities, ~ is an instructor holding the Ph.D. but ranking below an *ustādh* and *ustādh musāʿid*, roughly analogous to an assistant professor in an American university. X 80a

mudawwara (A) : lit. something circular; a term used in the central and western parts of the Arab world in the later Middle Ages to denote a large tent of rulers and great men, used especially when the army was on the march. VII 286a

During the Fāṭimid caliphate, the silver table that was set up after the procession on the ʿĪDs and covered with magnificent foods for a banquet. VI 851a

mudd (A) : a measure (of various weights) of capacity. The ~ was (about) 1.05 litres in ʿIrāḳ, 3.673 litres in Syria, and 2.5 litres in Egypt. VI 117b

♦ mudd al-nabī (A) : the MUDD of Medina, forming the basis for establishing the value of the ṢĀʿ (4 ~ is 1 *ṣāʿ*). VIII 654a

muddaʿī (A) : in law, the plaintiff in a lawsuit. II 170b

♦ muddaʿā ʿalayh (A) : in law, the defendant in a lawsuit. II 170b

♦ muddaʿā bihi (A) : in law, the object of the claim in a lawsuit. II 171a

muddakhir → MUDĪR

muddaththir (A) : the title of the 74th SŪRA of the Qur'ān, derived from the first verse which may be translated 'O you covered in a cloak'. VII 286a; and → MUZZAMMIL

muddjina → ḲAYNA

mudéjar (Sp, < A *mudadjdjan*) : a term, first appearing in Spanish texts ca. 1462, to designate the Muslim who, in return for the payment of tribute, continued to live in territories conquered by the Christians; it is also used to characterise the manifrestations relative to this culture, thus mudéjar architecture, literature, etc. VII 286a

mudhahhib (A) : in manuscript production, a gilder, or decorator. V 208a

mudhākara (A) : in the context of the mystical order of the Yashruṭiyya, a lesson on the Qur'ān and the order. XI 298b

mudhakk (A) : a term for a foal older than five years of age. II 785a

mudhakkar (A) : masculine; in grammar, a technical term for one of the two states of a noun, whose opposite is *mu'annath* 'feminine'. VII 289b

♦ mudhakkarāt (A) : in poetry, poems composed about boys. IX 8b

mudhayyal (A) : a complex chronogram, whereby the principal chronogram is completed by a supplementary chronogram, *dhayl*, the sum of the two providing the date. III 468a

In literary theory, ~ is used for an imperfect paronomasia whereby several letters are appended to one of the two words, e.g. *djawā* and *djawānih*. X 69b

mudhīʿ → IDHĀʿA

mūdiʿ → WADĪʿA

mūḍiḥa (A) : a wound laying bare the bone, a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

muʿḍila (A, pl. *muʿḍilāt*) : a difficult question of law, an abstruse legal case which the proponents of RA'Y used, and the anti-*ra'y* sources decried, to expand Islamic law beyond the resources of the traditionists (syn. *ughlūṭa*, pl. *ughlūṭāt*). XII 688a

mudīr (A, T *müdīr*) : the title of governors of the provinces of Egypt, an office created by Muḥammad ʿAlī shortly after 1813. The chief task of the ~ is the controlling of the industrial and agricultural administration and of the irrigation, as executed by his subordinates. At the present time, Egypt comprises 25 *mudīriyyas* or governorates. VII 290a; and → SĀḲĪ

In astronomy, the 'director', a small circle, on which the centre of Mercury's deferent rotates, in the Ptolemaic model. X 941a

In law, an active trader, distinguished (by the Mālikīs) from an investor (*muḥtakir, muddak͟hir*) as concerns the payment of ZAKĀT. XI 414a

♦ mudīriyya (A) : administrative district. IX 166b; and → MUDĪR

mud̲jabbir (A) : in medicine, a bone-setter, bone-healer. II 481b

mud̲jaddara → ARUZZ MUFALFAL

mud̲jaddid (A) : renewer (of the century), a term used for the renovator whom God will send to the Muslim community at the turn of each century, in order to explain matters of religion. VII 290a

mud̲jahhiz (A) : a type of merchant in mediaeval Islam, the purveyor who supplies travellers with all that they need. IX 789a; an exporting merchant. X 469a

mud̲jāhid (A, pl. *mud̲jāhidūn*) : a fighter for the faith, one who wages war against the unbelievers. VII 290b

In Muslim India, the *mud̲jāhidīn* were the rebellious forces of Aḥmad Brēlwī (d. 1831), who fought the Sikhs to oust them from the Pand̲jab. I 282b; IV 196b; VII 290b

In Saudi Arabia, the *mud̲jāhidūn* is the popular name for the National Guard, made up of detachments of the Ik͟hwān. III 1068a

mud̲jallī (A), or *muḳaffī* : a name for the third horse in a horse-race, according to the order of finishing. II 953a

muʿd̲jam → FAHRASA; ḤURŪF AL-MUʿD̲JAM; ḲĀMŪS

mud̲jannaḥ → D̲JINĀS AL-ḲALB

mud̲jarrad → D̲JADWAL; RABBĀNĪ

mud̲jāwara (A) : 'proximity, association'; in rhetoric, one of three types of metaphor as defined by al-Sakkākī, as e.g. the container for the contained: *zud̲jād̲ja* 'bottle' = 'wine'. V 117a

mud̲jāwir (A) : neighbour; a person, who, for a shorter or longer period of time, settles in a holy place in order to lead a life of asceticism and religious contemplation and to receive the BARAKA 'blessing' of that place. VII 293b; VIII 495b; the permanently-appointed personnel of places of pilgrimage (guards, cleaners, guides, etc.) who in general belong to the local population. VII 294b

In Egypt until today, ~ may indicate any student of the Azhar who comes from outside and lives in the premises of al-Azhar. VII 293b

mud̲jawwaza (A, T *müd̲jewweze*) : apparently only found in Turkish, a barrel- or cylindrical-shaped cap, worn with the turban cloth from the time of Süleymān's dress edict, as the proper court and state headdress. Süleymān is said to have been the first sultan to wear it; it was previously the military cap, the red top of which peeped out from the turban cloth. X 613b

mud̲jāzāt → S̲H̲ARṬ

mud̲jbira → D̲JABRIYYA

mud̲jdiba (A) : in geography, a term applied to terrain covered with moving sands and totally waterless. VIII 845b

muʿd̲jiza (A) : lit. that by means of which (the Prophet) confounds, overwhelms his opponents; the technical term for miracle. It does not occur in the Qurʾān, which denies miracles in connection with Muḥammad, whereas it emphasises his 'signs', *āyāt*, later taken to mean the verses of the Qurʾān. ~ and ĀYA have become synonyms; they denote the miracles performed by God in order to prove the sincerity of His apostles. The term

KARĀMA is used in connection with the saints; it differs from ~ in so far as it denotes nothing but a personal distinction granted by God to a saint. VII 295b

mudjrā → MADJRĀ

mudjtahid (A) : in law, one who possesses the aptitude to form his own judgement on questions concerning the sharī'a, using personal effort, IDJTIHĀD, in the interpretation of the fundamental principles of the law. III 1026b; VII 295b; and → MUTLAK

♦ mudjtahid al-fatwā (A) : in law, someone who can issue a legal opinion on the basis of the legal principles (KAWĀ'ID) of his school. XII 517b

mudjtathth (A) : in prosody, the name of the fourteenth Arabic metre. Theoretically, it comprises three feet: *mustaf'ilun / fā'ilātun / fā'ilātun* to each hemistich, but in practice there is just one single *fā'ilātun*. This metre is not used by the ancient poets. I 670a; VII 304a

mudjūn (A) : a word whose meaning ranges from jest and frivolity to the most shameless debauchery, including vulgarity, coarseness, impudence, libertinage, obscenity and everything that may provoke coarse laughter, such as scatological humour, ~ nourished, from a literary viewpoint, entertaining works full of more or less obscene anecdotes. VII 304a

♦ mudjūniyyāt (A) : poetry of sexual perversion. IX 453b

mudmar (A) : implicit; in grammar, ~ (syn. *damīr*) designates a noun in which the person is disguised by means of a mark. This term is the converse of *muzhar* 'explicit', designating a noun in which the person is revealed in a clear manner. The category of the implicit noun corresponds to that of the personal pronoun in Western grammar. VII 304b; IX 527b; and → TAKDĪR; ZĀHIR

mudradj (A) : 'inserted'; in the science of Tradition, ~ is used of a gloss in the MATN, or of giving with one ISNĀD texts which differ with different *isnāds*, or of mentioning a number of transmitters who differ in their *isnād* without indicating this. Generally, ~ is used of inserting something in the *isnād* or the *matn* of one Tradition from another to make this appear part of it. III 26a

mudtarib (A) : 'incongruous'; in the science of Tradition, ~ is used when two or more people of similar standing differ with one another in their version of a Tradition. The difference may affect ISNĀD or MATN. III 26a

♦ mudtarib al-hadīth (A) : a man whose Traditions are confused. III 26a

mufādana (A) : in mediaeval Egypt, taxation by FADDĀN, a system of payment in kind. IV 1032a

al-mufaddaliyyāt (A) : in literature, the title of an anthology of early Arabic poems, mainly pre-Islamic, some dating to the beginning of the 6th century. VII 306b

mufākhara (A, pl. *mufākharāt*) : in poetry, a genre consisting of self-praise, but hardly ever separated from HIDJĀ', taunting and deriding the rival. VII 308b; a contest for precedence and glory, usually taking place between groups, tribes and clans in pre-Islamic Arabia, although in post-Islamic times, there were caliphs who were not ashamed to take part in them. VII 309b

mufakhkham → TAFKHĪM

mufalfil (A) : in the mediaeval Near East, a beggar who pretends to have been the victim of a robbery. The ~ works together with a confederate. VII 494b

mufarridj (A) : in medicine, a cordial made from saffron. XI 381b

mufassal (A) : lit. separated, hived off; in administrative usage of British India, whence the form *Mofussil*, the provinces, the rural districts and stations, as opposed to the administrative headquarters of a Presidency, District or region (*sadr*, or in Anglo-Indian usage, *Sudder*). XII 561a; XII 632a

mufāwada (A) : in law, a form of commercial partnership, most prominently associated with the Hanafī school, and in a lesser degree with the Mālikīs. For the Hanafīs, the

~ is one of two classes of commercial partnership, ʿINĀN being the other, and is perhaps best translated as a universal, or unlimited, investment partnership. VII 310a
In the context of Mālikī law, ~ denotes a partnership in which each of the contracting parties confers on the other an unqualified mandate to dispose of their joint capital in any acceptable manner designed to benefit their common enterprise. VII 311a

müfettis̲h̲ (T, A *mufattis̲h̲*) : in the Ottoman legal system of the 12th/18th century, a level of five judges, three in Istanbul and one each in Bursa and Edirne, whose duties were to oversee and inquire into the conducting of the Imperial pious foundations; in the 19th century under the Tanẓīmāt reforms, ~ became an overseer and inspector of various new administrative mechanisms. In modern Turkish, ~ (*müfettiş*) is a standard word for 'inspector'. XII 632a

mufrad (A, pl. *mufradāt*) : in grammar, ~ denotes the singular, usually when applied to the 'simple' noun, in opposition to the dual and plural forms. II 406b; VII 313a; in morphology, ~ means 'simple', as opposed to MURAKKAB 'compound', and designates a noun made up of a single element. In syntax, ~ means 'in isolation', as opposed to *muḍāf* 'in annexation' and designates a noun which is not followed by a determinating complement. VII 313b
In lexicography, more often used in the plural *mufradāt*, ~ denotes the words taken in isolation in the lexicon. I 1083a; VII 313b
In mathematics, ~ denotes simple or ordinary fractions. IV 725b
♦ al-mufradūn (A) : the ninth degree in the ṣūfī hierarchical order of saints. I 95a

muftaʿal → MAṢNŪʿ

muftī (A) : the person who gives an opinion on a point of law, FATWĀ, or is engaged in that profession. II 866a; IX 325a

mug̲h̲affal (A) : in early Islam, an 'irresponsible wit'. IX 552b

mug̲h̲ālaṭa maʿnawiyya → TAWRIYA

mug̲h̲ārasa (A) : in law, a lease for agricultural planting, one of the most-used forms of contract. Under its terms, the owner of a piece of land charges a person with the planting of trees on it under a co-ownership basis, and in return, he agrees to grant the planter ownership of a predetermined proportion of the whole crop. The lessee thus becomes an owner; and he can put an end to the common ownership by demanding a division of the land. VII 346b

mug̲h̲arrir (A) : an adventurer. X 915a

al-mug̲h̲ayyabāt al-k̲h̲ams (A) : lit. the five mysteries, things concealed in the unseen; in theology, ~ are regarded as known to God alone as part of His prescience and foreknowledge of all aspects of nature and human activity. They are usually identified with the five things known to God as expounded in Q 31:34 : the hour of the Last Judgement; when rain will be sent down; what it is in the womb (i.e. the sex and number of children); what a man will gain, of his sustenance, on the morrow; and when a man shall die. VII 346b

mug̲h̲nam → WAKĪR

mug̲h̲nī (A), or *mūg̲h̲nī* : in music, a sort of arch-lute, said to have been invented by Ṣafī al-Dīn al-Urmawī. X 770a

muḥabbar (A) : fabric of high quality manufactured in Yemen; artistic poetry of high quality. IX 448b

muḥabbat-i kull (IndP) : absolute love, the highest station of spiritual attainment in the religious thought of the Mug̲h̲al emperor Akbar. IX 846b

muḥabbis → WĀḲIF

muhādana → MUWĀDAʿA

muḥāḍara (A, pl. *muḥāḍarāt*) : a gathering in the course of which the participants converse and exchange information, quotations and stories. VII 851b; a lecture. XI 57a

In the mystical thought of al-Ḳushayrī, ~ is getting oneself into position vis-à-vis the objective sought, the first of three stages in the progression towards Reality. This stage remains 'behind the veil', the lifting of which belongs to the second stage. IV 697a

muḥaddab → MUMATHTHAL

muḥaddith (A) : the usual term for a technical specialist in Traditions. I 259a

muḥadjdjar (P) : balustrade. IX 191b

muhādjir (A, pl. *muhādjirūn*) : lit. one who migrates; in Turkey and Ottoman lands, ~ was used for refugees and the victims of the population exchanges in the early years of the Republic; by 1933 the term was replaced by the neologism *göčmen*. VII 350b

In India, ~ has been used to describe those Muslims from the Indo-Pakistan subcontinent who migrated from their homes in order to protect their religion and to safeguard their interests as Muslims, the first group leaving in the early decades of the 20th century and the second group in 1947. VII 354b

In early Islam, the plural **muhādjirūn** stands for the Emigrants, those Meccan Muslims who emigrated from Mecca to Medina either just before Muḥammad himself or in the period up to the conquest of Mecca in 8/630. VII 356a; members of Arab tribes, who settled at Medina after their conversion to Islam and thus renounced returning to their tribes, are also designated as ~. VIII 828a

muḥāfaẓa (A) : governorate. IX 166b

muḥākāt (A) : in the poetics of the philosophers, symbols, mimeses, enigmas. IX 459a; imitative, i.e. figurative, language which presents one thing by means of another in the way of similes and metaphors, sometimes used as a synonym of TAKHYĪL. X 130a,b; XII 654b

muḥaḳḳaḳ (A) : 'strongly expressed (word); tightly-woven (cloth)'; ~ is a form of Arabic script, whose main characteristic is the feature that the left corner of twenty-one letters are angled. This script was used for long-page format Qur'āns and also for frames. After the end of the 11th/17th century, ~ yielded place to THULUTH. IV 1123a; VIII 151b

muḥakkam → ḤAKAM

muḥakkima (A) : the phrase *al-muḥakkima al-ūlā* stands for the cry *lā ḥukm illā li 'llāh*, raised at Ṣiffīn by those who protested against arbitration. I 384a

muḥallabiyya (A) : a popular rice pudding dish; the mediaeval version of it was made with meat or chicken, sweetened with honey and seasoned with spices to which saffron-coloured rice is added. VIII 653a

muḥallil (A) : lit. someone who makes a thing legal, legaliser, legitimator; in law, the figure who acts as a 'man of straw' in order to authenticate or make permissible some legal process otherwise of doubtful legality or in fact prohibited. XII 632a

In early Islam, a horse entered into a competition, whose owner made no wager and gained the whole amount staked by all the other entrants if his horse won (syn. *dākhil*). II 953b; in gambling, a 'legaliser', i.e. someone who did not contribute to the stakes, which made the gambling legal, although the law schools differ as to the legality of this procedure. V 109b; and → TAḤLĪL

muḥammaḍa (A, pl. *muḥammaḍāt*) : citrus fruits. IV 740b

muḥammadī (A) : in numismatics, the name given in the reign of the Ṣafawid Muḥammad Khudābanda to the double) :

muḥammadī (A) : in numismatics, the name given in the reign of the Ṣafawid Muḥammad Khudābanda to the double *shāhī*, or 100 dīnārs. In 1888 it was renamed *dō shāhī*. VIII 790a; IX 203b

muḥammira (A, P *surkh-djāmagān*) : 'wearers of red', the name for the Khurramiyya, a religious movement founded in the late 5th century AD by Mazdak and the various Iranian sects which developed out of it. VII 664a

muḥannak (A) : in the Fāṭimid court, a eunuch in private service who wore a turban passing under the chin. IV 1092a

muḥāraba → ḲAṬʿ AL-ṬARĪḲ

muḥarraf (A) : 'altered'; in the science of Tradition, ~ is used of a change occurring in the letters of a word. III 26a

In literary theory, ~ is used for an imperfect paronomasia whereby there is difference in vocalisation between the two words, e.g. *al-dayn* and *al-dīn*. X 69b

muḥarram (A) : the first month of the Muslim year. The name was originally not a proper name but an adjectival epithet qualifying Ṣafar I, the first month of the pre-Islamic Meccan year. VII 464a

muharridj (A) : a clown, popular as entertainment, especially in North Africa. XII 778a

muḥarrir → MUNSHĪ AL-MAMĀLIK

muḥāsaba (A) : lit. accounting; in classical Muslim administration, ~ is the term given to the comprehensive accounting presented by an ʿĀMIL on relinquishing his appointment when it is not approved by the authority to whom he presents it. When it is approved, it is called MUWĀFAḲA. II 78b

In Ottoman finance, ~ referred to financial accounting. VII 465b

In mysticism, ~, more precisely *muḥāsabat al-nafs*, denotes 'inward accounting, spiritual accounting'. VII 465a

muḥāsib (A) : accountant. XI 88b

muḥaṣṣil (A) : a term used under the Anatolian Saldjūḳs and Ottomans for various types of revenue collectors. It acquired special significance amid extensive Ottoman financial reforms of 1838-9. VII 467b

muḥāwarāt (A) : in literature, correspondence in the form of letters; as used by Yūsufī, author of an INSHĀʾ collection, ~ are divided into three kinds: letters to persons of higher rank, *murāḳaʿāt*; letters to persons of the same rank, *murāsalāt*; and letters to persons of lower rank, *riḳāʿ*. XI 362b; characteristic modes of expression, set turns of speech, turns of phrases. VI 816a; XII 631a,b

muḥdathūn (A) : lit. the Moderns; in literature, those poets who came after the ancient poets (called *ḳudamāʾ*, *mutaḳaddimūn* or AWĀʾIL) of the pre-Islamic and early Islamic periods. No formal end of the ~ movement is recognised, but mostly the term applies to poets of the first few centuries of the ʿAbbāsid period. XII 637b

muḥdith → ḤADATH

muḥīl (A) : in law, the transferor, i.e. one who has a debt to A and a claim against B, and settles his debt by transferring his claim against B to the benefit of A. In this case, A is the creditor, *al-muḥtāl*, and B is the cessionary, *al-muḥtāl ʿalayhi*. III 283a

muḥillūn (A) : lit. those who make lawful (what is unlawful); an expression used in early Islamic historical texts to denote those who had shed the blood of al-Ḥusayn b. ʿAlī. VII 470a

mühimme defterleri (T) : in Ottoman administration, the 'Registers of Important Affairs', a collection of 263 registers, continued until 1905, containing copies of sultans' rescripts, for the most part addressed to governors and ḲĀḌĪs but also to foreign rulers. VII 470a

muḥkam → MUTASHĀBIH

muhmala (A) : a gloss signifying the unpointed ḤARF, e.g. *ʿayn muhmala*. III 597a

muhr (P) : a seal, signet or signet-ring. VII 472a

In Arabic, the term for a foal at birth; from then on, it is given different names, determined by the stage of development of the teeth. II 785a

♦ muhrdār (T *mühürdār*) : the keeper of the seals, 'private secretary', in Persian and Ottoman administration. IV 1104a; VII 473a

muhra → KALB

muḥrim (A) : the pilgrim who has entered the state of ritual purity. II 1069a; III 1052b
muḥṣan (A) : in law, a term denoting a certain personal status: married (and the marriage has been duly consummated), free, and Muslim. The quality of *iḥṣān* resides in each spouse when both satisfy all three criteria. VII 474b; XI 509b
muḥtakir → MUDĪR
muḥtāl (A) : in mediaeval Islam, a category of thieves, one who worked by stratagems and who did not kill in the course of his crimes and was therefore looked down on by his more desperate and violent confrères. V 769a; and → MUḤĪL
muḥtalim (A) : dreaming, and particularly dreaming of copulation and experiencing an emission of the seminal fluid in dreaming. VIII 822a
muḥtasib → ḤISBA
mühürdār (T) : in the Ottoman empire, a private secretary. XI 202a
muʿīd (A, T) : lit. repeater; in the primary school system, an assistant. V 568a; IX 702b
muʿīnsiz (A *muʿīn* 'supporter', T *siz* 'without') : in the Ottoman military, someone who had nobody to look after his family and other dependents if he was drafted, i.e. a breadwinner, and thus was exempted from military service, but served as reservist (RADĪF, MUSTAḤFIẒ). XII 640b
mukaʿʿab → KAʿB
mukāʿama → MUʿĀKAMA
muḳābal (A) : a pair of complimentary opposites, e.g. absence and presence. III 84a
♦ **muḳābala** (A) : in astronomy, ~ is used as the term for the opposition of a planet and the sun or of two planets with one another. In opposition, the difference in longitude between the heavenly bodies is 180 degrees. ~ may be used to refer to the opposition of sun and moon, although the usual technical expression for this phenomenon is *al-istiḳbāl*. VII 490a
In astrology, the diametric aspect of the planets. IV 259a
As a technique in manuscript production, ~ has the meaning of 'collation', i.e. the textual comparison of a manuscript with another of the same work, preferably with one from which it was copied. A synonym is *muʿāraḍa*. VII 490b
In literary theory, ~ refers to a type of antithesis, in which both sides of the opposition consist of two or more terms. VII 491b
♦ muḳābeledji (T) : clerk. VIII 291a
mukabbara → MARSŪM
muḳābeledji → MUḲĀBAL
mukābir (A) : in mediaeval Islam, a category of thieves, the robber with violence. V 769a
muḳaddam (A) : lit. placed in front; the chief, the one in command, e.g. of a body of troops or of a ship (captain). In the dervish orders, ~ is used for the head of the order or the head of a monastery. VII 492a; in North Africa, the official who administers individual local ZĀWIYAS and initiates, instructs and supervises members. XI 468a; the administrator in the middle of the Mamlūk hierarchy, who stood at the head of a barracks, *ṭabaḳa*. The highest member of the hierarchy was known as *muḳaddam al-mamālīk al-sulṭāniyya*. X 7b; and → MAʾDHŪN
In logic, ~ means the protasis in a premise in the form of a conditional sentence. VII 492a
In mathematics, ~ means the first of two numbers in a proportion, or in other words, the divided number in a simple division. VII 492a; and → TĀLĪ
♦ muḳaddama → AṢL, ṬALĪʿA
muḳaddar → LAFẒ; TAḲDĪR
mukaddī (A, pl. *mukaddūn*, ? < P *gadā*) : in mediaeval Islam, a wandering beggar or vagrant, who, with a remarkable talent for plausible lying and a knowledge of certain

effective dodges, succeeds in opening up the purses of those simple persons who allow themselves to be taken in by his eloquent but mendacious words. IV 735a; VII 493b

muḳaddim (A) : the shadow-play master, who manipulated the figurines with sticks. IV 1136b

muḳaddima (A) : the foreword, preface or introduction to prose works; as a literary genre, the independent development of the preface, which had a stereotyped form consisting of initial commendations, a middle part and closing praises, was developed in particular by al-Djāḥiẓ and Ibn Ḳutayba. VII 495b

mukaddis (A) : in mediaeval ʿIrāḳ, a beggar who makes a collection for buying a shroud. VII 494a

mukāfa'a (A) : according to al-Khwārazmī, the term preferred by scribes for what critics of poetry called MUTĀBAḲA 'antithesis'. X 451a

muḳaffī → MUDJALLĪ

mukaffir (A) : in poetry, term used by Ṣafī al-Dīn al-Ḥillī for a ZADJAL that contains admonitions and wisdom. XI 373b

mukallaf (A) : in law, one who is obliged to fulfil the religious duties. I 993b; and → TAKLĪF

♦ mukallafa (A) : in Egypt, the term used to designate the land survey registers. II 79b

muḳallid → DJIRRAT; TAḲLĪD

muḳannī (A) : a specialist in constructing a ḲANĀT, a mining installation for extracting water from the depths of the earth, called *kārīzkan* in Afghanistan. IV 529b; in Yazd, ~s were also known as *čāhkhūyān*; they were highly rated for their skill and often employed outside of Yazd. XI 305a

muḳanṭarāt (A) : in astronomy, the parallel circles at the horizon, normally called circles of height or parallels of height. This term was borrowed in the Middle Ages by Western astronomers, under the term *almícantarat.* VII 500b

muḳaʿʿr → MUMATHTHAL

muḳāraʿa → MUKHĀRADJA

muḳāraḍa → MUḌĀRABA

muḳārana (A) : a rhetorical figure introduced by Ibn Abi 'l Iṣbaʿ, consistiing of a 'combination of figures' made up of metaphorical antitheses. X 451a

muḳarbaṣ (A), or *muḳarbas* : in architecture, a term denoting a technique of craftmanship used in the mediaeval Muslim West, yielding Sp. *mocárabe*. It can be defined as 'work formed by a geometric combination of interlocking prisms, externally cut in concave surfaces and used as decoration in vaults, cornices etc.' It forms a counterpart to, but is different in execution from the MUḲARNAS technique of the Muslim central and eastern lands. The ~ was carved in jesso, brick, wood, marble or stone and was frequently coloured. VII 500b

mukārī (A) : lit. hirer; a dealer in riding beasts and beasts of burden, usage being extended from the person buying and selling and hiring to the muleteer or other person accompanying a loaded beast. VII 501b

muḳarnas (A, < Gk) : in architecture, 'stalactites', a type of decoration typical for Islamic architecture all over the central and eastern parts of the Muslim world, composed of a series of niches embedded within an architectural frame, geometrically connected and forming a three-dimensional composition around a few basic axes of symmetry. The essential function of the ~ is ornamental. Its counterpart in the Muslim West is MUḲARBAṢ. I 1229a; II 863b; VII 501b

muḳarr → IḲRĀR

muḳarrabūn → TASNĪM

muḳarrariyya : one of two main headings in the monthly and yearly accounting registers of the Īlkhānids, under which fell the regular (*muḳarrar*) payments made every year by order of the sovereign from the *dīwān-i aʿlā* to ḲĀḌĪS, SHAYKHS, SAYYIDS, students, financial officials, etc. III 284a; and → IṬLĀḲIYYA

muḳarrib (A) : lit. unifier; in ancient Yemen, a sovereign superior to the kings. IX 91a; IX 675b

muḳāsama (A) : lit. dividing out; a system of raising the land tax, involving the levy, by agreement, of a percentage or share of the crops, usually taken when these last had ripened. The early sources on law and finance distinguished it from the system of MISĀḤA, the assessment of a fixed lump sum on the land according to its fertility, location, etc., and from the system of MUḲĀṬAʿA, which implied a fixed annual sum payable without regard to the variations of prosperity and harvest and often the subject of a tax-farming contract. Known in the early centuries, it continued to be used down to modern times. IV 1032a ff.; VII 506b

In the Ottoman empire and in India, ~ is one of two terms describing the land tax (the other is MUWAẒẒAFA); the *kharādj muḳāsama* refers to a certain proportion of the produce accruing to the state from every field. II 158a; IV 1055b; VII 507a

mukāshafa (A) : in mysticism, ~ means illumination, epiphany (ant. *satr* 'veiling', *istitār* 'occultation). In the mystical thought of al-Ḳushayrī, ~ is the lifting of the veil, a 'raising of the curtain' on to the world of mystery, the second of three stages in the progression towards Reality. IV 697a

mukāsir (A) : among the Ismāʿīlīs, the name of one of the subordinates who assists the DĀʿĪ. II 97b

mukassar (A) : in geometry, the square of a unit of linear measure. IV 725b

muḳāṭaʿa (A) : in the mediaeval taxation system, ~ was used for the sum handed over by a tax farmer in return for the collection and management of the revenue from a given province or district. IV 1038a; VII 508a

In the Ottoman empire, ~ denoted tax farm, especially used by the Ottomans in connection with taxation imposed on the traffic in commodities in and out of the empire or at the entry to the big towns. VII 508a; and → MUḲĀṬAʿADJĪ

♦ muḳāṭaʿadjī (T, A) : in Lebanon under Ottoman rule, the title borne by members of families responsible for the levying of a contractual tax on a district, *muḳāṭaʿa*. V 792a

mukātab(a) → KITĀB

muḳātil (A) : in Western and Spanish Arabic, *al-* ~ is an alternative name for the planet Saturn. VIII 101a; XI 555a

muḳaṭṭaʿāt (A) : one of the names given to the mysterious letters placed at the head of 26 SŪRAS of the Qur'ān. VII 509a

In poetry, ~ are fragmentary pieces, very often topical poems, such as elegies, chronograms and satires. III 58a

mukawwir → MIKWAR(A)

muḳawwiyāt (A, s. *muḳawwī*) : in medicine, originally stimulants but gradually taking on the meaning of aphrodisiacs. XII 640b

muḳayyin → ḲAYYĀN

mukayyis (A), or *kayyās* : the 'masseur', one who wields the *kīs*, a bag of tow used to massage the clients, in a **ḥammām** 'steam bath'. III 140b

muḳbulā (A) : a term for a fish stew, also known as *munazzalat al-samak*, based on eel or carp. VIII 1023a

mukhābarāt (A) : the intelligence and police services in Arab countries. XII 670b

mukhaḍram (A, pl. *mukhaḍramūn*) : a person who lived in the DJĀHILIYYA and in the time of Islam, applied in particular to poets; *al-mukhaḍramūn* constitute the class of

pagan poets who died after the proclamation of Islam, although the meaning has been extended to poets living in the Umayyad and the ʿAbbāsid period. VII 516a
In the science of Tradition, ~ signifies a transmitter who accepted Islam but had not seen the Prophet. VII 516a
♦ mukhaḍramū 'l-dawlatayn (A) : 'the poets of the two dynasties', a term for poets living in the Umayyad and the ʿAbbāsid period. VII 516a

mukhallefāt (T, < A) : 'things left behind (at death)', an Ottoman financial-judicial term alluding to the property of deceased officials and of those who died without heirs that the Ottoman treasury confiscated. The inheritances of the minors or the mentally handicapped who could not oversee their shares were also seized and kept until they reached puberty; the treasury also approved the expenditure of the money for them. I 1147b; VII 517a; for compound terms having to do with clerks, departments, etc. of Ottoman administration involved in ~, VII 517a

mukhammas (A) : in Arabic, early Persian and Turkish poetry, a five-line MUSAMMAṬ, a stanzaic form of poetry, with either four lines of separate rhyme and one line with common rhyme, or blocks of five rhyming lines, e.g. *aaaaa bbbbb* etc. VII 660a ff.; and → TAKHMĪS

mukhammisa (A) : in religion, the Pentadists, a name applied to a doctrinal current among the shīʿī extremists which espoused the divinity of Muḥammad, ʿAlī, Fāṭima, al-Ḥasan and al-Ḥusayn. VII 517a

mukhannath (A) : effeminate, used as a synonym for a homosexual although in normal usage refers to the genuine hermaphrodite. V 776b
In mediaeval Spain, a (male) singer disguised as a woman. V 778a

mukhāradja (A) : the game of mora, morra, or mication (L *micatio*, It *mora*), played all around the shores of the Mediterranean, and also in Arabia and Iraq. It is a game of chance and is in principle forbidden by Islam. Synonyms are *muḳāraʿa, munāhada* and *musāhama*, followed by *bi 'l-aṣābiʿ* 'with the fingers'. VII 518a

mukharniḳa → MUʾARNIBA

mukhaṣṣiṣ → TAKHṢĪṢ

mukhāṭara (A) : a legal device, familiar in mediaeval European mercantile circles in its Latin garb *mohatra*, which is a form of 'a double sale', *bayʿatān fī bayʿa*. Its purpose was to circumvent the prohibition of any form of interest on a capital loan. VII 518b; and → BAYʿATĀN FĪ BAYʿA

mukhattam (A) : a pattern of lines in cloth, from silks to woolen materials, forming quadrangular compartments, i.e. checks. Such cloths seem to have been woven almost everywhere in the Islamic lands. VII 519a

mukhtalas (A) : 'snatched'; in archery, a way of loosing an arrow, by drawing rapidly and loosing immediately without any break in time. IV 800b

mukhtalif (A) : in mathematics, disjunct fractions which do not have the same denominator. IV 725b

mukhtalis (A) : in law, a thief who comes secretly but goes away openly. IX 63a; and → ṬARRĀR

mukhtār (A) : lit. chosen person; in the late Ottoman empire and some of its successor states, the headman of a quarter or village, appointed by the central government and charged with a variety of duties. VII 519a
In law, (an act done) by choice, not under compulsion. VII 635b
♦ **mukhtārāt** (A) : in literature, an anthology, selection of poetry, the oldest of which in Arabic is the *al-Muʿallaḳāt*. VII 526b

mukhtaṣar (A) : a handbook or an abridged manual, usually condensed from a longer work. VII 536a, where is also found a list of approximately equivalent terms; an epitome, a concise exposition. IX 324a

♦ mukhtaṣar al-ṭūmār (A) : in calligraphy, a larger type of script, used for the TUGHRA when there were few strokes; a large script was called *kalam al-ṭūmār*. X 596a
mukhtaṣṣ (A) : in Mālikī law, an intermediate category between GHANĪMA and FAY', which includes property taken out of enemy territory by stealth. XII 532a
mukḥula (A) : a small narrow-necked vessel, in mediaeval times commonly of glass, used to keep the eye cosmetic KUḤL in. A special object known in Khurāsān as *wasmadjūsh* was used for grinding the substance and pouring it into the ~. V 356b f.; and → NAFFĀṬ
muḳīm (A) : a term denoting 'a person domiciled in the place and satisfying the stipulations of the law'; in Indonesia, the Friday communal prayer is only valid, according to the Shāfiʿī school of law, if 40 *muḳīms* are present, and since the population was rarely numerous enough to allow this, ~ acquired the meaning of 'department, circle' because of the custom of grouping several villages together. I 741a
muḳla (A) : a very wide turban worn by *ʿulamā'* (→ FAKĪH) in Egypt. V 741b; also the headdress of Coptic priests with a long narrow band. X 613b
muḳri' (A) : the teacher of Qur'ānic readings and recitation, a member of a relatively small professional elite. Every ~ must be a *ḳāri'* (pl. ḲURRĀ'), a reciter of the Qur'ān and a much more common performer. X 73a
muḳrif (A) : the 'approacher', whose dam is of better breeding than the sire, one of the four classifications of a horse. II 785b
muḳṭaʿ (A) : holder of a fief, IḲṬĀʿ. V 862b; a provincial governor under the Dihlī sultanate, transferable at will, who commanded the local military forces and was paid personally by the grant of a revenue assignment or by a percentage of the provinical revenues. II 272b
muḳtaḍab (A) : 'untrained' or 'extemporised'. IX 10b
In prosody, the name of the thirteenth Arabic metre, in fact little used. I 670a; VII 540
muktarī → KIRĀ'
muḳwii → ḲAWĪ
mulā'a (A) : a large, enveloping outer wrap worn by women in the Arab East. V 741b
mulaffaḳ → TĀMM
mulaḥḥin (A) : composer. XII 547a; in the northern Yemeni tribal system, a composer or singer of folk poetry. IX 234b
mulāmasa → BAYʿ AL-MULĀMASA
mulammaʿāt (A) : in Persian literature, ~ are macaronic verses, a mixed composition of Arabic, Persian and sometimes Turkish elements used to obtain a humorous effect. III 355b
mulassan → AL-NAʿL AL-SHARĪF
mulaththam (A) : 'wearing a veil', a description of Berber nomadic tribes like the Touareg. V 652a
mülāzemet (T, < A *mulāzama*) : in Ottoman administration, the certificate of eligibility for office. VII 545a; and → MULĀZIM
mulāzim (A, T *mülāzīm*) : in Ottoman administration and military, a candidate for office in the Ottoman learned hierarchy (the ʿILMIYYE). VII 545b; also, a tax-farmer, part of a special corps to collect the poll-tax in certain districts; one of 300 special mounted bodyguards whom sultan Süleymān I selected from among his household to accompany him on campaigns, so-called because they were preparing for important administrative posts which came by way of reward for their services to the sultan. VII 545a; the personal bodyguard to the Ṣafawid shāh. I 8a; reserves for posts in the Ottoman palace and guild system. VII 545b
In the Ottoman military, ~ applied to the lowest two ranks of officers after the reorganisation of the army in the 19th century, corresponding to the rank of lieutenant. VII 545b

mulḥam (A) : a cotton and silk fabric. V 554b; a fabric with a silk warp and a woof of some other stuff. V 737a; as *mulḥam ṭirāzī*, a combination fabric of silk warp and woof of another material with embroidered bands. X 536a

mulḥid (A, pl. *malāḥida*) : a deviator, apostate, heretic, atheist. There is no evidence of pre-Islamic usage in a religious meaning, which arose in the ʿAbbāsid period on the basis of Qur'ānic verses. Under the Umayyads, ~ had been synonymous with *bāghī* 'rebel' and *shākk al-ʿaṣā* 'splitter of the ranks of the faithful', denoting the desertion (*ilḥād*) of the community of the faithful and rebellion against the legitimate caliphs. VII 546a

In Saldjūḳ times, the appellation *al-malāḥida al-ḳūhiyya* was used for the Ismāʿīlī heretics who took refuge in Ḳūhistān. V 355a

In Ottoman usage, ~ and *ilḥād* were commonly employed to describe subversive doctrines among the shīʿīs and ṣūfīs. VII 546b

mulimm → MUTARAʿRIʿ

mulk (A) : royal power, a term used in the Qur'ān with reference to God and to certain pre-Islamic personages, who all appear in the Old Testament, and in the former case is synonymous with *malakūt*. VII 546b

mulkiyya (A, T *mülkiyye*) : a title to property (→ MILK). VII 547a

Under the Ottomans, *mülkiyye*, or more precisely *idāre-i mülkiyye*, had by roughly the 1830s become the customary Ottoman term for civil administration. VII 547a; and → ḲALEMIYYE

mullā → MOLLĀ

multazam (A) : the name for the part of the wall of the Kaʿba between the Black Stone and the door of the Kaʿba, so-called because the visitors press their breasts against it while praying fervently. IV 318a

mültezim (T, < A *multazim*) : in Ottoman administration, a tax-farmer who, from the mid-16th century on, collected taxes and dues on behalf of the Ottoman treasury. The ~ could either deliver all the proceeds while drawing a salary, or he could buy the right to retain the proceeds himself by paying the treasury an agreed sum in advance; this latter system was known as *iltizām*, which differed from the other term used for a tax-farm, *muḳāṭaʿa*, in that it referred to the collection of revenues from the imperial domains. *Muḳāṭaʿa* was applied to the collection by contract of other revenues. VII 550b

mulūk al-ṭawā'if → MALIK

mulūkhiyya → ṬAʿMIYYA

mumālaṭa → IDJĀZA

mumāthala (A) : in rhetoric, total or nearly total equivalency of the two phrases that form a TARṢĪʿ. X 304b

mumāthil → TĀMM

mumaththal (A) : in astronomy, a parecliptic orb, centred on the Earth and in the plane of the ecliptic, whose convex surface, *muḥaddab*, was contiguous with the eighth orb of the fixed stars while its parallel concave surface, *muḳaʿʿar*, was contiguous with the convex survace of Jupiter's parecliptic. This is one of three postulated solid rotating orbs to bring about a planet's observed motions. XI 555a

mumayyiz (A) : in law, the 'discerning minor', a stage in the transition from the status of minor to that of major. I 993b; VIII 836a

♦ mümeyyiz (T) : in the Ottoman empire, a clerk who examined every matter to be put before the SHAYKH AL-ISLĀM as to correctness of presentation. II 867a

mu'min (A) : lit. believer; one of the names of God. VII 554b

mūmis → BAGHIYY

mūmiyā' (A, P *mūmiyā'ī*) : bitumen, mineral tar (L *Mumia naturalis persica*), a solid, black, shining mineral liquid which trickles from rock-caves. In ancient medicine, it

was mainly used against lesions and fractures. It is to be distinguished from the *Mumia factitia var. humana*, the bituminous substance of the Egyptian mummies, which is called *biṣṣasfalṭus* (and variants). VII 556a

mumsika (A) : a bit of metal, projecting from the outer rim of the astrolabe and fitting into an exactly corresponding indentation on the edge of each disc, which prevents the discs from turning. I 723a

muʾna (A) : in law, an impost. XI 410b; in North Africa, a special allowance for food, to which members of a GŪM were entitled when on active service. II 1138b

munābadha → BAYʿ AL-MUNĀBADHA

munabbat-kārī (P) : in architecture, lime plaster. V 600b; in art, filigree. X 518b

munādī (A) : town crier, herald; in the Qurʾān, ~ is used for the one who will proclaim the Last Day and give the summons to Judgement, in popular Islam usually identified with the angel Isrāfīl. VII 557a

munādjāt (A) : a whispering to, talking confidentially with someone; in religion, 'extempore prayer', as opposed to the corporate addressing of the deity in the ṢALĀT. VII 557b; a doxological supplication. IX 213a; 'whispered prayers'. XI 482b

In mysticism, the ṣūfīs' communion with God. VII 557b

♦ munādjāt Mūsā (A) : a synonym for TAWRĀT, the Torah. X 394a

munadjdjim (A) : in astrology, an astrologer, he who knows the lot of humans and their destiny from the positions of the stars (syn. AḤKĀMĪ). VII 557b

munaffidh → ṢĀḤIB AL-ASHGHĀL

munāfiḳūn (A) : a Qurʾānic term usually translated with 'hypocrites', to refer to dissenters within the community, whether openly or in secret. VII 561a

munāghāt (A) : term for the beggars' jargon of the Banū Sāsān. IX 70b

munāhada → MUKHĀRADJA

munāḳaḍāt → NAḲĀʾIḌ

munʿaḳid (A) : in law, a contract which fulfils all the conditions necessary to its formation. II 836a

munaḳḳila (A) : a fracture with displacement of a bone, a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

munakkis (A) : in the terminology of horse-riding, a horse with bad head carriage. II 954a

munāsaba (A), or *tanāsub* : in rhetoric, correspondence between words in regard either to their pattern or to their meaning. II 825b

In law, the means of identifying or verifying the ratio (*ʿilla*) of a ruling. XII 570a

munāṣafa (A) : in law, reciprocal property-sharing by two co-owners, each of them holding the half of a one and undivided object, a special form of co-ownership. VII 564a

In the context of Muslim-non-Muslim relations, ~ historically became particularly important in the juridicial, fiscal and administrative organisation of border regions between Islamic and Frankish Crusader states in 12th and 13th-century Syria. The *raison d'être* of a ~ was to arrange a compromise on disputed border territories which neither the Frankish nor the Muslim neighbouring states were able to control completely. VII 564a

munāshada (A) : a set form of oath, at the beginning of a prayer of petition, sometimes involving a threat or coercion, directed at God. VII 564b

munaṣṣaf (A) : in early Islam, a prohibited product prepared by means of grapes. IV 996b

munāẓara (A, pl. *munāẓarāt*) : a scientific, in particular theological-juridical, dispute between Muslims and adherents of the AHL AL-KITĀB, and between Muslims themselves. V 1130b; V 1223b; VII 565b; VIII 363b

In literature, a literary genre in which two or more living or inanimate beings appear talking and competing for the honour which of them possesses the best qualities. VII 566b

munāziʿ (A) : in the terminology of horse-riding, a horse that takes the bit in its teeth and jerks the hands. II 953b

munazzalat al-samak → MUḲBULĀ

munfadjā → FARʿ

munfaṣil (A) : in the science of Tradition, ~ is applied to a Tradition with several breaks in the ISNĀD, to distinguish it from MUNḲAṬIʿ. III 26a

munfatiḥa (A) : open, disengaged; in grammar, a term meaning non-velar, indicating all the letters of the Arabic alphabet except for *ṣād, ẓāʾ, ṭāʾ*, and *ḍād*. III 596b

mungh → MANGH

munḥarifa → MIZWALA; SAMT

munḳalib (A) : in the science of Tradition, a term used by some to indicate a Tradition which has a slight transposition in the wording. III 26a

munkar (A, pl. *munkarāt, manākīr*) : 'unknown, objectionable'; in the science of Tradition, a Tradition whose transmitter is alone in transmitting it and differs from one who is reliable, or is one who has not the standing to be accepted when alone. When one says of a transmitter *yarwi 'l-manākīr* 'he transmits ~ Traditions', this does not involve the rejection of all his Traditions; but if he is called *munkar al-ḥadīth*, they are all to be rejected. III 26b; VII 575b; and → NAHY

munkasir → NĀḲIṢ

munḳaṭiʿ (A) : in the science of Tradition, applied commonly when there is a break in the ISNĀD at any stage later than the Successor; ~ has also been used of an *isnād* including unspecified people, or one later than a Successor who claims to have heard someone he did not hear. III 25b; and → YATĪM

munkhafiḍa (A) : 'lowered'; in grammar, those letters whose pronunciation does not require the elevation of the back of the tongue, i.e. all but the emphatic consonants, *ḥurūf al-muṭbaḳa*, and *ḳāf, ghayn*, and *khāʾ*. III 596b

munsalakh (A), or *sarār* : the last day of the month, in historical works and correspondence. V 708a

munṣarif → MUTAMAKKIN

munsariḥ (A) : in prosody, the name of the tenth Arabic metre. I 670a

munshī (A), or more correctly *munshiʾ* : in the Persian and Indo-Muslim worlds, a secretary in the ruler's chancery, an exponent of the high-flown epistolary style general in mediaeval Islamic chanceries from the 2nd/8th century onwards known as INSHĀʾ. IV 757b; VII 580b; VIII 481b

♦ munshī al-mamālik (A) : under the Mongols, the top position of the secretary class, in charge of the state chancellery; under him came the *munshī*, who drafted documents, and the *muḥarrir*, who prepared fair copies. IV 757b

munshid (A) : a reciter of poems. IX 229a; in Egypt, a folk poet, associated primarily with a religious repertory. IX 235b; an improvisator. X 36a

munṣif (A) : lit. one who metes out justice; a term used in Indo-Muslim administration, and then in that of British India, to denote a legal official or judge of subordinate grade. VII 580b; sub-judge. I 287b

♦ **munṣifa** (A) : the name given by mediaeval Arabic critics and anthologists to those poems in which a description of the fights between tribes is accompanied by a recognition, with equity, of the opponent's valour and the sufferings endured by the poet's own side. VII 580b

muntahib (A) : in law, a robber who falls upon someone and robs him at a place where help is available. IX 63b

muntaḳ (A) : 'pronounceable'; in mathematics, the term for the category of fractions whose denominator lies between 3 and 10 (syn. *maftūḥ*); the rest are called *aṣamm* 'deaf' and are expressed by *d̲j̲uz' min* 'a part of'. IV 725b

muntasib (A) : in mathematics, a fraction of relationship. IV 725b, where an example in modern notation is given

muntaṣib (A) : in calligraphy, a highly-prolonged upright stroke. X 596a

murābaḥa (A) : in law, a mark-up contract, a permissible form of sale that allows a purchaser to buy with the intention of subsequently reselling to a designated buyer with a fixed profit rate. IX 471a; XII 691b

murābaṭa → MURĀBIṬ

murabbaʿ (A) : a lute with a quadrangular sound box. V 234a

In poetry, a four-line MUSAMMAṬ, a stanzaic form of poetry, composed of three lines with separate rhyme and one line with common rhyme. VII 660b; VIII 584b; IX 353b

In mathematics, ~, or MĀL, denotes the second power of the unknown quantity. II 362a

In astronomy, the Southern Cross. VII 51a

In Persian cooking, jam. XII 610a

♦ murabbaʿa (A) : in urban architecture, a square in the city. XII 759a

♦ murabbacılık (T) : a land-leasing system in Turkey, in which, in exchange for his work, the farmer only touches one-fourth of the harvest. V 473b

murābiṭ (A, pl. *murābiṭūn*) : marabout. Originally, a warrior in the holy war, D̲J̲IHĀD or RIBĀṬ, who was slain fighting against the infidel. V 1200b; a type of warrior-monk who inhabited a *ribāṭ*, a fortified convent on the frontiers of Islam. VII 583b; hence a saint, who never took part in a *d̲j̲ihād* in his lifetime. Of the words used for saint in Morocco: *walī, sayyid, ṣāliḥ*, ~ is the only one applied to the descendants of a saint, who possess the BARAKA, miraculous powers, of their ancestor. V 1200b

♦ **al-murābiṭūn** (A) : the Almoravids, a dynasty of Berber origin which ruled in North Africa and then Spain during the second half of the 5th/11th century and the first half of the 6th/12th century. VII 583b

♦ murābaṭa (A) : 'measures of vigilance', in al-G̲h̲azālī's mystical thought, a fundamental concept made up of six degrees, outlined in his exposition 'On spiritual surveillance and inward accounting' in Book 38 of his *Iḥyā'*. VII 465a

muraddaf (A) : in Persian prosody, a poem with RADĪF, a word or whole phrase that follows the rhyme letter, not to be confused with the term *murdaf*, which means 'provided with a RIDF', a letter of prolongation immediately preceding the rhyme letter. VIII 369a

murag̲h̲g̲h̲abāt (A) : in s̲h̲īʿī law, the daily and non-daily supererogatory prayers. VII 879a

murāhiḳ (A) : in law, the minor on the point of reaching puberty, a stage in the transition from the status of minor to that of major. I 993b; as a term connected with a child's development, 'he was, or became, near to attaining puberty or virility' (Lane) (syn. *kawkab*). VIII 822a

murāḳaʿāt → MUḤĀWARĀT

murāḳaba (A) : 'spiritual surveillance', in al-G̲h̲azālī's mystical thought, the second of the six degrees making up the 'measures of vigilance', *murābaṭa* (→ MURĀBIṬ). It is an examination of the motives of the action and the soul's hidden intentions, in order to reject everything that would serve to satisfy egoism or any passion and that is not performed with a view to God alone. VII 465a; a practice of absorption in mystic contemplation, adopted by the Čis̲h̲tī mystics in order to harnass all feelings and emotions in establishing communion with God. II 55b

murakkaʿ (A) : an album, in which paintings and drawings, alternating with specimens of calligraphy, were mounted. No actual examples earlier than the 16th century have survived, but the period of the ~ would appear to be coterminous with that of classical Persian painting. VII 602b; VIII 787b; X 363a
In mysticism, the patched mantle worn by ṣūfīs. VIII 742b
murakkab (A) : composite; and → BASĪṬ
In grammar, the construct state of the noun. I 1083b; the singular, when applied to the 'compound' noun. II 406b; and → MUFRAD
In medicine, the compound of the constituents. I 1083b
murāsalāt → MUḤĀWARĀT
muraṣṣaʿ (A) : in the Ottoman empire, a very prestigious, high-degree order or decoration, NISHĀN, that was elaborately adorned with diamonds or brilliants, usually worn with a sash across the breast. VIII 58b
murattab (A, pl. *murattabūn*) : in mediaeval Islam, an official in the postal service. I 1044b
For the Turkish *müretteb*, → NIẒĀM
murdaf → MURADDAF
murdjān (A) : the smaller of two sizes of pearls, the larger being DURR. V 819b; and → ṬAYRA
murdji'a (A) : the name of a politico-religious movement in early Islam, in later times referring to all those who identified faith with belief, or confession of belief, to the exclusion of acts. VII 605b
murdjif (A) : agitator, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a
murdjikāl (A) : 'bat'; an apparatus for ascertaining differences of level. It consists of an equilateral triangle with a plumb-line which hangs from the middle of one side. The triangle is suspended by this side. Two rods, an ell in length, are erected to ten ells apart; a rope is passed from the top of one to the top of the other and the ~ is suspended in its centre by two threads. If the plumb-line goes through the triangle, both places are on the same level. VII 203a
murid (A, P *shāgird*) : lit. he who seeks; in mysticism, the novice or postulant or seeker after spiritual enlightenment by means of traversing the ṣūfī path in obedience to a spiritual director. VII 608b
mūrith → MĪRĀTH
murniba → MU'ARNIBA
murr (A) : in botany, myrrh, a gum resin from the bark of several varieties of thorny scrubs of *Commiphora abyssinica*. VIII 1042b
♦ murrī (A) : a condiment, made with barley flour. IX 225a; X 32a
mursal (A, pl. *mursalūn*) : envoy. V 423b; without a specific textual basis. IX 364b; in the science of Tradition, a Tradition in which a Successor quotes the Prophet directly, that is, the name of the Companion is lacking in the ISNĀD. III 26a; VII 631a; VIII 384a
♦ mursal al-ṣaḥābī (A) : a Tradition in which a Companion describes some event involving the Prophet at which he/she could not possibly have been present. VII 631a
murshid (A), and **baba** (T 'father'), PĪR, SHAYKH : lit. one who gives right guidance; in mysticism, the spiritual director and initiator into the order of the novice who is following the ṣūfī path. VII 631b
♦ murshid-i kāmil (P) : 'perfect spiritual director', a title assumed by the SHAYKHs of the Ṣafawiyya ṣūfī order in the 8th/14th century, demanding complete obedience from all their adherents. The title was adopted by the Ṣafawid shāhs, the temporal monarchs in Persia during the 10th-early 12th/16th-early 18th centuries. VII 632a
♦ murshida (A) : in theology, a breviary. XII 802b

murtadd (A) : 'one who turns back', especially from Islam, an apostate. Apostasy is called *irtidād* or *ridda*; it may be committed verbally by denying a principle of belief or by an action, e.g. treating a copy of the Qur'ān with disrespect. IV 771a; VII 635a

murtāḥ (A) : a name for the seventh horse in a horse-race, according to the order of finishing. II 953a

murtahisha → RAHĪSH

murtathth (A) : lit. he who is worn out, a warrior of the type that is not allowed special burial rites because his death is not a direct and immediate result of his wounds. IX 205a

murtazika → RIZḲ

murū'a (A), or *muruwwa* : a term used especially in pre-Islamic and early Islamic usage, the meaning of which is imprecise. There is reason to believe that ~ originally describes the sum of the physical qualities of man and then by a process of spiritualisation and abstraction his moral qualities. After Islam, its meaning was extended thanks to the now pre-dominating moral focus. Broadly speaking, with the rightly-guided caliphs, ~ means chastity, good nature and observance of Qur'ānic laws, with the Umayyads, ~ implies politics, diplomacy, work, dignity and compassion, and with the early ʿAbbāsids, ~ implies merit and is contrasted with abjectness; with the moralists, ~ is identified with ADAB in the meaning of good conduct. Becoming more and more abstract, ~ finally came to mean virtue. VII 636a

In law, ~ indicates the fact of abstaining from any act capable of offending religion although not constituting an illicit act. VII 637b

In the spoken language of today, ~ means 'energy' in Egypt (*miriwwa*) and Syria (*muruwwa*), as in the expression 'so-and-so has not the ~ to accomplish such a thing'. VII 637b

murūd → MĀRID

mürurnāme (T) : in the Ottoman period, a special authorisation from the sultan given to the MUSTA'MIN proposing to travel. This document was obtained through the intermediary of his ambassador. III 1181b

muruwwa → MURŪ'A

musāʿadat (IndP) : 'assistance', a rate of interest that doubled the original loan given to officers in the Mughal army in ten years. V 689b

musābaḳa (A, pl. *musābaḳāt*) : race, competition, contest, especially a contest in the recitation of the Qur'ān, ~ *tilāwat al-Ḳur'ān*, held in many contemporary Muslim countries. XII 642a

musabbiḥāt (A) : the name given to SŪRAS lvii, lix, lxi, lxii and lxiv, because they begin with the phrase *sabbaḥa* or *yusabbiḥu li 'llāh*. VII 650b; IX 887b

muṣādara (A) : in mediaeval administration, ~ is firstly 'an agreement with someone over the payment of taxation due'. The most frequently found meaning is, however, 'the mulcting of an official of his (usually) ill-gotten gains or spoils of office'. The latter meaning was also found in the Ottoman empire, but here ~ was extended to the property of non-officials as well as to deceased persons. II 152b; VII 652b

In mathematics, ~ are premisses or postulates. VII 652b

muṣaddar → ṢADR

musaddas (A) : in Arabic, early Persian and Turkish poetry, a six-line MUSAMMAṬ, a stanzaic form of poetry, with either five lines of separate rhyme and one line with common rhyme, or blocks of six rhyming lines, e.g. *aaaaaa bbbbbb* etc. VII 660a ff.

In later Persian and Indo-Muslim poetry, a type in which the first four lines rhyme with one another, while the remaining two lines rhyme among themselves, e.g. *aaaa bb, cccc dd, eeee ff* etc. This type is often called a TARKĪB-BAND. VII 662a; X 236a

muṣaffaḥāt (A) : in music, 'clappers', known in Persia and Turkey as *čarpāra* (lit. four pieces') or *čālpāra*, in Egypt as *aḳligh*, and in Spain as *kāsatān* (whence perhaps castanet). IX 10b

musāfiḳ → ṢANDJ
musāfir (A) : a traveller. XII 642b
muṣaghghara → MARSŪM
musāhama → MUKHĀRADJA
muṣaḥḥaf (A) : 'mistaken'; in the science of Tradition, ~ is used of a slight error in the ISNĀD or MATN, commonly confined to an error in the dots. III 26a
In literary theory, ~ (also *djinās al-khaṭṭ*) is used for an imperfect paronomasia whereby there is difference in diacritics between the two words. X 69b
muṣāḥib (A, Ott) :
musahibu (Sw, < A **muṣāḥib**) : a term of East African Muslim court life. It is possible that the literary word *musahibu* is simply *ṣāḥib* with the *mu*-prefix (in Swahili morphology to be placed before all words denoting persons and also trees), but in some of the Swahili chronicles and the older epics, *musahibu* occurs in a special meaning, that of the close companion of the sultan. He is usually a half-brother or cousin. He has, among other things, to accompany the ruler wherever he goes and to protect him against treason. VII 657b
musāhim → SAHM
musāḳāt (A) : in law, a lease of a plantation for one crop period, with profit-sharing. The contract for such a lease is between the owner of the plantation and a husbandman, who undertakes to tend the trees or vines of the plantation for one season, at the end of which the proceeds of the crop are divided in agreed portions between the two contracting parties. The landowner's portion constitutes his rent. V 871b; VII 658b
muṣālata (A) : the wholesale lifting of other people's poems, as distinguished from the other kind of plagiarism: taking up, and playing with, existing and attributable motifs. IX 56a; XII 707b
musālima (A) : the term used for Spanish converts adopting Islam in the first generation. Thereafter, they were called *muwalladūn* (→ MUWALLAD). VI 881a
muṣallā (A) : any place of prayer, therefore also mosque. VI 653b; the place where the ṢALĀT is performed on certain occasions; VII 658b; the sanctuary or covered area in a mosque; the open space, usually outside a settlement, used during the two festivals (ʿĪD AL-AḌḤĀ and ʿĪD AL-FIṬR) by the entire Muslim community; a directional indicator either entirely isolated in a huge open space, or set in a long wall. VII 659b
In North Africa, the ~ is a large threshing floor, with a wall provided with a MIḤRĀB and an elevated place for the speaker, used for the rites of 10 Dhu 'l-Ḥidjdja. VII 659a
musallam → SALAM
♦ musallamī → MUʿĀFĪ
musallī (A), or *ʿāṭif* : the name for the fifth horse in a horse-race, according to the order of finishing. II 953a
muṣallī (A) : the name for the fourth horse in a horse-race, according to the order of finishing. II 953a
musallim → SALAM
musalsal (A) : lit. strung together.
In the science of Tradition, ~ is applied when the transmitters in an ISNĀD use the same words, or are of the same type, or come from the same place. III 26a
In calligraphy, ~ is a term for the letters of the THULUTH script when joined to each other. It was sometimes practised by calligraphers to show off their skill. IV 1124a
♦ musalsal al-ḥalf (A) : in the science of Tradition, a Tradition in which each transmitter swears an oath. III 26a
♦ musalsal al-yad (A), and *al-musalsal fi 'l-akhdh bi 'l-yad* : in the science of Tradition, a Tradition in which each transmitter gives his hand to the one to whom he transmits the Tradition. III 26a; III 977a

musāmaḥāt (A) : in the science of diplomacy, documents of a primarily business nature concerning tax-relief, probably only in Mamlūk times, divided into large, issued in the name of the sultan, and small, in the name of the governor. II 303a

musammaṭ (A), also *ḳaṣīda simṭiyya* : an originally Arabic (then also Hebrew, Persian, Turkish) stanzaic form of poetry, whose single stanzas, normally all of the same structure, consist of two elements: first, a fixed number of lines that rhyme with each other, the rhyme, however, changing from one stanza to the next (separate rhymes), followed by a stanza-closing line that rhymes with the end lines in all other stanzas of the poem. This rhyme that runs through the whole poem (common rhyme) is called *ʿamūd al-ḳaṣīda* by the Arab authorities. The lines correspond to the hemistichs in normal poetry. The rhyme scheme of a simple ~ is thus e.g. *bbb a, ccc a, ddd a*, etc. VII 660a; XI 374b

muṣannaf (A, pl. *muṣannafāt*) : in Arabic literature, an early technical term applied to a collection of religious learning organised upon an abstract, structured subdivision in chapters, hence the opposite of MUSNAD, a collection arranged according to the first or oldest transmitter. III 24a; VII 662b; X 360a

musannam → TASNĪM

muṣāriʿ → ṢURʿA

musarwal (A) : a pigeon with feathered legs, a horse with white legs, or a tree with branches down on the trunk. IX 677b

musāwāt (A) : equality. In modern times, ~ has been used for the political concept of human equality. VII 663a

musawwad (A) : a term found in pre-Islamic South Arabian inscriptions to indicate an aristocratic group in Ḥaḍramawt; ~ is used to this day to denote the SAYYIDS, the descendants of the Prophet. XII 338b

musawwida (A) : lit. the wearers, or bearers, of black; the name given to the partisans of the ʿAbbāsids at the time of the DAʿWAS of Abū Muslim al-Khurāsānī and Abū Salama al-Khallāl against the Umayyads, apparently from the black banners these rebels wore. VII 664a; and → MUBAYYIḌA

muṣawwir (A) : in Q 59:24, applied to God as the fashioner of forms, but normally used as the equivalent of 'painter, draughtsman' when applied to a person. In Persian, ~ is used as a professional epithet, as in Mīr Muṣawwir, the term NAḲḲĀSH being more often used, as in Ottoman Turkish, for 'painter'. X 361b

musayyaḥa (A) : a silk KĀFIYYA worn in the Arabic East. V 741b

müsellem (A) : 'exempt'; in the Ottoman military, provincial landed cavalrymen, excused from any dues or taxes on land initially granted them, who later became transformed into auxiliary forces no longer employed in actual fighting but in discharging duties such as dragging guns, levelling roads, digging trenches, carrying provisions and casting cannon balls. Then, as the Ottoman state required them to pay taxes rather than serve in the army, they lost their privileged status and dissolved into the tax-paying populace. VII 665a; VIII 404b

mushāʿ (A) : in law, common and repartitional ownership by the entire village community of all agricultural lands of the village. I 661a; VII 666b

mushāʿara (A) : in Muslim India, a poetical contest; in Urdu usually pronounced *mushāʿira*, ~ has come to be applied in its wider aspect to denote an assembly where Urdu poets come together to recite their compositions. VII 667b; IX 434a

mushaʿbidh → SHAʿBADHA

mushadjdjara → BAYT

muṣḥaf (A, pl. *maṣāḥif*) : codex, a complete text of the Qurʾān considered as a physical object. The term ~ is not always consistently used to refer to the Qurʾānic text said to be completed in the time of ʿUthmān, while *ṣuḥuf* was reserved, again not consis-

tently, for the first collection, said to be undertaken in the time of Abū Bakr. V 406a; VII 668b; a collection of written leaves placed between two covers, or a collection of a complete assemblage of leaves, each leaf being called a *ṣaḥīfa*, or a collection of pieces, of documents, a corpus, or vulgate. VIII 835a

mus̲h̲āhada (A) : in the mystical thought of al-Ḳus̲h̲ayrī, ~ is direct vision, the 'presence of the reality', the third of three stages in the progression towards Reality. IV 697a

mus̲h̲a''ib (A) : in mediaeval 'Irāḳ, a person who maims a child at birth in order to make use of it at a future time for begging purposes. VII 494a

mus̲h̲ākil (A) : in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b

mus̲h̲allaḥ → MAS̲H̲LAḤ

mus̲h̲āraka (A) : in law, 'participation financing', a contractual partnership. Its essence is joint exploitation of capital (or, in full or in part, of the work and skills of the partners or of the credit for partnership investment) with joint participation in profits and losses. Unlike the MUFĀWAḌA, the ~ is a limited investment partnership in which the core of the investment is money. VII 671b

mus̲h̲āraṭa (A) : agreement, arrangement; in al-G̲h̲azālī's mystical thought, the first of the six degrees making up the 'measures of vigilance', *murābaṭa* (→ MURĀBIṬ). It is the anticipatory accounting of the soul made in the morning every day, which consists of instructing it in the engagements that it is to fulfill. VII 465a

mus̲h̲āt → MAS̲H̲S̲H̲Ā'IYYA

mus̲h̲āwar (A) : an adviser, in Muslim Spain especially used for an adviser of judges. IX 505b; consultant *faḳīh*. X 945b

♦ müs̲h̲āwir (T) : a technical adviser, whether a foreigner or not, synonym of *müsteshār* (→ MUSTAS̲H̲ĀR). VII 733a

mus̲h̲īr (A) : lit. one who points out, advises, hence 'counsellor, adviser' in administrative usage, in recent times also acquiring in military usage the connotation of 'field-marshal' in both the Arab and Turkish worlds. According to some authorities, ~ was at first (before the 'Abbāsids) the title of the ministers (later WAZĪR) or secretaries of state (KĀTIB). However, with a few exceptions, this older and broader conception did not survive. VII 677a

mus̲h̲rif (A) : lit. overseer, supervisor, controller; the title of an official, whose office seems basically to have been a financial one, and who appears at various times and with various duties in the history of the 'Abbāsid caliphate and its successor states, from North Africa to the eastern Islamic lands. I 389b; VII 678b; VIII 702b

In the early G̲h̲aznawid sultanate, the ~ was, next to the financial officer, also spy and internal intelligence agent. VII 679a

In Egypt and Syria of the Ayyūbids and Mamlūks, ~ was used for the official in charge of the royal kitchens, watching over the food cooked there. VII 679b

Under the Ḥafṣids, the ~ was head of the maritime customs. II 146a

mus̲h̲ṭ (A) : in music, the bridge-tailpiece of an 'ŪD. X 769b

♦ mus̲h̲ṭī → FARAḴH

mus̲h̲tarī (A, P *hurmizd*) : in astronomy, the planet Jupiter. A synonym is *bard̲j̲īs*. VII 680a; VIII 101a

mus̲h̲tarik (A), or *mus̲h̲tarik* : in grammar, homonym. I 184b; as used by modern linguists, ~ denotes 'polysemy', i.e. it qualifies a noun which can have several meanings. VII 680b

mūsiḳī (A), later *mūsīḳā* : music, strictly speaking, the theory of music, contrasting therefore with G̲H̲INĀ' 'song' or musical practice. VII 681a

musinna (A), or *t̲h̲aniyya* : a cow in its third year. XI 412a

muslim (A, pl. **muslimūn**) : the person who professes Islam, *islāmī* being exclusively used today for what is relative to Islam. VII 688b; VII 695a

musmiʿa → ḲAYNA

musnad (A) : in early Islam, any inscription in the pre-Islamic South Arabian script. VII 704b

In grammar, ~ is defined by later classical Arabic grammarians as 'that which is leant upon (or propped against) (the headword or subject), is supported by (it)'. They define *musnad ilayhi* as 'that which supports', i.e. the headword or subject. The relationship between them is termed ISNĀD 'the act of leaning (one thing against another)', 'the relationship of attribution or prediction'. However, the terms have a different, almost reversed, meaning in Sībawayh. VII 705a

In the science of Tradition, ~ indicates a work in which each Companion's Traditions were collected together, an arrangement that was not very convenient since the Traditions were not arranged by subject. III 24a; VII 705b; ~ is also applied to an ISNĀD that goes back all the way to the Prophet without a link missing. VII 705b; VIII 384b

mustaḍʿafūn (A) : in early Islam, the social group of the weakest Meccans. X 839b

mustadrak (A) : a continuation of a work, characterised by both continuity and discontinuity: it follows the line of the original work but amends it by means of reflection on the basis of the constitutive principles of the latter; omissions of the author of the original work are corrected. IX 604a

mustafād (A) : a collective name for indirect taxes under the ʿAlawīs. II 146a

mustafī (A) : in law, the person who asks for an opinion on a point of law, FATWĀ. II 866a

mustafīḍ (A) : in the science of Tradition, a Tradition which is treated by most as an intermediate class between Traditions with two transmitters, MASHHŪR, and Traditions with many transmitters, MUTAWĀTIR, although some treat a ~ Tradition as being equivalent to either the one or the other. III 25b

mustag͟hallāt (A) : objects that provide income. XI 413b

mustaḥabb (A) : in law, a recommendable action, corresponding largely to MANDŪB. VII 722b

mustaḥfiẓ (A) : in Turkish military usage, the territorial army. VIII 371a

mustaka → MASTAKA

mustaḳarr (A) : lit. permanent; among the Fāṭimids, ~ denotes IMĀMS descended from ʿAlī and Fāṭima. II 851b

mustaḳfī (A) : in mediaeval Islam, a cut-purse who follows and steals up behind a person to rob him. V 768b

mustaḵẖriḏj (A) : in mediaeval administration, the person responsible for collecting money, such as that of the poor-tax or land-tax. VII 724a; and → ISTIḴẖRĀḎJ

In Muslim Spain, the ~ was the official who collected on behalf of the Muslim state the taxation due from the Mozarabs, a possible translation from the Latin *exceptor*. V 376a; VII 724a

mustakraha (A) : a woman who has been raped. XI 509b

mustakris͟h (A) : a child who has become large in his stomach or hard in his palate, and has begun to eat. A syn. to the verb *istakras͟ha* is *tazakkara*.VIII 822a

muṣṭalaḥa (A) : the term for a technical term. I 572a

mustaʿliya (A) : 'raised'; in grammar, those letters whose pronunciation requires the elevation of the back of the tongue, i.e. the emphatic consonants, *ḥurūf al-muṭbaḳa*, and *ḳāf, g͟hayn*, and *k͟hā'*. III 596b; VIII 343b; X 83a

mustaʾmin (A) : a non-Muslim, not living on Muslim territory, who has been given a safe conduct or pledge of security and thereby becomes protected by the sanctions of the law in his life and property for a limited period. I 429b; II 341b; V 178b

mustamlī (A) : a Tradition transmitter's clerk, the earliest representatives of this professional class emerging in the course of the first half of the 2nd/8th century. His function was to write the Tradition down from dictation and to reiterate the Tradition in a way audible to the audience. V 1133b; VII 725b

mustaraḳa → ANDARGĀH; ṬABAḲA

mustaʿriba (A) : lit. arabicised; in genealogy, the name of one of the three groups into which the population of Arabia is divided, the other groups being the *ʿarab ʿāriba* (the, for the most part, extinct original Arabs of pure stock) and the MUTAʿARRIBA. Like the latter, ~ is applied to tribes who were not originally Arabs. They trace their descent from Maʿadd b. ʿAdnān, a descendant of Ismāʿīl. All the north Arabian tribes are included among the ~, so that the Ḳuraysh, to which Muḥammad belonged, are one of them. VII 732b

In Muslim Spain, ~ was applied to the Christian Spaniards who retained their religion under Islam (Eng Mozarab). VII 732b

mustashār (A, T *müsteshār*) : counsellor; under the Ottomans, the general secretary to a ministry or the under-secretary of state. The function was retained under the Turkish Republic and each ministry has its ~; also, the name given to the 'counsellors' of Turkish or foreign embassies or legations. VII 732b

mustashriḳ (A, pl. **mustashriḳūn**) : an orientalist, one who studies the Orient; one becoming like the Oriental. VII 735b

mustathnā (A) : lit. excepted, separated; in mathematics, excepted fractions, separated by the subtraction sign. IV 725b

♦ **müstethna eyāletler** (T) : in Ottoman administration, those provinces of the Ottoman empire separated from the 'normally-administered' ones of the Anatolian and Rumelian heartland. VII 756a

mustatir → BĀRIZ

mustawdaʿ (A) : under the Fāṭimids, a trustee or guardian of the imamate, whose function was to 'veil' the true IMĀM, MUSTAḲARR, in order to protect him, and who acted by right of an assignment which so to speak allowed him to enter the family of the true *imāms*. II 851b; XI 482b

mustawfā → TĀMM

mustawfī (A) : in mediaeval administration, an official who was in charge of official accounts and thus acted as an accountant-general. IV 977b; VII 753b

For the Ottoman empire, → DAFTARDĀR

mustawḳad (A) : 'fire-place', a major cooking contrivance found in the mediaeval kitchen. It was designed to accommodate several cooking pots and/or pans side-by-side at the same time. It was erected to about half-a-person's height, giving easy access to the cooking food and was provided with vents allowing for an intake of air over the coals and for the expulsion of smoke. VI 808a

mustawshima → WASHM

mustazād (A) : lit. additional; in Persian and kindred literature, principally Turkish and Urdu, a poem of which each second hemistich is followed by a short metrical line which has some bearing on the sense of the first hemistich without altering the meaning. All these lines rhyme together throughout the poem. I 677b; VII 754b

müsteshār → MUSTASHĀR

müstethna eyāletler → MUSTATHNĀ

müsweddedji (T) : a clerk in the Ottoman empire who drafted in hypothetical terms every matter for the SHAYKH AL-ISLĀM, who had no contact with litigants nor their advocates. II 867a

mutʿa (A) : lit. enjoyment; in law, temporary marriage, also called *nikāh al-mutʿa*, a marriage which is contracted for a fixed period. It was authorised at the beginning of

Islam but forbidden later by the SUNNA; shī'ism tolerates it, however. VI 476a; VII 757a; VIII 28b; also, the indemnity payable to a divorced wife when no dowry has been stipulated. VII 759a; X 154a

muṭā' (A) : as *al-* ~, a term mentioned in al-Ghazālī the meaning of which is unclear: R.A. Nicholson tentatively suggested it should be read as identical with ḲUṬB as *al-ḥaḳīḳa al-muḥammadiyya*, but this was rejected by W.H.T. Gairdner, who had earlier questioned L. Massignon's suggestion that al-~ is an obscure allusion to the doctrine of the *ḳuṭb* as the head of the saintly hierarchy. V 544a

muta'add → TA'ADDĪ

muta'ammim → MIKWAR(A)

muta'arriba (A) : 'those who seek to become Arabs'; in genealogy, the term applied to the descendants of Ḳaḥṭān who were regarded as 'having become Arabs' in contrast to the supposedly indigenous 'pure' Arab tribes. They settled in southern Arabia. VII 759b

muta'ashshā (A) : in mediaeval Islam, the name for the places where pilgrims stopped for the evening meal on the pilgrim highway running from 'Irāḳ to the Holy Cities. XII 198b

muta'aṣṣib (A) : narrow-minded. X 552a

muṭābaḳ (A) : in literary theory, the repetition of the same word with a different meaning, according to the early theorist Tha'lab, which later became subsumed under the term TARDĪD. Ḳudāma assigned the meaning of 'pun' to ~. X 69a; and → ṬIBĀḲ

♦ muṭābaḳa (A) : in literary theory, a contrast between two single contraries; antithesis. VII 491b; X 450b; and → TAḌAMMUN

mutabarriz (A) : the name for the second horse in a horse-race, according to the order of finishing. II 953a

muṭabbikh (A) : said of a young man who is full (or plump). VIII 822a

mutaḍādd → ṬIBĀḲ

mutadārik (A) : in prosody, the name of the sixteenth Arabic metre. It does not seem to have been used by the poets before Islam or the first century AH. It is made up, in each hemistich, of four *fā'ilun*, which may be reduced to *fa'ilun* or even *fa'lun*. I 670a; IV 412b; VII 759b

mu'tadil (A) : temperate, as in climate. XI 303a

mutadjabbir (A) : a tyrant. V 521b

mutafaḳḳih (A) : a student of FIḲH 'undergraduate', as opposed to FAḲĪH 'doctor of the law' or 'graduate student'. V 1124b

mu'tafikāt (A, < Heb *mahpeka*) : in the Qur'ān, the 'subverted [cities]', referring most likely to Sodom and Gomorrah, the cities of Lot. V 424a; V 832b

mutaghallibe → DEREBEY

mutaḥayyir → KAWKAB

mu'taḳ → 'ITḲ

mutaḳabbil → ḲABĀLA

mutaḳaddim → HAYLĀDJ

mutakallaf (A) : artificial, as poetry, not springing from sound talent. XII 649b

mutakallif → MAṬBŪ'

mutakallim → ḤĀL

mutaḳārib (A) : in prosody, the name of the fifteenth Arabic metre, comprising in each hemistich, four feet made up of one short and two longs (*fa'ūlun*). A certain number of licences are possible, in particular, the omission of the fourth foot, the shortening or even the cutting out of the third syllable of a foot, etc. I 670a; VII 763a

mutakāwis (A) : in prosody, the situation in which the two quiescent consonants of the rhyme letter, *rawī*, are separated by four vowelled consonants (as in *faw[ḳa ḳadami]h*). IV 412b

mutakhayyila (A) : in the poetics of the philosophers, a faculty responsible for the re-actualisation of images which have been perceived in the past. IX 458b
muṭālaba (A) : in law, the 'exaction of payment' (Ger *Haftung*). I 29a
muʿtalla → ḤARF ʿILLA
mutamakkin (A) : in grammar, 'having full freedom of movement', i.e. a masculine noun declinable in three cases, a synonym of *munṣarif*. IX 53a; X 193b
mu'tamar (A) : conference or congress; in the modern Islamic context, the convening of Muslims from throughout the world in order to deliberate over common concerns. VII 764b
muʿtamir (A) : a pilgrim performing the ʿUMRA 'lesser pilgrimage'. X 864b
mutammima (A, pl. *mutammimāt*) : the generic term for the genre of complements in Arabic literature. IX 603b
mutanadjdjis → NADJIS
mutarādif (A) : in prosody, the situation in which the two quiescent consonants of the rhyme letter, *rawī*, come in immediate succession (as in *ḳāl*). IV 412b
mutaradjdjila (A) : a woman who tries to resemble men in clothing habits and ornaments. IX 566b
mutāraka → MUWĀḌAʿA
mutarākib (A) : in prosody, the situation in which three vowelled consonants stand between the two quiescent consonants of the rhyme letter, *rawī* (as in *fī[djabali]y*). IV 412b
mutaraʿriʿ (A), or *mulimm* : a child 'almost or quite past the age of ten years, or active' (Lane). VIII 822a
mutarassil (A) : in the mediaeval period, chancery clerk, secretary (syn. KĀTIB). XII 662b
mutaṣaddī : in Muslim India, the functionary in the Dihlī sultanate who issued both permits to merchants who brought their merchandise into the market for sale and passes for goods which were taken out of the city. IX 801a
mutaṣaddir → ṢADR
mutasallik → ṢĀḤIB AL-LAYL
mutasalṭin (A) : a petty prince. IX 849a
mutaṣarrif (A, T *müteṣarrif*) : in Ottoman administration, the chief administrative official of the SANDJAḲ or LIWĀ', the second highest in the hierarchy of administrative districts, as defined by the provincial administration laws of 23 Rabīʿ I 1284/25 July 1867 and Shawwāl 1287/1871. With the transformation of the old *sandjaḳ*s into *wilāyet*s (→ EYĀLET) in 1921, ~ passed out of use as a designation for a type of local official. VII 774a; IX 13b; governor. VIII 1b
♦ mutaṣarrifiyya (A) : a synonym of SANDJAḲ, an (administrative) regime, as e.g. created in Lebanon in 1861. V 794a; V 1253a
mutashābih (A) : in Qur'ānic science, the term for the 'ambiguous' verses, whose picturesque style, if taken literally, would seem to ascribe human attributes or acts to God, distinct from the *muḥkam* verses, whose sense is clearly established. I 409a ff.
mutaṭawwiʿa (A), or *muṭṭawwiʿa* : lit. those who perform supererogatory deeds of piety, those over and above the duties laid upon them by the sharīʿa; in military contexts, ~ was used as a designation for volunteer fighters, especially to be found on the frontiers of the Islamic world, where there were great opportunities to fight a holy war against the pagans. From around the 5th/11th century, ~ was replaced more and more by GHĀZĪ and MUDJĀHID for the concept of volunteer warriors for the faith. VII 776b; VIII 795b; volunteers who served in the early Islamic armies without regular stipends, but who shared in the plunder. VIII 568b
In present-day Bedouin society, elders responsible for order and decency. V 768a

In contemporary Saudi Arabia, *muṭawwiʿ* (a modern formation from the same root) is used to designate the religious police who enforce the closure of shops during the times of public prayer, oversee morals, etc. VII 777b

mutawakkil → TAWAKKUL

♦ mutawakkiliyya (A) : a plant, or dish, forbidden by al-Ḥākim in addition to the classical food prohibitions. II 1070a

mutawālī (A, Leb *mtawleh*; pl. *matāwila, mutāwila*) : the name for the Twelver shīʿīs in Lebanon, and for those who emigrated from there to Damascus (but not, generally speaking, for those resident in other parts of Syria). VII 780a

mutawallī (A) : in Mughal India, a manager of land-grants. VIII 751b; and → NĀẒIR

mutawaṣṣī → WAṢĪ

mutawātir (A) : 'uninterrupted'. IX 371a; in the science of Tradition, a Tradition (or, in general, any report) with so many transmitters that there could be no collusion, all being known to be reliable and not being under any compulsion to lie. III 25b; VII 781b

In prosody, ~ is applied to the rhyme in which only one moving letter intervenes between the last two quiescents. VII 781b

♦ mutawātir bi 'l-lafẓ (A) : in the science of Tradition, a Tradition in which the texts appended to the various chains are identical in wording. VII 781b

♦ mutawātir bi 'l-maʿnā (A) : in the science of Tradition, a Tradition in which the texts are identical in meaning only, as opposed to *mutawātir bi 'l-lafẓ*. VII 781b

muṭawwiʿ → MUTAṬAWWIʿA

muṭawwif (A, pl. *muṭawwifūn*) : the pilgrim's guide in Mecca. His task is to assist the pilgrim by supplying his material needs and in performing the rites of the pilgrimage. The *muṭawwifūn* are organised in a special guild, which is divided in sub-guilds. An alternative term sometimes encountered is *shaykh al-ḥadjdj*. VI 170b; VII 782a

muṭayyin (A) : in the mediaeval Near East, a beggar who smears himself with mud and feigns madness. VII 495a

mutaẓarrif → ẒARĪF

mutazawwidja (A) : an appellative for women in early Islam who have had several husbands. I 308b

muʿtazila (A) : 'those who separate themselves, who stand aside', name of a religious movement founded at Baṣra in the first half of the 2nd/8th century by Wāṣil b. ʿAṭāʾ, subsequently becoming one of the most important theological schools of Islam. VII 783a; also the name given by al-Masʿūdī to a group of four extremist shīʿī sub-sects. VII 793b

mutbaʿ → ITBĀʿ

muṭbaḳa → IṬBĀḲ

müteferriḳa (T) : under the Ottomans, a corps of mounted guards, or member of the guard, who were especially attached to the person of the sultan. VII 794a

muthaʿlib (A) : the term for a country where foxes abound. X 433a

muthallath (A) : in mathematics, a triangle. VII 794b

In astronomy, *kawkab al-muthallath* is the constellation of the (northern) Triangle. The star at the apex is an astrolabe star and is called *ra's al-muthallath*. VII 794b

In astrology, *muthallatha* is used for each of the four divisions of the zodiacal circle, each of which includes three signs 120 degrees apart. VII 84b; VII 794b

muthamman (A) : in mathematics, an octagon, octagonal. VII 795a

In architecture, plan figures and buildings of eight equal sides. VII 795a

♦ muthamman baghdādī (A) : in Mughal architecture, the irregular octagon with four longer and four shorter sides, which may assume the shape of a square or rectangle with chamfered corners. VII 795a

muthannā (A) : in grammar, the dual. II 406b
In prosody, *muthannayāt*, or *thunā'iyyāt*, are used for short-lined quatrains with rhyme scheme *a b a b*. VIII 584b
In calligraphy, 'facing each other', not a special script on its own but possible to apply to any type of script; also called 'mirror-like writing' (Ott *ʿaynalî yazî*). IV 1124b
mutḳin (A) : 'exact'; in the science of Tradition, a quality of a reliable transmitter of Tradition. II 462a
muṭlaḳ (A) : 'absolute', as opposed to restricted, *muḳayyad*; 'general', as opposed to KHĀṢṢ. VII 799b
In grammar, *mafʿūl muṭlaḳ* denotes the absolute object (cognate accusative), i.e. a verbal noun derived, mostly, from the verb of a sentence and put in the accusative to serve as an object, even if the verb is intransitive. VII 799b
In law, ~ is applied to the MUDJTAHIDS of the heroic age, the founders of the schools, who are called *mudjtahid muṭlaḳ*, an epithet which none after them has borne. VII 799b
In dogmatics, ~ is applied to existence, so that *al-wudjūd al-muṭlaḳ* denotes God as opposed to His creation, which does not possess existence in the deepest sense. VII 799b
muṭrib → KHUNYĀGAR
muttarid (A) : in grammar, 'perfectly uniform, recurrent or general', the highest end of the scale used to assess geographical recurrence of a LUGHA, or the frequence of an element or linguistic form within one grouping. V 804b
muttaṣil (A) : contiguous; in the science of Tradition, an unbroken ISNĀD traced back to the source. III 25b; VIII 384b
♦ muttaṣil marfūʿ (A) : in the science of Tradition, an unbroken ISNĀD going back to the Prophet. III 25b
♦ muttaṣil mawḳūf (A) : in the science of Tradition, an unbroken ISNĀD going back to a Companion. III 25b; VIII 384b
muṭṭawwiʿa → MUTAṬAWWIʿA
muwādaʿa (A) : a truce of friendship. IX 373b; peace between Muslim and non-Muslim communities, also called *muhādana*, for a specific period of time. IX 845a f.
In Mālikī law, a system for ensuring that a female slave observe the period of sexual abstinence, ISTIBRĀʾ, by giving the slave into the hands of a trustworthy person, preferably a woman, who forbade the new owner to come near her until the period had elapsed. IV 253b
muwāḍaʿa (A) : understanding; in law, ~ means the rescission of a sale or transaction. A synonym is *mutāraka*. VII 801a; a covering document in a transaction which sets out the real relationship of the parties to each other and the real purport of their agreement, intended to prevent one party from using a document on which the transaction is recorded to its exclusive advantage and for a purpose contrary to the aim of the whole of the agreement. III 511b
In mediaeval administration, ~ denotes the contract of service of officials. VII 801a
muwāfaḳa (A) : connivance, in religion. X 135a
In administration, a term for the comprehensive accounting presented by an ʿĀMIL on relinquishing his appointment when it is approved by the authority to whom he presents it. If they differ, it is called *muḥāsaba*. II 78b
♦ al-muwāfaḳa wa 'l-djamāʿa (A) : in administration, the comprehensive accounting presented by an ʿĀMIL on relinquishing his appointment, one of the many records and registers of a Muslim administrative office of the 4th/10th century. II 78b
muwaffad → WĀFID
muwaḥḥidūn (A, s. *muwaḥḥid*) : 'unitarians'; a name by which the Druze call themselves. II 631b; the name given to the adherents of the reformist movement of which

the principal element was the divine unicity, TAWḤĪD, which ruled during the 6th/12th and 7th/13th centuries in North Africa and Spain, known in the West as the Almohads. VII 801b

muwaḳḳit (A) : a professional astronomer associated with a religious institution, whose task it was to ascertain the ḲIBLA and the times of prayer. Mention of such astronomers appeared for the first time in Egypt in the 7th/13th century. VI 677b; VII 29b

muwālāt → WALĀʾ

muwālayāt → MAWĀLIYĀ

muwallad (A) : a hybrid, of mixed blood, a word originally belonging to the vocabulary of stock-breeders; hence, a cross-breed, half-caste or even 'one who, without being of Arab origin, has been born among the Arabs and received an Arabic education'. VII 807a; originally meaning home-born slaves. VI 881a

In Muslim Spain, the descendants of non-Arab neo-Muslims, brought up in the Islamic religion by their recently-converted parents, thus the members of the second generation, the sons, and, by extension, those of the third generation, the grandsons. The sons of an Arab father and indigenous mother were not regarded as ~. I 85b; I 491a; VII 807b; X 823b; original population of Spain. IX 232a; convert. X 605a

In grammar and literary theory, ~ refers to a word, linguistic phenomenon, or literary feature not found in classical Arabic of pre- and early Islamic times, thus 'post-classical'. VII 808b; X 240b; XII 638a; and → MUʿARRAB

muwāraba (A) : ambiguity; in rhetoric, ~ denotes the ability to remedy a gaffe or an offensive phrase by repeating the expression in an attenuated form, if not radically modified, or else by trying to make the person addressed believe that he has not properly understood what has been said to him. VII 808b

Among the G͟humāra, a Berber tribe of northwestern Morocco, a 5th/11th-century custom consisting of a recently-married bride, still a virgin, being carried off clandestinely by the young men of the locality and held far from her husband for a month or even more, sometimes several times in succession if very beautiful. This custom was flattering to the woman. VII 809a

muwāṣafa (A) : in mediaeval administration, a list showing the circumstances and causes of any changes occurring in the army. II 79a

muwāṣala → WIṢĀL

muwas͟hs͟haḥ (A), or *muwas͟hs͟haḥa* : in literature, a genre of stanzaic poetry, which, according to indigenous tradition, developed in al-Andalus towards the end of the 3rd/9th century. It is reckoned among the seven post-classical genres of poetry in Arabic. Its fundamental characteristics were the arrangement in strophes and the addition of a final part, K͟HARD͟JA (also called *markaz*), in vernacular Arabic or Romance mixed with the vernacular. I 595b; I 601a; VII 809a

muwat͟ht͟hiḳ (A), or *s͟hurūṭī* : in law, the profession of drafting deeds. IX 208a

muwāṭin (A) : citizen, a modern word coined around the turn of the 20th century. VII 812b; compatriot, fellow-citizen. XI 175a

muwattar (A) : in music, a lute like the ʿŪD. X 768b

muwāzana (A) : in rhetoric, metrical or word-formational equivalency between the final words of both phrases that form a TARṢĪʿ. X 304b

muwaẓẓaf(a) (A), or *waẓīfa* : in mediaeval administration, a form of land tax depending on the return that the land was capable of yielding, and being due whether the land was tilled or not. For Muslim writers or historians of India, the ~ is always meant when K͟HARĀD͟J is mentioned. IV 1055b; VII 507b

For the Turkish *muwaẓẓafe*, → NIẒĀM

muzābana → BAYʿ AL-MUZĀBANA

muzammilātī (A) : in mediaeval Cairo, the attendant of the waterhouse, SABĪL, who was in charge of cleaning its premises and its utensils, and of raising the water from the cistern and serving it to the thirsty. VIII 679b ff.

muzamzim → ZAMZAMA

muzannam (A) : in poetry, term used by Ṣafī al-Dīn al- Ḥillī for a ZADJAL in which, contrary to rule, the classical language is proponderant. XI 373b

muzāraʿa (A) : in law, a lease of agricultural land with profit-sharing, in which contract the owner of the land arranges with a husbandman for the latter to have the use of his land for a specified period, during which the husbandman sows, tends and harvests an agricultural crop. When the crop is harvested, the two parties to the contract divide the proceeds in agreed shares, the share of the landowner constituting the rent for the lease of his land. II 905b; V 871b; VII 822b

muzarrad → DIRʿ

muzāwadj → DIYĀNAY

♦ **muzāwadja** (A) : coupling; in literary theory, paranomasia, a play on words consisting in the coupling of two terms which are similar in external form or in meaning and linked by the conjuction *wa-*, e.g. (*bayna-hum*) *hardj wa-mardj* 'between them there are disagreements', where the two elements have an independent existence. VII 823a

In rhetoric, the 'coupling' of two themes conveying comparable effects by means of two parallel expressions. VII 823b

muzāyada → BAYʿ AL-MUZĀYADA

muzayyin → ḤALLĀḲ

muzdawidj (A) : double; in grammar, the use of two terms in which the form of one is changed to make it resemble that of the other. VII 825b

In rhetoric, ~ consists in establishing a kind of alliteration between two adjacent words having the same form, the same metrical quantity and the same rhyme. VII 825b

In prosody, a poem with rhyming couplets, usually written in the RADJAZ metre which has either eleven or twelve syllables. In Persian and Turkish, it is called MATHNAWĪ. I 2b; I 108a; VI 832b; VII 825b; VIII 376a

♦ muzdawidjāt (A) : a poem in the RADJAZ metre consisting of strophes of five hemistichs in which the first four hemistichs rhyme together and the fifth ones have a common rhyme. Sometimes the strophe has only four hemistichs, the first three rhyming together and the fourth rhyming jointly. VII 825b

muzayyif (A) : in numismatics, a forger of coins (*zāʾif* or *zayf*, pl. *zuyūf*, 'false coin'). X 409b

muẓhar → MUḌMAR

muzzammil (A) : the title of the 73rd SŪRA of the Qurʾān, derived from the first verse which may be translated 'O you covered in a cloak'. VII 286a; and → MUDDATHTHIR

mvuli → MASIKA

myron : sacred oil, in the Cilician-Armenian kingdom. IX 679a

N

naʿām (A, P *ushturmugh*, T *devekushu*, both 'camel-bird') : in zoology, a collective noun denoting the ostrich (*Struthio camelus*) without any distinction of sex. VII 828a, where many variant names are found

In botany, the pellitory of Judaea (*Parietaria judaïca*). VII 830b

In astronomy, the twentieth lunar house bears the plural form *al-naʿāʾim* and is divided

into two groups: *al-naʿāʾim al-wārida* 'the incoming ostriches' and *al-naʿāʾim al-ṣādira* 'the outgoing ostriches'. VII 830b

nāb (A, pl. *niyāb*) : in anatomy, the canine tooth. III 1162b; VI 130a
In Persian, a measuring rod. II 232b

nabʿ (A) : in botany, *Grewia tenax*, a wood from which the pre-Islamic Arabs made their bows, still used today in Somalia. IV 797b

nabaʾ (A) : a Qurʾānic term for 'news, announcement', which meaning ~ has retained until today; also, an edifying tale, a story of a prophet. III 369a

nabaʿ (A) : a shallow water source. I 100a

nabāt (A) : plants. VII 831a; and → SUKKAR
♦ nabātī : a strong yellow-coloured paper preferred by Cairo printers. IV 420a

nabaṭi (A) : in literature, the name given to the popular vernacular poetry of Arabia. VII 838a

nabaz (A, pl. *anbāz*) : in onomastics, an unpleasant sobriquet, LAḲAB, such as that of Marwān I (*al-ḥimār* 'the ass'). IV 180a; V 618b

nabbāl → AḲŪNĪṬUN

nabbās͟h (A) : lit. burrower, excavator; in mediaeval Islam, a category of thieves, said to be well-known and presumably a man who dug up a people's buried treasure hoards. V 769a

nabī (A, pl. *nabiyyūn*) : prophet. When used in the Qurʾān, ~ seems to occur only in Medinan passages and is applied specifically only to Muḥammad and certain other 'messengers'. V 423b

nabīd͟h (A) : intoxicating drinks, several kinds of which were produced in early Arabia, such as *mizr* (from barley; and → MAZAR), BITʿ (from honey or spelt) or FAḌĪK͟H (from different kinds of dates). These ingredients were steeped in water until they were fermented, and the result of the procedure was a slightly intoxicating drink. Sometimes ~ was consumed mixed with strong intoxicating ingredients like cannabis. IV 996a; VI 721a; VII 840a; and → S͟HARĀB

nābita (A) : a term of classical Arabic meaning 'rising generation', but one which today has acquired the pejorative sense of 'bad lot, rogue'. VII 843b

nabḳ (A) : in botany, the fruit of the SIDR tree. IX 549b

nabl (A) : in archery, a wooden or Arab arrow, one of the three main words denoting the arrow, the others being SAHM and *nus͟hs͟hāb* 'Persian arrow'. IV 799a

nāḍḍ → AT͟HMĀN

nad͟hīr (A, pl. *nud͟hur*) : 'warner'; a Qurʾānic term, whose opposite is *bas͟hīr*, *mubas͟hs͟hir*. Both ~ and *bas͟hīr* are applied to the prophets, the former when they are represented as warners, the latter as announcers of good tidings. ~ is used as an epithet of Noah, the great warner before the Deluge, and of Muḥammad himself. VII 845a

nad͟hr (A, pl. *nud͟hūr*) : 'vow', a procedure which was taken over into Islam from the pre-Islamic Arabs, for whom the vow always had more or less the character of a self-dedication, and underwent modification. In Islam the vow and the oath are treated together. VII 846a
♦ nad͟hr wa-niyāz (A) : among the AHL AL-ḤAḲḲ, raw offerings, including animals of the male sex, oxen, sheep, cocks, intended for sacrifice, which with cooked or prepared victuals (→ K͟HAYR WA-K͟HIDMAT) is an indispensable feature of a D͟HIKR session. I 261a; X 398a
♦ nad͟hr-niyāzmanlik (T) : a composite term denoting offerings of money, cereals or beasts given to the custodians of saints' tombs in Central Asia. A synonym is ṢADAḲA, while in the Western Turkish world, *adak*, *nad͟hr* and *niyāz* are used. XI 115a; XI 534b

nadīm (A, pl. *nidām*, *nudamāʾ*, *nudmān*) : drinking companion, and, by extension, friend, courtier (or confidant) of kings or of wealthy persons; his function is to enter-

tain them, eat and drink in their company, play chess with them, accompany them in hunting and participate in their pastimes and recreations. VII 849b; XII 719b

nādira (A), pl. *nawādir* : lit. rare thing, rarity; a pleasing anecdote containing wit, humour, jocularity and lively repartee, of the type which has never ceased to be an integral feature of all social gatherings, whether intimate or official. VII 856b

In grammar, the plural form *nawādir* also denotes compounds containing *abū, umm, ibn* etc., and dual forms. VI 823a

naʿdja (A) : a reproductive ewe. XII 319a

nadjama → ITHTHAGHARA

nadjāsāt → NADJIS

nadjdjār (A) : a carpenter. XII 758b

nadjis (A) : impure (ant. *ṭāhir*). In law, *nadjāsāt* are things impure in themselves and cannot be purified; *mutanadjdjis* is applied to those things which are defiled only. The law schools differ in their definitions of what is impure. VII 870a

nadjl (A) : progeny. VIII 821b

nadjm (A, pl. **nudjūm**) : star (syn. *kawkab*, also 'planet'); an alternative name for the Pleiades, otherwise called *al-thurayyā*. VIII 97b

♦ **nudjūm (aḥkām al-)** (A) : 'decrees of the stars', astrology. VIII 105b; the art of drawing omens from the position of the stars at a person's birth. VIII 705b

nadjr → LAYṬ

nadjsh (A) : the raising of prices, condemmed by Tradition. X 467b

nadjwa → FASHT

nadjwā (A) : under the Fāṭimids, a tax which had to be paid by those who were present at the Ismāʿīlī learned meetings which were held at the palace, abolished by al-Ḥākim. III 81a

nadra (A) : in minerology, a pure or virtually pure piece of gold and silver. XII 533a

nafādh (A) : in prosody, the vowel of the *hāʾ* serving as WAṢL. IV 412a

nafaḳa (A) : in law, maintenance, i.e. of the necessities of life, consisting of food, clothing and shelter, which obligation arises from kinship, ownership and marriage. III 1011b; VIII 433a; XII 643b

nafal (A, pl. *anfāl*) : in early Islam, a bonus share given to those warriors who distinguished themselves (in the battle). II 1005b; VIII 800b; XII 352a; and → IKLĪL AL-MALIK

naffādh (A) : a seller of amulets and images, listed by the 8th/14th-century poet Ṣafī al-Dīn al-Ḥillī as a well-known figure amongst the swindlers who preyed on the credulous. X 500b

naffāsh (A) : in botany, the Seville orange (*Citrus aurantium amara* or *vulgaris* or *bigaradia*), also called NĀRANDJ. VII 962a

naffāṭ, naffāṭa → NAFṬ

nāfidh (A), or *sālik* : through-way, e.g. *shāriʿ nāfidh* or *ghayr nāfidh* 'cul-de-sac'. IX 320b

nāfiḳāʾ (A, pl. *nawāfiḳ*) : the burrow of the jerboa (syn. *ḳuṣʿa* and variants). XI 283b

nāfila (A, pl. *nawāfil*) : in theology, supererogatory work; those works which are supererogatory in the plain sense, in contradistinction to other works which have become a regular practice, *sunna muʾakkada*. VII 878a

In law, ~ is used for the supererogatory ṢALĀT as well as for the whole class of supererogatory *ṣalāt*s. VII 878b; VIII 931a

nafīr → NEFĪR

nafs (A, pl. *anfus, nufūs*) : soul; self, person. VII 880a; and → RŪḤ

In divination, ~ is a term of geomancy, being the first 'house' of the *ummahāt*, because it guides to problems concerning the soul and spirit of the inquirer, and to the beginning of affairs. VII 883a

♦ al-nafs al-kulliyya (A) : in Druze hierarchy, the second of the five cosmic ranks in the organisation. II 632a; in Abū Bakr al-Rāzī's thought, ~ is the Universal Soul, the 'second Eternal' of five, which shook and agitated Matter in order to produce the world, without success. III 328a

nafṭ (A, P *naft*) : the purest form of Mesopotamian bitumen. I 1055b; a generic, vague appellation for a substance which is basically petroleum. VII 884a; 'Greek fire', a liquid incendiary compound which was hurled at people, the various siege weapons which were made of wood, and ships. I 1055b; VII 884a; fireworks; gunpowder. I 1056a; oil, in the modern sense of the word. VII 886b

♦ naffāṭ, or *zarrāḳ* : a specialist in discharging 'Greek fire' in the form of a jet, by means of a special copper tube, called the *naffāṭa, zarrāḳa*, or *mukḥula*. I 1055b

nafūd (A) : a sandy area, in the north of the Arabian peninsula; in the south it is called a *ramla*. I 537a; II 91b; VII 891a

nafūr (A) : in the terminology of horse-riding, a horse that swerves and shies. II 954a

nafy (A) : in grammar, negation (ant. *īdjāb* 'affirmation'). VII 895b; and → NEFY

naga (J) : a Hindu serpent guardian spirit, which sculpture frequently graces the entrance to a saint's tomb chamber. XI 121a

naghma → LAḤN

nahār (A) : a day, which extends from sunrise to sunset. V 707b; the ~ begins at the moment that the upper edge of the sun appears on the horizon, just as the night and the official day begin when the opposite edge, now uppermost, disappears. V 709b

nahḍa (A) : 'awakening', the Arab renaissance, the rebirth of Arabic literature and thought under Western influence since the second half of the 19th century. VII 900a; XII 772a

nahdj → SHĀRIʿ

naḥīta (A, pl. *nuḥut*) : the 'moving section', a bee hive that is not welded to the wall of a dwelling, being the modern apiarist technique known as 'mobilist'. VII 907a

nāḥiye (T, < A *nāḥiya* 'district, vicinity') : in Ottoman administration, the subdivisions of a *wilāyet* 'province' (→ EYĀLET); the rural subdivision of a ḲAḌĀʾ. The subdivisions of a ~ are called *ḳarye* 'village'. In the Turkish Republic, the ~ is a subdivision of the *ilçe* or district. VII 906a

naḥl (A, P) : in zoology, domestic or social bees (apid family). A swarm is called *dabr*, which is grouped around the 'chief', *yaʿsūb*. VII 906a

nahr (A, pl. *anhār, anhur*) : running water, hence a perennial watercourse, river, stream of any size, thus opposed to a *wādī* 'a watercourse filled only at certain times of the year' or a *sayl* 'periodic torrent', 'flood'; artificially-contrived running water-courses, i.e. canals and navigations. VII 909b

naḥr (A) : in law, one of the two methods of slaughtering animals, by which the animal concerned becomes permissible as food. The term applies to camels only, and consists of driving the knife in by the throat without it being necessary to cut in the manner prescribed for the DHABḤ, the camel remaining upright but at the same time facing the ḲIBLA. II 213b; and → YAWM AL-NAḤR

naḥs → SAʿD WA-NAḤS

naḥw (A, pl. *anḥāʾ*) : path, way; fashion, manner. V 913a

In grammar, the term for 'grammar' (to be contrasted with LUGHA 'lexical studies') and, more specifically, 'syntax' (the counterpart of ṢARF or TAṢRĪF 'morphology', so that for 'grammar' one also finds the phrase *naḥw wa-ṣarf*). VII 913a; VIII 894a; initially, ~ signified 'type of expression'. V 804a

♦ naḥwī (A, pl. *naḥwiyyūn*) : grammarian. V 804a; V 1133b; in its plural form ~ refers to an (anonymous ?) group of participants in the grammatical debate in which Sībawayhi was involved. IX 525b

nahy (A) : prohibition; in religion, the phrase **al-nahy ʿan al-munkar** 'forbidding wrong' (in full, preceded by *al-amr bi 'l-maʿrūf* 'commanding right') is used to refer to the exercise of legitimate authority, either by holders of public office or by individual Muslims, with the purpose of encouraging or enforcing adherence to the requirements of the s̲h̲arīʿa (syn. *tag̲h̲yīr al-munkar, inkār al-munkar*). XII 644b

nāʾib (A) : substitute, delegate, any person appointed as deputy of another in an official position; VII 915a; and → SAFĪR

In the Mamlūk and Dihlī sultanates, the ~ is the deputy or lieutenant of the sultan; the governor of the chief provinces. VII 915a

In law, a judge-substitute, or delegate of the ḲĀḌĪ in the administration of law. VII 915b

In politics, a parliamentary deputy. VII 915b

♦ nāʾib bārbeg (IndP) : in the Dihlī sultanate, a chamberlain. X 591b

♦ nāʾib al-g̲h̲ayba (A) : under the Mamlūks, the temporary governor of Cairo (or Egypt) during the absence of the sultan. II 996a; VII 915a

♦ nāʾib k̲h̲āṣṣ → SAFĪR

♦ nāʾib al-salṭana (A) : under the Mamlūks, a sort of Prefect of Upper Egypt, a post created in 780/1378 and inaugurated at Asyūṭ. VIII 865a; a viceroy. I 138a

♦ al-nāʾib al-ʿumūmī (A) : in modern legal usage, the public prosecutor. VII 915b

nāʾiba (A) : an occasional tax in kind, levied by the first Saʿdīs; it later became more or less permanent and payable in cash. II 146a

nāḳa (A) : the female camel, a term also found in the Qurʾān, where it appears in the edifying stories of Ṣāliḥ, the T̲h̲amūd, etc. III 666a

♦ nāḳa al-baḥr → AṬŪM

♦ ṣāḥib al-nāḳa (A) : 'the man with the she-camel'; a popular nickname for Yaḥyā b. Zikrawayh, an Ismāʿīlī agitator. VIII 831a

naḳā (A) : a term connected with *nuḳāwā*, a generic noun denoting alkaline plants utilised for washing linen and whitening cloths; a 'rite of reconciliation', used in the Ḥid̲j̲āz for righting injuries, whereby an offender pronounces a formula on the doorstep of the aggrieved person, who then appears, covers the former's hand with a cloth, and kills a sheep to celebrate the reconciliation. VII 920a

On the Arabian peninsula, ~ or *naḳā* (pl. *niḳyān*) denotes a large dune bare of vegetation. II 537a; and → ṬIʿS

naḳad (A) : a strain of sheep in Bahrain in the time of al-D̲j̲āḥiẓ, which was stunted but a good wool producer. Other small-sized sheep were the *ḥaballaḳ*, which is still bred, and the *ṭimṭim*, with shorn ears and a woolly dewlap under the throat, found in Yemen. XII 318a

naḳāʾiḍ (A, s. *naḳīḍa*) : in prosody, a form of poetic duelling in which tribal or personal insults are exchanged in poems, usually coming in pairs, employing the same metre and rhyme, synonymous with *munāḳaḍāt*. Sometimes *naḳīḍa* is used for what is more properly termed a *muʿāraḍa*, a poem with the same metre and rhyme as another, made by way of emulation or in order to surpass, without the invective element. VII 920a

naḳāniḳ → LAḲĀNIḲ

naḳarāt (T) : lit. peckings; in Turkish poetry, the refrain, that is, the ultimate line or ultimate and penultimate lines of each stanza of the S̲H̲ARḲĪ. IX 354a

naḳb (A, pl. *nuḳūb*) : an underground tunnel; in military science, mining, a system of siege warfare which reached the peak of its success in the late 6th/12th and the 7th/13th centuries. After the Crusades, mining declined considerably. III 473b

In mediaeval Islam, ~ gave rise to the designation *aṣḥāb al-naḳb* or *naḳḳābūn*, thieves who burrowed into cellars and vaults from the outside or from adjacent houses. V 768b

naḳd (A) : in law, the portion of the dowry handed over at the conclusion of a marriage.

In modern Arabic, ~ signifies 'money'. VII 921a; and → ATHMĀN
In literature, the genre of literary criticism, in modern Arabic *al-~ al-adabī* but in mediaeval times most commonly ~ *al-shiʿr* 'criticism of poetry' (syn. *intiḳād*). The critic is *nāḳid* (pl. *nuḳḳād, naḳada*), more rarely *naḳḳād*. XII 646b

naḳḍ (A) : 'refutation', in particular when used in reference to a book. VIII 363a; and → RADD

♦ **naḳḍ al-mīthāḳ** (A) : in shīʿism and, more commonly, Bahāʾism, the act of violating a religious covenant. VII 921a

nakhkhās (A) : 'cattle-dealer', a term in the mediaeval period for a slave merchant. I 32b; XII 757a; in Muslim India, a market where slaves as well as animals were sold. IX 800b

nakhl (A, s. *nakhla*) : in botany, the date palm (*Phoenix dactylifera*). I 540a; VII 923a

nākhudāh (A, < H *nāo* and P *khudā*) : in navigation, a term for 'captain'. VII 41b

naḳīʿ (A) : drinks composed of fruits (dates, etc.) mixed in water. VI 720b; X 901a

naḳīb (A, pl. *nuḳabāʾ*) : chief, leader, of a tribe or other group; in early Islam, the Medinans negotiating with Muḥammad about the HIDJRA were asked to appoint 12 *nuḳabāʾ* as representatives. Both the number 12 and the sense of ~ as representative were repeated in the preparatory stages of the ʿAbbāsid revolution. VII 926a
During the Dihlī sultanate, the ~ was an official of lower rank than the *ḥādjib*, chamberlain, probably best translated 'usher'. VII 926a
Under the Mamlūks, the *nuḳabāʾ* were the military police, responsible for seeing that the members of the expeditionary force, despatched against a strong enemy, presented themselves on time and in the appointed place. III 184a
In mysticism, *al-nuḳabāʾ* are the 300 'chiefs', the seventh degree in the ṣūfī hierarchical order of saints. I 95a; for the Demirdāshiyya order, XII 208b; in modern Egyptian usage, the *nukabāʾ* are ṣūfīs who run the brotherhood's regional cells on behalf of the regional deputy, KHALĪFA. The *shaykh*'s closest associate is called *naḳīb al-sadjdjāda*. VIII 744a; in North Africa, the ~ or *nāʾib* is another term for the *khalīfa* or deputy of a ZĀWIYA. XI 468a
In guild terminology, the ~ was the master's assistant and the master of ceremonies. IX 168b; and → AKHĪ

♦ **naḳīb al-ashrāf** (A) : lit. the marshal of the nobility; under the ʿAbbāsids, the office of head of the community of ʿAlid descendants. VII 926b; IX 333b; his function was to investigate all claims to descent from the Prophet's family and to keep rolls of the legitimate descendants of the Prophet, for they were entitled to a lifetime pension. The ~ for the sunnīs was called the *naḳīb al-hāshimiyyīn*, for the shīʿīs, the *naḳīb al-ṭālibiyyīn*. V 1131b; IX 333b

♦ naḳīb al-hāshimiyyīn → NAḲĪB AL-ASHRĀF

♦ naḳīb al-riwāḳ (A) : at al-Azhar, the superintendent of the [Maghribī] students. X 640a

♦ naḳīb al-sadjdjāda → NAḲĪB

♦ naḳīb al-ṭālibiyyīn → NAḲĪB AL-ASHRĀF

naḳīḍa → NAḲĀʾIḌ

naḳīr (A) : in early Islam, a palmtrunk which is hollowed out and into which small dates and water are poured and allowed to ferment. IV 995b

nakira → MAʿRIFA

nāḳiṣ (A) : in literary theory, an imperfect paronomasia whereby one term is incomplete by one or two letters, which may be at the beginning or end or in the middle of the term. X 69b
In dating, the current year (syn. *munkasir* 'broken') as opposed to the completed (*tāmm*) year. X 268b

nakkāb(ūn) → NAKB
nakkāra (A, T *nakkāre*) : a medium-sized kettle-drum made of copper, one of the instruments of the military band, NAKKĀRA-KHĀNA. The two parts of the ~ were tuned differently to produce bass and treble tones, and were struck with sticks of uniform shape. VI 1008a; VII 927b
♦ čifte nakkāre (T) : a 'double drum'. VIII 178b
♦ **nakkāra-khāna** (P) : a kind of military band, composed of various instruments, kettle-drums, horns, trumpets, and reed-pipes. VII 927b; X 34b
nakkāsh (A) : die-sinker, one of the craftsmen employed as staff in the mediaeval mint, whose professional activity was restricted to engraving only. II 118a; an artist who embellishes surfaces; an illuminator of manuscripts; an embroiderer; a wall decorator. VII 931a
♦ nakkāshī (A) : a term which covers drawing and painting, whether representational or decorative. VIII 451b
♦ **nakkāsh-khāna** (T, < A and P) : the name of the Ottoman royal painting atelier. VII 931a
nakl (A) : transport. VII 932a; XII 658b; and → TARDJAMA
nakra (A) : in music, a beat. X 498a
nakṣ (A) : in prosody, a type of double deviation (ZIḤĀF), whereby there are two cases per foot, combining ʿAṢB and KAFF. XI 508b
naksh → TAṢWĪR
♦ naksh ḥadīda (N.Afr) : the name given to the sculpturing of plaster applied, with an iron tool, more or less thickly on the wall. II 556b
nākūs (A, < Syr; pl. *nawāḳīs*) : a kind of rattle once used and in some places still used by Eastern Christians to summon the community to divine service. It is a board pierced with holes which is beaten with a rod. I 188a; VII 943a; a percussion slab. IX 10b
naʿl (A) : in early Islam, a sandal which could be of palm fibre, smooth leather, or leather with animal hair. V 735b; a general word for shoe used throughout the Middle East today. V 741b; and → SIKKA
♦ **al-naʿl al-sharīf** (A) : the sandal of the Prophet Muḥammad, which, according to Tradition, had two leather thongs (*ḳibāl, zimām, shisʿ*) which passed between the toes and were attached to the sole. The other end of the pair of thongs pased through two loops to which were also attached the two arms of the *shirāk*, the folded strap that passed behind the wearer's ankle. At the forepart of the sandal there was an extension shaped like a tongue (*mulassan*) and the middle part of the sole waas narrow, with hollows (*khaṣrān*) cut on each side. XII 660a
nāla → SHATM
nalam (Mal) : a genre of Acehnese poetry, using partly the *urdjūza* (→ RADJAZ), partly the ḲAṢĪDA as model, but remaining closely tied to indigenous conventions. According to the demands of its metre, *sanja* (< A SADJʿ), it usually comprises two hemistiches and numbers sixteen metric units of one to three syllables each, the latter being arranged to form eight feet of a sort. XII 727b
nāma (P) : a letter; royal edict or diploma; a register, and in many ways the equivalent of the Arabic KITĀB 'book'. In present-day Persian, ~ is productively used to form neologisms, such as *asās-nāma* 'statute', *shinās-nāma* 'identity card'. VII 943b
namāʾ (A) : growth. XI 410b
namash (A) : in mineralogy, freckles or inclusions, a defect or impurity in a gem. XI 263a
namāzgāh (P) : 'place of prayer', in India, an alternative name for *ʿīdgāh*, the open structure built usually to the west of a town, consisting solely of what in a mosque would be the western wall, with MIḤRĀB(S) and MINBAR and, essentially, within a

spacious enclosure which should be capable of accommodating the entire adult male Muslim population. The structure is used only for the celebration of the two ʿĪD festivals, and no special sanctity attaches to it. VII 947a

namir (A), or *nimr* : in zoology, the panther (*Panthera pardus*), better known, in Africa, by the name of 'leopard'. VII 947b; VIII 120a

♦ namira : in early Islam, a man's wrap with strips of varying colours which give it the appearance of a tiger's skin. V 734a; the black ink of the writing contrasting with the white of the page. VII 950a

naml (A) : in zoology, ants (s. *namla*). In law, small ants (*dharr*) are permitted to be killed when they intrude upon the human domain and cause damage or when they display aggression. VII 951a

nammām → FŪDHANDJ; ṢANDAL

nāmūs (A) : originally, a transcription of the Greek νόμος, which was left untranslated in Ibn Hishām. It is also a true Arabic word, with such varied meanings that only some can be considered old and original. In the modern vernacular, ~ has survived as 'midge', with *nāmūsiyya* as 'mosquito net'. VII 953b; the bearer of a favourable secret. II 486b

In religion and philosophy, ~, from the Greek loanword, is used frequently for 'divine law', revealed through the prophets. VII 954a; for the Ikhwān al-Ṣafāʾ, ~ meant a kind of divine being. VII 954b; 'law,' interpreted as the angel Gabriel, in Waraḳa's confirmation of the authenticity of Muḥammad's first revelation. XI 143a

In magic, ~ is used for magical formulae, particularly those which are based on illusions of the senses. VII 955a

In zoology, ~ is a noun used in the collective sense denoting the totality of dipterous, nematoceratous insects or mosquitos. VII 955b

♦ nāmūsiyya → NĀMŪS

naʿnaʿ → FŪDHANDJ

nanawātai → PASHTŪNWALĪ

nānkār (P) : under the Mughals, an allowance paid out of the land revenue by the holder of rights over the land, ZAMĪNDĀR. XI 438b

nār (A, pl. *nīrān*) : fire. VII 957b; for ~ in compounds, VII 958a ff.; and → MANĀẒIR

nārandj (A, < P *narang*) : in botany, the hesperideous or aurantiaceous fruits, including oranges and lemons (modern Arabic *ḥamḍiyyāt*). The term ~ passed at a relatively late stage, along with the introduction of these fruits, into the majority of European languages, thus Fr. *orange*, Sp. *naranja*. It is believed that the Portuguese brought the orange from the Indies to Spain and Portugal, whence its current name *burtuḳāl* (T *portakal*), which has supplanted ~ in numerous local dialects; modern botanical science has created *burtuḳāliyyāt* to define these fruits. VII 961b, where many local names for the orange can be found

naʿra → ʿAṢABIYYA

nard (P) : the game of backgammon (trictrac); any kind of dicing. V 109a; VII 963a

nardjīla (A, < P *nāgīl* 'coconut, water pipe'), or *shīsha* : the water pipe, constructed from a coconut shell or gourd and traditionally smoked by the poor, whereas the rich used a *ḳalyān* made of porcelain and painted glass, and encrusted with precious stones. When Lane visited Egypt, the lowest orders smoked the *gōza* (< *djawza* 'coconut'), which differed from the ~ in having a short, fixed cane for a mouthpiece. Popular in all of Muslim Asia, the ~ is called a *ḥuḳḳa* in India (or *hookah*, which denotes the vessel containing the water), *čilim* (the bowl on top of the pipe) in Afghanistan, and *ḳalyān* in Persia. X 754a

nardjis (A, T *nergis*, P *nargis* and *ʿabhar*) : in botany, the narcissus. In al-Andalus, three terms were used: *nardjis ḳādūsī* (the meadow narcissus), *nardjis aṣfar* (jonquil) and *bahār* (< *ʿabhar* ?). VII 963b

narkh (P) : in the Ottoman empire, the prices determined by official authorities for various goods, especially food, shoes and some other basic goods. VII 964a
narmāhan, narmāhin → ḤADĪD
nasaʿa → ITHTHAGHARA
nasab (A) : kinship, the relationship, particularly ancestral, i.e. the genealogy of an individual or a tribe. The list of ancestors is introduced either by *ibn* 'son of' or by *bint* 'daughter of', if the first name is that of a woman. III 238b; IV 179b; VII 967a; VIII 56a
naṣārā (A, s. *naṣrānī*) : Christians in the Muslim Arab world. In the Qur'ān, where it is found fifteen times, ~ denotes Christians in general, in the eastern groups known to the Muslims of the Nestorians, Melkites and Jacobites. Other words for Christians are *masīḥī, rūm* (specifically, the Byzantine Christians) and *ifrandj* (the western Christians). VII 970a
naṣb (A) : setting up, raising; in grammar, the accusative and subjunctive cases, because both take *-a* and are thus *manṣūb* 'raised'. III 1249a; VII 974b
In music, a secular song, which in pre-Islamic Arabia found expression on all occasions of joy, and would include wedding songs, children's songs and lullabies, although it is said to be no more than a refined camel driver's song, ḤUDĀʾ. II 1073a
♦ naṣba (A) : a form of long-term lease arrangement of WAḲF property in Tunis, which involved, in addition to perpetual lease, the ownership and use of tools and installations of shops and workshops. XII 369a
nasham (A) : in botany, *Chadara velutina*, used in the construction of pre-Islamic Arab bows. IV 797b
nashīd (A, pl. *anāshīd, nashāʾid, anshād*) : in music, a piece of oratory, a chant, a hymn and a form of vocal music. This type of ~ is always placed at the head of a vocal composition, or at the start of a musical performance in the guise of a prelude leading to the main theme, borrowing from it the fragment of text which is essential to its development; the sources assign different lengths to it. II 1073a ff.; VII 975b; in the contemporary period, ~ is employed as the equivalent of 'hymn', e.g. *nashīd waṭanī* 'national anthem'. VII 976a; with *inshād, unshūda*, the measured (*mīzān al-shiʿr*) type of solo, chorus or antiphon, the unmeasured (*ghayr mawzūn*) being called *tartīl*. II 1073a
nashīṭa (A) : casual plunder obtained while journeying to meet the enemy. II 1005a
nāshiz (A) : in law, a recalcitrant wife. X 406a; XII 644a
nashshāl → ṬARRĀR
nasīʾ (A) : intercalary month, intercalation, or person (pl. *nasaʾa*) charged, in pre-Islamic Mecca, with the duty of deciding on intercalation. The Arabic system of ~ can only have been intended to move the ḤADJDJ and the fairs associated with it in the vicinity of Mecca to a suitable season of the year. It was not intended to establish a fixed calendar to be generally observed. VII 977a; X 260b
In Judaeo-Islamic societies, ~ (Heb) is an honorific title used to designate descendants of the house of David, who were accorded particular respect. VII 977b
nasīb (A) : in literature, a generic term applied in mediaeval sources to love poetry. In its modern understanding it denotes the amatory prologue of the ḲAṢĪDA, the polythematic ode. Disregarding individual attempts to change the character of the ~, and innovations limited to a particular period, the generic features are to be defined as follows: an elegiac concept of love, the evocation of memories, and a Bedouin setting alluded to by generic signals. IV 715b; VII 978a
naṣīf → KHARADJ
naṣīḥāt al-mulūk (A) : lit. advice for rulers; in pre-modern Islamic literature, the genre which consists of advice to rulers and their executives in politics and statecraft, the

ruler's comportment towards God and towards his subjects, the conduct of warfare, diplomacy and espionage, etc., corresponding to the genre of mediaeval European literature known as that of 'mirrors for princes' or *Fürstenspiegel.* VII 984b

nāsik (A, pl. *nussāk*) : in early Islam, a representative of the ascetic movement, who wore rough woollen cloth in order to react against the people wearing more luxurious dress, and possibly also in imitation of the dress of Christian monks and ascetics. X 313b

nāsikh (A) : a copyist. II 304a; VI 199a; VIII 149a; an abrogator. VII 988b

♦ al-nāsikh wa 'l-mansūkh → NASKH

naskh (A) : the act of cancellation, abrogation; in Qur'ānic exegesis, in the science of Tradition, and in law, ~ (syn. *al-nāsikh wa 'l-mansūkh*) is the generic label for a range of theories concerning verses and Traditions which, when compared, suggest frequent, serious conflict; abrogation VII 1009b

In calligraphy, ~, or *naskhī*, is used to designate the flexible, rounded script which in the post-Umayyad period was a favourite script of the scribes. It is sometimes called 'broken' kūfic, and in the far Iranian provinces was used especially for personal inscriptions on pottery. IV 1122a; V 221a; VIII 151a ff.

In religion, ~ is a type of metempsychosis; according to al-Īdjī, ~ refers to the passage from one human body to another human body, MASKH to passage from human to animal, *raskh* to transformation into a vegetal state, and *faskh* to that into mineral form. X 182a

♦ naskh-i ta'līḳ, naskh-ta'līḳ → NASTA'LĪḲ

♦ naskhī → NASKH

naṣl → ḲIDḤ

nasnās (A, pl. *nasānis*), or *nisnās* : in mediaeval Arabic literature, a 'demi-man' with human face and vertical stance, without a tail and possessing the faculty of speech, but also covered with a thick fleece, usually russet-coloured; in all likelihood, the ~ was nothing other than an anthropomorphic ape observed by seafaring Arab merchants of the Indian Ocean. V 133a

nasr (A, P *dāl*, T *akbaba*; pl. *ansur, nusūr, nisār*) : in zoology, the vulture, of which eight species are known in the lands of Islam. VII 1012b, where many variants are found; and → DJANĀḤ AL-NASR; ḤADJAR AL-'UḲĀB; KAFF AL-NASR; ẒUFR AL-NASR

In astronomy, ~ is in the names of two well-known stars: Altair (alpha *Aquilae*) derived from *al- ~ al-ṭā'ir* 'the vulture flying', in the 17th Boreal constellation of the Eagle, and Vega (alpha *Lyrae*) derived from *al- ~ al-wāḳi'* 'the vulture perched', in the 19th Boreal constellation of the Lyre. VII 1014b

naṣrānī → NAṢĀRĀ

naṣrī (A) : in numismatics, a square silver coin of Ḥafṣid Tunisia, which remained in use after the Ottomans conquered the Maghrib. VIII 228b

naṣṣ (A) : in law, a text whose presence in either Qur'ān or Tradition must be demonstrated to justify an alleged ruling. III 1062b; VII 1029a

In the science of Tradition, ~ is the 'raising' of a Tradition, i.e. its attribution to its originator, not necessarily the Prophet. VII 1029a

In shī'ism, designation, e.g. of the imamate. IX 423a; among the Bohorās sect in India, the appointment of the head of the sect. I 1254b; and → IKHTIYĀR

♦ naṣṣ wa-ta'yīn (A) : the shī'ī principle that the Prophet had designated 'Alī to be his successor. VII 1029a

nassādj (A) : weaver, textile worker, synonymous with *ḥā'ik* although less derogatory. VII 1029b; and → TANAWWUṬ NASSĀDJ

♦ nassādjī (P) : a Persian tax levied on every man or woman living in the village who had a loom. IV 1042b

nastaʿlīḳ (P), or *naskh-i taʿlīḳ, naskh-taʿlīḳ* : a script, which is said in the works on calligraphy to have been formed by joining NASKH and TAʿLĪḲ, which compound gradually came to be pronounced as ~. The invention of this script goes back as far as the 7th/13th century. In Turkey and in Arabic countries it is erroneously called *taʿlīḳ*. IV 1124a; VIII 151b; and → SHIKASTA TAʿLĪḲ

nasṭūriyyūn (A, s. *nasṭūrī*), also *nasāṭira* : the Nestorian or East Syrian, later called Assyrian, Christians, whose practitioners under ʿAbbasid rule were prominent in the fields of medicine, science and philosophy. VII 1030a

nāsūkhiyya → TANĀSUKH

nāsūr, nāṣūr (A) : in medicine, anal fistulas. X 784a

nāsūt → LĀHŪT

naswar → SUʿŪṬ

naʿt (A) : qualification, in grammar, a technical term used to designate a qualifying adjective and its function as an epithet, synonymous with ṢIFA and *waṣf*. VII 1034a; IX 527b

In poetry, ~ denotes a ḲAṢĪDA praising and expressing devotion to the Prophet Muḥammad. IV 715b; an encomium of the Prophet. IX 213a

In onomastics, ~ means a personal name. The Umayyads considered an ISM and KUNYA sufficient, but the use of LAḲAB and ~ became current under the ʿAbbāsids. II 302a

naṭʿ → SUFRA

nathr (A) : prose, whose opposite is NAẒM, poetry. XII 662b

♦ al-nathr al-mursal (A) : prose that does not keep to the rules of SADJʿ. XII 665b

natīdja (A) : an almanac, also called RUZ-NĀMA and TAḲWĪM. X 146b

In logic, the conclusion resulting from the combination of the two premisses, *muḳaddimāt*, in the syllogism, ḲIYĀS. In place of the usual ~ we also find RIDF or *radf* 'deduction'. VII 1034b

nātiḥ (A) : a term applied to a wild animal or bird which approaches a traveller or hunter from the front. I 1048a

nāṭiḳ (A) : among the Ismāʿīliyya, one of seven 'speaking' prophets, each of whom reveals a new religious law. The seventh ~, the ḲĀʾIM, will abrogate Muḥammad's sharīʿa and restore the pure unit, *tawḥīd*, of the times before Adam's fall. IV 203a; XI 161b; XII 206b; and → ṢĀMIT

In poetry, a didactic poem in which each verse is sung to another mode, popular in the 16th and 17th centuries. IX 101a

naṭrūn (A) : in mineralogy and pharmacology, a compound of sodium carbonate ($NaCO_3$) and sodium bicarbonate ($NaHCO_3$) with several impurities, obtained partly from natural crystallisations occurring in sodium-containing lakes and partly artificially. VII 1035a; XII 130b

In modern Morocco, ~ (var. *litrūn, liṭrūn*) indicates a mixture of gypsum and rock salt. VII 1035a

naṭṭāla (A) : an artificial irrigation contrivance, still in use in Egypt, as well as in many African countries. Two men stand face to face, each holding two cords of palm-fibre ropes to which is attached a wide, shallow waterproof basket. This basket, made from twisted palm leaves or leather, is known in Egypt by the name *ḳaṭwa*. The two men holding the ropes bend slightly toward the water, dip the basket and fill it. Then they straighten while turning to the field, thus raising the basket which is emptied into the mouth of the irrigation canal. V 863b

naʾūr (A) : soot, as used in filling the trace left by a tattooing needle. Other materials used were antimony (*kuḥl*) or indigo (*nīl*). XII 830b

nāʿūra (A, pl. *nawāʿīr*) : 'noria', a current-driven, water-raising wheel, sometimes confused with SĀḲIYA. It is mounted on a horizontal axle over a flowing stream so that

the water strikes the paddles that are set around its perimeter. The water is raised in pots attached to its rim or in bucket-like compartments set into the rim. The large norias at Ḥamāt in Syria can still be seen today. I 1232a; V 861a ff.; VII 1037a

nawā → S̲H̲AS̲H̲MAḲOM

nawāb → NAWWĀB

nawādir → NĀDIRA

nāward (P) : a training-routine of a horse. IV 1146a

nawba (A) : 'turn'; in its non-technical meaning, appearing in the *Ag̲h̲ānī* by al-Iṣbahānī of the 4th/10th century, ~ refers to the practice of having a given musician perform regularly at court on a particular day of the week, or to several musicians taking turns to sing during a single sitting; in the art-music of the Islamic Middle East and North Africa, ~ denotes a complex form made up of a number of individual pieces arranged in a standard sequence. VII 1042a; X 34b

♦ nawbat : in Muslim India, a large orchestra consisting of wind and percussion instruments. These usually played at regular periods in the gateways of palaces and shrines. III 452b

nawča → MĪYĀNDĀR

nawḥ (A) : in music, the elegy. II 1073a

♦ nawḥa (A) : in Persian literature, a genre of strophic poems in classical metres which are sung on occasions involving breast-beating or self-flagellation with chains. They often have unconventional rhyme-schemes and arrangements of lines and refrains within the stanza. The number and placement of stresses in each line are important, those for breast-beating having a more rapid rhythm than those for chain-flagellation. VI 609b

In Urdu literature, a short elegy on the theme of the Karbalā' martyrs, also called SALĀM. VI 610b

nawkar (P) : an official. X 488a

nawk̲h̲ʷāsta → MĪYĀNDĀR

nawr → NAWRIYYA

nawriyya (A, < *nawr* 'flower') : in literature, a genre of poetry devoted to the description of flowers, which, however, is practically impossible to separate, as a genre, from the *rawḍiyya* or *rabīʿiyya* (descriptions of gardens or of the spring, respectively). VII 1046a; VIII 357a, where *rabīʿiyyāt* in Ottoman literature is treated

nawrūz (P, A *nayrūz*) : the first day of the Persian solar year, marked by popular festivities. It begins at the vernal equinox. VI 523a ff.; VII 1047a; VIII 146b

nawwāb (P, < A *nuwwāb*), or *nawāb* : in Muslim India, a title originally granted by the Mug̲h̲al emperors to denote a viceroy or governor of a province, certainly current by the 18th century. A ~ might be subordinate to another governor and the title tended to become a designation of rank without necessarily having any office attached to it. In the later 18th century, the term was imported into English usage in the form Nabob, applied in a somewhat derogatory manner to Anglo-Indians who had returned from the subcontinent laden with wealth. It eventually passed into other languages, including French. VII 1048a

nāy (P, T *ney*) : in music, a rim-blown flute made of reed, a term used by the Persians in early days to designate the reed-pipe (A *mizmār*). The flute was called *nāy narm* 'soft *nāy*'. Later, they called the reed-pipe the *nāy siyāh* 'black *nāy*', and the flute the *nāy safīd* 'white *nāy*', because of the colour of the instruments. VII 207a; XII 667a; and → RUWĪN NĀY

♦ nāy ṭunbūr : in music, a pandore mounted with two strings, which was played with a plectrum, *miḍrāb*, instead of the fingers. X 625a

nayrūz → NAYRŪZ

nayzak (A, < P *nīza*) : in miliary science, a javelin. XII 735b; and → SHIHĀB
naz' al-watar → MADD
nazam (M, < A *naẓm*) : a genre of Malay poetry, consisting of a long sequence of couplets comprising two hemistiches, each usually numbering from nine or ten up to twelve syllables, that rhyme with each other on one of the following patterns: *aa, bb, cc, . . .; aa, aa, aa, . . .; aa, ba, ca, ...* XII 727b
naẓar (A) : theory, philosophical speculation; and → 'ILM NAẒĀRĪ
In philosophy, a term which probably not until the 9th century AD received the meaning of research in the sense of scientific investigation as translation of the Greek θεωρία. VII 1050a
In dialectical theology, ~ meant 'reflection', 'rational, discursive thinking'. VII 1051a
In archery, the aim. IV 800b
♦ naẓariyya (A) : the theoretical sciences, as determined by the philosophers. I 427b
naẓarāna (IndP) : in numismatics, beginning in the reign of Shāh Djahān I, blanks that were of full weight and standard alloy but smaller than the dies with which they were struck, so that frequently a third or more of the legends were 'off flan'. The resulting coins, known as ~ mohurs or rupiya, did not do justice to the die-sinker's work, but on occasion special efforts were made to cut blanks to their correct size so that they could receive the full impression of the dies. XI 230b
nāziki → ĪWĀN
nāzila (A, pl. *nawāzil*) : in law, especially Mālikī law, a specific case, case in question, distinguished from the FATWĀ by the fact that it is not, properly speaking, a juridical consultation but a case which is set forth as a real case. VII 1052a
nāẓim → ṢŪBADĀR
nāẓir (A), *mutawallī* or *ḳayyim* : the administrator of a charitable endowment. XI 63a; inspector of finance. XI 191a; in the Ottoman empire, a synonym for *wezīr* (→ WAZĪR). XI 194b
naẓīr (A) : in astronomy, ~ denotes the nadir, the bottom, the pole of the horizon (invisible) under the observer in the direction of the vertical; also, the deepest (lowest) point in the sphere of heaven; originally (and generally), the point diametrically opposite a point on the circumference of a circle or the surface of a sphere. VII 1054a
For ~ in law, → ASHBĀH
♦ naẓīra → MU'ĀRAḌA
nāẓūr (A) : in mediaeval Muslim Spain and parts of the Maghrib (where *nāḍūr*), a lookout or watch-tower of one kind or another, and in parts of the 19th-century Maghrib, a lighthouse. Ibn Baṭṭūṭa uses it in its original sense of the 'man whose business it was to keep watch'. VII 1056a
naẓm (A) : the arrangement of pearls in a necklace; in literature, poetry with perfect order and symmetry; composition; versification. IX 449a; IX 458a; XII 668a; in western and central Sudanic prosody, the versifying of an existing prose text. IX 243b; in Urdu poetry, a thematic poem. IX 162a
♦ naẓm al-manthūr (A) : in literature, the setting of prose into verse, opposite of ḤALL AL-MANẒŪM. XII 662b
nāẓūr (A) : a term used in Muslim Spain and certain parts of North Africa in mediaeval times to denote a look-out or watch-tower of one kind or another, and, in parts of 19th-century North Africa at least, a lighthouse; originally, the man whose business it was to keep watch. VII 1056a
naẓẓār → ḲAṢṢĀṢ
nefer (Egy) : in Egypt, the pandore, or ṬUNBŪR, a long-necked lute-like instrument. X 624b; and → GUNBRĪ

nefes (T, < A *nafas* 'breath') : a type of poem written or uttered by members of Turkish mystic orders to eulogise God or leading personalities of the orders. V 275a; V 957a; VIII 2b

nefīr (T, < A *nafīr*) : in Ottoman usage, a term alluding to a musical instrument similar to a horn. The person playing the instrument was referred to as *nefīrī*. VIII 3b; as *nafīr*, a trumpet, chief instrument of the cylindrical tube type. I 1291b; X 35a; and → BORU

In military usage, ~ alludes to a body of men assembled for a common purpose. VIII 3b

♦ nefīr-i ʿāmm (T) : in the Ottoman empire, the recruitment of volunteers by a general call to arms, in contrast with *nefīr-i khāṣṣ*, the mobilisation of a certain well-defined group of people. VIII 3b

♦ nefīr-i khāṣṣ → NEFĪR-I ʿĀMM

nefy (T, < A *nafy*) : under the Ottomans, banishment, internal exile, a temporary punishment imposed on individual members of the ruling elite who had incurred the sultan's disfavour. XII 767a

nemče (T, < A *al-nimsā*) : 'mute', a term borrowed from the Slavonic used by the Ottomans to indicate the Germans. In a broader sense, they also used it for the territory of the Holy Roman Empire, which lasted until 1806, and in a restricted sense for the territories under Habsburg rule within the boundaries of modern Austria. VIII 4a

nezik (T) : in music, a fork-shaped 'spool' in the head of the folk shawm, ZURNA, which allows the instrument maker to fit the body of the instrument, in the region of the seven fingerholes and the thumbhole, with an easily made cylindrical bore instead of the traditional conical bore. XI 574a

ngano (Sw) : in Swahili literature, the word for invented tales including fables, as opposed to *hadithi*, legends about the Prophet Muḥammad although today they contain some of the most fantastic adventure tales. XII 643a

nidāl (A) : in archery, a long bow. II 954a

nifāḳ → IKHLĀṢ

nīfuk (N.Afr) : a slit for the elbow at the lower extremity of the armlets in the DJALLĀBIYYA. II 405a

nigār → TAṢWĪR

nihāya (A) : in philosophy, a term denoting that which forbids access to something beyond a certain limit. The concept of ~ applies to such realities as time, space, and the division of bodies. VIII 24a

niḥla → ʿAṢABIYYA

niḳāba (A) : 'trade union', i.e. association for defending the interests of and promoting the rights of wage and salary earners; ~ can also denote the liberal professions and even those of employers. The term's usage became general after the First World War. VIII 25b

♦ niḳābiyya (A) : syndicalism. VIII 25b

nikāḥ (A) : marriage (properly, sexual intercourse), used both for stable and temporary unions. VI 475b; VIII 26b

♦ nikāḥ al-khidn (A) : concubinage, which is prohibited by the Qurʾān. VI 476a

♦ nikāḥ al-maḳt (A) : marriage to the father's widow, which is prohibited by the Qurʾān. VI 476a

♦ nikāḥ al-mutʿa → MUTʿA

♦ nikāḥ al-raḥt (A) : a form of polyandry forbidden by the Prophet, whereby a woman takes a group of husbands (less than ten) and, if she has a child, attributes the paternity to one of this group, who is unable to refuse it. XII 133a

niḳris (A) : in medicine, gout. X 433a

♦ al-niḳris al-ḥārr (A) : in medicine, feverish gout. IX 9b

nīl (P, < San *nīla* 'blue'), or *nīlādj* : the oldest known organic dye, *Indigo tinctoria* L., *Indigoferae*; the main component of natural indigo, which can be obtained from various kinds of indigofera (*Isatis tinctoria, Cruciferae*) and from the knotweed (*Polygonum tinctorium, Polygonaceae*). VIII 37b

In the Middle Ages, the Arabs used ~, actually indigo, to indicate woad (Dioscurides' ἰσάτις). The constant confusion between the two plants led to a series of Arabic synonyms, like *ʿiẓlim, wasma* (*wāsima*), *khiṭr, nīla, ṭīn akhḍar* etc. which were used indifferently for the two plants. VIII 37b

nīlādj → NĪL

nīlūfar (A, P 'water lily', < Gr Νειλόφερον) : in botany, lotus seeds. IX 615a; in Turkish, *nīlūfer* are water-lily flowers. IX 417a

nīm-fatḥa (P) : in Persian prosody, an extra short vowel, added to words ending in two consonants (*nūn* excepted) preceded by a short vowel, or one consonant preceded by a long vowel. I 677a

nim-ling (P) : in archery, a quiver made of various skins sewn together. IV 799b

niʿma → KĀFIR NIʿMA

nimʿa → RAḤMA

nimekare (P) : a land-leasing system in Kurdish Iran, in which the landowner leases out the irrigated lands and supplies the seed, and the peasant supplies the work, with the landowner taking three-fifths of the harvest and the peasant two-fifths. V 473b

nimr → NAMIR

nims (A, pl. *numūs, numūsa*) : in zoology, the ichneumon or Egyptian mongoose (*Herpestes ichneumon*). In some parts of the Islamic world such as the Maghrib and Lebanon, ~ has been erroneously applied to the weasel (*Mustela nivalis*). As a result of similar confusion, some Arabic dialects employ ~ to identify various other members of the sub-family Mustelidae such as the stone-marten (*Martes foina*), the polecat (*Mustela putorius*) and the ferret (*Mustela putorius furo*); the term is even found erroneously applied to the civet (*Genetta genetta*). VIII 49b

In botany, ~ is given to two plants: *al-nims* is, in the Maghrib, Downy koelaria (*Koelaria pubescens*); *biṭṭīkh nims* 'ichneumon melon' or *biṭṭīkh ʿayn al-nims* 'ichneumon's eye melon' is a nickname given to the watermelon (*Citrullus vulgaris*, of the variety *ennemis*). VIII 50b

nīr → DJARR

nīrān → MANĀẒIR

nīrandj (A, < P *nayrang, nīrang*) : the operations of white magic, comprising prestidigitation, fakery and counter-fakery, the creating of illusions and other feats of sleight-of-hand, ḤIYAL. V 100b; VIII 51b; amulets which have an extraordinary power over men and over natural phenomena; acts done by magicians. VIII 52b

niṣāb (A, pl. *nuṣub, anṣiba*) : lit. base; in law, a minimum quantity. XI 408a; the definite minimum value. IX 62b

nisān (A, < Heb) : the seventh month in the Syrian calendar, which corresponds to April of the Roman year and like it has 30 days. VIII 53b

nisba (A) : in grammar, the adjective of relation. VIII 53b

In onomastics, the element of a person's name, consisting of an adjective ending in *ī*, formed originally from the name of the individual's tribe or clan, then from his place of birth, origin or residence, sometimes from a MADHHAB or sect, and occasionally from a trade or profession. In Arabic, the ~ is always preceded by the definite article, which in Persian disappears. IV 180a; VIII 54a

In geometry, ~ 'relationship' (or *tasmiya* 'denomination') conveys the idea of a fraction, as opposed to *kasr*, the common term. IV 725b

niṣf (A) : half, in numismatics, the term for the half DĪNĀR, or *semissis*, struck in North Africa and Spain during the transitional period and in the early years of the 2nd/8th century. The third *dīnār*, *thulth*, or *tremissis*, was also struck, while the quarter *dīnār*, *rubʿ*, was introduced by the Aghlabids in North Africa early in the third quarter of the 2nd/8th century. II 297b

♦ **niṣf al-nahār** (A) : 'half of the day', 'midday'; in astronomy, used in the expression which denotes the 'meridian circle' (*dāʾirat* ~). VIII 56b

nishān (P) : under the Ottomans, ~ basically denoted a sign or a mark and also designated the sultan's signature, *ṭughra*, and, by extension, a document bearing it. Since the 10th/16th century, this category denoted especially those orders, concerning financial matters, which were drawn up by the highest financial department of the empire; also, the standards of the Janissaries; the insignia on military, naval and other uniforms; and, later, decorations bestowed by the sultan. In 19th and 20th-century literary Arabic, ~ had essentially the same connotations. The ~ are to be distinguished clearly from medals. I 1170b; VIII 57b; the ruler's sign manual. X 595a; and → KARKADDAN

♦ nishān-i humāyūn → TUGHRA

♦ **nishāndji** (T) : under the Ottomans, secretary of state for the sultan's signature, TUGHRA; chancellor. VIII 62a; under the Saldjūḳs and Mamlūks, an official for drawing the sultan's signature, also called *tewḳīʿī*. VIII 62a; X 597b

nisnās → NASNĀS

nisrīn → WARD

niṭʿ (A), or *niṭaʿ* : in anatomy, the anterior part of the palate. II 101a; the alveoles of the palate. VI 129b

nitādj (A) : the parturition of pregnant sheep. XII 319a

niṭāḳayn → DHĀT AL-NIṬĀḲAYN

nithār (A) : in the pre-modern Middle East, the showering of money, jewels and other valuables on occasions of rejoicing, such as a wedding, a circumcision, the accession of a ruler, the victorious return from a military campaign etc. VIII 64a

In numismatics, the Mughal silver (sometimes also gold) coin scattered at weddings, processions and other public spectacles. VII 345a; other terms for largesse-coins were *nūr afshān* and *khayr ḳabūl*. VIII 64b

♦ nithārī : in numismatics, for a short time the name of the quarter-rupee during the reign of the Mughal ruler Djahāngīr. VIII 64b

niṭʿiyya (A) : in grammar, a term used by al-Khalīl for the prepalatals. III 598a

niyāba → WILĀYA

niyāḥa (A) : lamentation; the term is used to designate the activity of professional mourners who play a great role in funeral ceremonies all around the Mediterranean. VIII 64b

niyāz → NADHR WA-NIYĀZ

niyya (A) : intention. Acts prescribed by Islamic law, obligatory or not, require to be preceded by a declaration by the performer that he intends to perform such an act. This declaration, pronounced audibly or mentally, is called ~. Without it, the act would be null, *bāṭil*. VIII 66a

niẓām (A) : in Muslim India, an honorific title which became characteristic of the rulers of the state of Ḥaydarābād, derived in the first place from the fuller title ~ *al-mulk*. VIII 67a; and → ḲĀNŪN

In Turkish military usage, ~ or *niẓāmiyye*, *ʿasākir-i niẓāmiyye*, *ʿasākir-i muwaẓẓafe* was used in the strict sense for an active or regular army (standing army) and in the wider sense for regular or disciplined troops (syn. *müretteb*). IV 1185a; VIII 370a

♦ **niẓām ʿaskarī** (A) : military organisation, the system of military rule in modern Islamic lands. XII 670a

♦ **niẓām-i̊ djedid** (T) : lit. new system; in the Ottoman empire, the new military units, the 'New Order', created by the sultan Selīm III in 1793 to be a corps of troops properly trained in the European manner. To finance these he initiated a special fund, the 'New Revenue' (*īrād-i̊ djedīd*), from taxes on brandy, tobacco, coffee, silk, wool, sheep and the yields from the fiefs of TĪMĀR-holders in Anatolia who had neglected their duties in war. VIII 75a

♦ **niẓāmiyya** (A) : in Saldjūḳ historical sources, the term often used for the partisans and protégés of the vizier Niẓām al-Mulk. VIII 81b
In the Ottoman legal context, the *niẓāmiyye* courts, or 'secular' courts, were instituted in the Tanẓīmāt period and restricted the jurisdiction of the religious (*sharʿī*) courts to the area of personal law. III 1153b; VI 6b

niẓāmiyye → NIẒĀM; NIẒĀMIYYA

nḳāb (N.Afr) : a face veil for married women in Morocco and Algeria, often synonymous with LITHĀM. V 746b

nnṣaḥt (B, < A *naṣīḥa*) : in Tashelḥīt literature, a genre whose purpose it is to provide the illiterate population with information on orthodox Islamic practice. X 346a

noʿma → KUSKUSŪ

noyan (Mon, pl. *noyad*) : a Mongolian title, rendered in the Muslim chronicles of the Mongol and Tīmūrid periods in the Arabic script as *nūyān, nūyīn, nuyīn* etc. In the pre-Čingisid period the *noyad* were the hereditary clan chieftains. Under Činggis Khān and his successors, the title was granted initially as a military rank, and it came to mean 'commander'. Under the Yüan regime in China, ~ was used to refer to all officials serving in public posts. VIII 87a

nubuwwa (A) : prophecy, in the first instance the precognition given by the divinity to the prophet and the prediction made by the latter of future contingencies, and in the second instance 'revelation' (syn. WAHY). VIII 93b

nudjabāʾ (A) : in mysticism, the seventy 'pre-eminents', the sixth degree in the ṣūfī hierarchical order of saints. I 95a

nudjūm (A, s. NADJM) : in astronomy, the stars. The term for astrology was *aḥkām al-nudjūm* (→ NADJM) 'decrees of the stars'. VIII 97b

nuffār (A) : a term for those who took part in the siege of the house of the caliph ʿUthmān b. ʿAffān in 35/655, which culminated in his assassination. I 382b; II 415a

nuḥāf → NUḤĀM

nuḥām (A) : in zoology, the Greater Flamingo, *Phoenicopterus ruber roseus* or *antiquorum* of the order of the Phoenicopteridae (*nuḥāmiyāt*), which resemble waders with their long legs and palmipeds with their webbed feet. Other mediaeval names for the flamingo were *mirzam* and *turundjān*, which refers to its striking colour, while in Egypt, it is called *basharūsh* (< O.Fr *becharu*), becoming in Tunisia *shabrūsh*. Also found are the terms *nuḥāf, niḥāf, surkhāb* and *rahū 'l-māʾ* 'aquatic crane'. VIII 110b

nuḥās (A) : in metallurgy, the term most often used in Arabic for copper (Cu). Other terms, according to al-Bīrūnī, were *al-miss* (in ʿIrāḳ and Khurāsān) and *al-ḳiṭr* (i.e. brass). VIII 111b; brass. XII 552b

nūḥī → KĀGHAD

nuḳabāʾ → NAḲĪB

nuḳāwā → NAḲĀʾ

nukhab (A) : in literature, 'selections'. X 482b

nukhūd → ʾASHRAFĪ; TŪMĀN

nuḳl → ṬĪN

♦ nuḳla → TANĀSUKH

nuḳra (A) : in numismatics, refined silver in bars or ingots. XI 147b; and → WARIḲ

In the mediaeval kitchen, a copper basin for washing smaller containers and vessels in hot water. V 808b

♦ nuḳrakhāne → ḌARBKHĀNE-I ʿĀMIRE

nuḳṣān (A) : in mathematics, the term used for subtraction. III 1139b

As a Persian term in linguistics, *nuḳsānī* means 'deficiency'. XII 430b

nukat → ḤAZZŪRA

nuḳta (A) : in mathematics, the term for the geometrical point. II 220a

nuʿmān → SHAḲĪḲAT AL-NUʿMĀN

♦ nuʿmānī → SABʿĀNĪ

numruḳ → WISĀDA

nūn (A) : the twenty-fifth letter of the Arabic alphabet, transcribed *n*, with the numerical value 50. VIII 120b

♦ nūn ghunna : in Indian phonetics, the final form of *nūn* written without its diacritical point, used when a nasalised long vowel stands finally in a word, or even morpheme. VIII 121b

♦ ṣāghīr nūn (T) : in Ottoman Turkish, the term for the Persian *gāf*, which was used in writing to convey the gutterally pronounced /ñ/. VIII 121a

nūr (A) : light (syn. *ḍawʾ*, also *ḍūʾ* and *ḍiyāʾ*). VIII 121b

♦ **nūr Allāh** → NŪR MUḤAMMADĪ

♦ **nūr muḥammadī** (A) : 'the Muḥammadan light', in theology, the concept of Muḥammad's pre-existence, which preceded the creation of Ādam. In early ḤADĪTH material, ~ is identified with the spermatic substance of Muḥammad's ancestors. Another kind of divine pre-existent light is referred to as nūr Allāh, said to have reached Muḥammad and the shīʿī imāms through the previous prophets. VIII 125a

♦ nūra (A) : lime, used to make a depilatory paste. IX 312a

♦ **nūrī** (A) : a member of certain gipsy tribes, a more correct vocalisation being nawārī. In Persian, the current name for gipsy is *lūrī, lōrī*, or LŪLĪ. VIII138a

nurcular → NURCULUK

nurculuk (T) : the name given by the modern Turkish press and authorities to the entire body of the teachings of Saʿīd Nursī, a religious leader in late Ottoman and Republican Turkey. His followers were called *Nurcular*. VIII 136b

nūshādir (A, < ? Pah) : sal-ammoniac. In the earliest Latin translations (*nesciador, mizadir*), the transliteration of the Arabic name is still used; in the Latin forms *aliocab, alocaph* is also found the general term *al-ʿuḳāb*. VIII 148a

nushshāb → NABL

nushūḳ → SUʿŪṬ

nuskha (A) : 'transcript', 'copy'; in the manuscript era, 'manuscript'. VIII 149a; a certified verbatim copy of an original document. IX 359a; both the original and the copy are called ~ since each 'replaces' the other. X 181b; and → ḤIRZ

nuṣṣ raʾs (N.Afr) : lit. half the head; a small helmet or cap worn by seamen in the Maghrib. X 613b

nuṣūb (A, pl. *anṣāb*) : in the plural (more often used), the blocks of stone on which the blood of the victims sacrificed for idols was poured, as well as sepulchral stones and those marking out the sacred enclosure of the sanctuary. Among sedentary populations, the ~, a rough stone, has become the ṢANAM, a stone carved with the image of the idols of the Kaʿba. VIII 154b

nūtī (A, pl. *nawātiya*) : a sailor; on a mediaeval Islamic warship, the ~ made up the crew, along with the oarsmen (ḲADHDHĀF), craftsmen and workmen (*dhawu 'l-ṣināʿa wa 'l-mihan*), fighting men (e.g. NAFFĀṬ) and the marines. XII 120a

nuwwāla (Mor) : a conical roof of a hut with branches, found increasingly alongside the tent in the plains of Morocco as dwelling. V 1197b

nuwayḳsa → ṢANDJ
nu'y (A) : a drain, edged with mounded earth, *iyād*, surrounding a tent to prevent water from penetrating underneath. IV 1148a
nuzha (A) : in music, a rectangular type of psaltery of greater compass than the ḲĀNŪN. It was invented in the 7th/13th century; 108 strings were mounted in the instrument. VII 191a
nuzūl → ISNĀD NĀZIL

O

oba (K), or *obā* : among the Kurds, a temporary association of stock-breeders from different villages, formed in the spring to lead the herds to the pastures and to return at the end of the autumn. Neither kinship nor tribal relations are necessary to be a member of the ~, which system is particular to the semi-nomadic tribes and makes its appearance towards the end of the 19th and the beginning of the 20th century. V 472a; among the Shāhsewan in Persia, a herding unit of three to five households. IX 224a; in eastern Anatolia, the grazing area of a nomadic household. VI 961b; in the Turco-Mongol tribal scheme, a clan, lineage or local segment of a clan. VIII 608a; X 126a
ocak-zāde → ODJAḲ
ōda (Ir) : in modern Iraqi architecture, two small rooms flanking the ĪWĀN. II 114a
odjaḳ (T, > A *wudjāḳ*) : fireplace, hearth, chimney; in modern Turkish, *ocak* replaced the traditional name for the month of January by law in 1945. VIII 161a
Under the Ottomans, an army unit. I 368a; VIII 161b; IX 657a; XII 409b; family. I 1267a; VIII 161a; a TĪMĀR-holding family. X 505b
In mysticism, a religious order. IV 167b; among the Bektāshiyya, and the Mawlawiyya, ~ had a special place in their TEKKES. VIII 161b
♦ ocak-zāde : among the Alevis of Anatolia, an ~ is a spiritual guide who belonged to one of the lineages stemming from the twelve IMĀMS. VIII 161b; as *odjaḳ-zāde*, under the Ottomans, sons of established military families. X 505a
♦ odjaḳ-zāde → OCAK-ZĀDE
♦ odjaḳ oghlu (T) : 'son of a good house'. VIII 163a
♦ odjaḳlîḳ (T) : in the Ottoman empire, a system whereby a given region was responsible for supplying an arsenal with one particular ship-building commodity. I 947b; an accounting system applied for securing gunpowder supplies, a special fund allocated for purchases and requisitions of essential supplies such as sulphur and saltpetre. V 979a; a special sort of TĪMĀR. VIII 161a; family succession. I 1267a
oghlan → OGHUL
oghul (T, pl. OGHLAN) : 'offspring, child', with a strong implication of 'male child', as opposed to ḲÎZ 'girl'; ~ is very frequently found in Turkic family names where it takes the place of the Persian *zāde* or the Arabic IBN. VIII 163a
♦ oghlan (T) : an original plural of OGHUL, which evolved into an independent singular, meaning 'youth', 'servant', 'page', 'bodyguard'. From ~ comes the German *Uhlan*, the name for light cavalry. VIII 163a
okka (T) : in the Ottoman empire, a measure of weight equal to 1.283 kg. VI 120b
ordu (T, Mon *orda*) : 'the royal tent or residence', 'the royal encampment', a term which became widespread in the mediaeval Turco-Mongol and then in the Persian worlds, acquiring from the second meaning that of 'army camp'. VIII 174a; in Turkish military usage, army corps. VIII 370b
For Indo-Persian usage, → URDU

♦ ordu-yu hümāyūn (T) : under the Ottomans, a general term for the imperial army. VIII 174b

♦ ordudju bashi/aghasi (T) : the chief of a staff of tradesmen and technicians who accompanied the Janissaries on their campaigns away from the capital. VIII 174b

ʿörf (T), or *ʿörfī* : under the Ottomans, a large, dome-shaped headdress, ḲAVUḲ, worn with a white turban rolled around and which, draped, forms harmonious folds. It was worn from the 18th century by the religious classes. V 751b; and → TEKĀLĪF-I FEWḲALʿĀDE

orta (T) : lit. centre; in Ottoman military terminology, the equivalent of a company of fighting men in the three divisions of which the Janissary corps was eventually composed. VIII 178b

♦ **orta oyunu** (T) : 'entertainment staged in the middle place', a form of popular Turkish entertainment so-called because it takes place in the open air, *palanka*, around which the spectators form a circle. VIII 178b

ortaḳdji → ČELTÜKDJI

ʿösher → ʿUSHR

otlaḳ resmi → YAYLAḲ RESMI

öy (T) : among the Türkmen Yomut and Göklen tribes, a type of tent, either *aḳ öy* 'white house' (taken from the colour of the covering felts when new) or *ḳara öy* 'black house' (from the colour of the felts when old and blackened by smoke). The ~ has a trellis wall, with a doorway in it, circular in plan, with a roof wheel supported by struts from the top of the trellis wall. IV 1150b

ozan (T) : a Turkish bard; the term ~ was replaced in the late 9th/15th century by ʿĀSHIḲ, nevertheless, in certain contemporary dialects of Anatolia, ~ has survived with the meaning 'poet', 'singer', as also as an element of the terms *ozanlama* 'assonantal sayings, proverbs', *ozancı* 'garrulous person', *ozanlık* 'pleasantry' and *ozannama* improvised story, song'. In Turkmen, ~ is archaic and is replaced by *bagsı* 'popular poet', but at the present day, in modern Turkish, ~ has replaced the Arabic term *shāʿir* (*şair*). I 697b; VIII 232a; IX 239a

♦ ozancı → OZAN

♦ ozanlama → OZAN

♦ ozanlık → OZAN

♦ ozannama → OZAN

P

pā' (P), or *bā'-i fārsī* : the BĀ' with three points subscript, invented for Persian as supplement to the second Arabic letter, *bā'*, and to represent the unvoiced, as opposed to the voiced, bilabial plosive. VIII 237a

paččī-kārī → PARČĪN-KĀRĪ

pād-zahr → YADA TASH

pada : in India, song. XII 483a

pādishāh (P) : the name for Muslim rulers, especially emperors. VIII 237a
In Turkish folklore, the chief of the DJINN. II 548a

pahlawān (P, < *pahlaw* 'Parthian'; A *bahlawān*) : in pre-modern Persian and thence in Turkish, 'wrestler', 'one who engages in hand-to-hand physical combat', subsequently 'hero', 'warrior', 'champion in battle'. VIII 238b
In Arabic, *bahlawān* is clearly a secondary development, and has in more recent times acquired the meaning of 'acrobat', 'tightrope walker in a circus', etc. In the most recent colloquial of Cairo, it has become a pejorative term for 'tricky person'. VIII 239a

♦ pahlawānī (P), or *pahlawī* : lit. Parthian; in linguistics, term at one time for Parthian and Middle Persian, as well as for the local dialect of the northern region called Fahla in an Arabicised form. XII 428a

pā'ī (H 'quarter', > Eng 'pie') : in numismatics, the smallest copper coin of British India = one-twelfth of an anna. Originally, the ~ was the quarter of an anna or pice (› PAYSĀ); after the Acts of 1835, 1844 and 1870, the pie was one-third of a pice. VIII 239b

paisā → PAYSĀ

pāiza (Mon) : during the Mongol empire, an imperial tablet, given e.g. to postal couriers along with a decree, YARLÎGH, marked with a seal, which gave them absolute powers of requisition. XI 268a

pālāhang (P, Ott *pālāheng*) : lit. string, rope, halter, cord; ~ is applied to the belt worn around the waist by dervishes, especially the Bektāshīs, and on which is fixed a disc of stone with twelve flutings at the edge. VIII 244a

palanka → ORTA

palkī (H ?) : 'palanquin', an enclosed variety of litter used in India for transporting people, its central pole having an upward curve to afford more head-room for the passenger. In its common form it was in use for considerable journeys. A more elaborate form, with its carriage and pole covered with plates of silver, was in use in royal processions. VII 932a

pān (H ?) : in Mughal cuisine, a heart-shaped green leaf smeared with lime and catechu, to which is added slices or granules of betel-nut with aromatic spices, sometimes camphor, musk, or costly perfumes. A ~ was often presented to a courtier as a mark of royal favour. VI 814b

♦ pāndān : betel-boxes. I 299b

panbuḳ (T) : cotton, in western Turkish. V 557a, where other variants are found as well as terms in eastern Turkish

pandjagāh → ḲADAMGĀH

pandūl, or *pandūr* : in the Ottoman period, a militia recruited in the Balkans among the free peasants and entrusted with duties of local security. X 564b

panghulu → PENGHULU

pānka → KHAYSH

papyrus (Eng, < Gr) : one of the world's oldest writing materials, ~ was used in Egypt, the land of is provenance, since the 6th dynasty, ca. 2470-2270 BC. The Arabs, after their conquest of Egypt, used *bardī, abardī* or *waraḳ al-bardī*, although the term employed in Egypt was *fāfīr*.

pāra (P) : 'piece', 'fragment'; in numismatics, a Turkish coin of the Ottoman and early Republican periods. The ~ was originally a silver piece of 4 AḲČES, first issued early in the 18th century; it soon replaced the *aḳče* as the monetary unit. With the post-World War II inflation, the ~ eventually disappeared from use; in present-day Turkey, *para* has acquired the general meaning of money. VIII 266b

parčin-kārī (P, U *paččī-kārī*) : in architecture, a technique of inlay-work, usually set in marble, used on the Indo-Pakistan subcontinent. VIII 267a

parda-dār (P) : lit. the person who draws the curtain; 'court chamberlain', a term used among the dynasties of the eastern Islamic world from the Saldjūḳ period onwards as the equivalent of Arabic ḤĀDJIB. III 48b; VIII 270b

pargana (H, < San) : in Indo-Muslim administrative usage, a term denoting an aggregate of villages, a subdivision of a district (syn. MAḤALL). In later Anglo-Indian usage, the term was often rendered as *pergunnah*. VIII 270b

parī (P, T *peri*) : in folklore, a fairy, belonging to the realm of supernatural tales; in Turkish everyday speech as well as in stories of fantastic adventures and tales of the supernatural, *peri* is often taken as a synonym of DJINN. II 547b; VIII 271a

♦ parīkhʷān → BĀKHSHĪ

♦ parīshānī (P) : 'untidy turban', the name of the turban worn by the common people in the reign of Süleymān I. X 613b

parias (< L) : in the mediaeval Iberian peninsula, a tribute paid by one ruler to another in recognition of his superior status. VIII 272a

parmaḳ (T) : under the Ottomans, a measure of length equivalent to one and a quarter inches. I 658a

♦ parmaḳ ḥisābî (T) : the original Turkish method of versification, wherein the verses are based not on quantity but on the number and stress of the syllables. IX 353b

pārsi (P) : lit. inhabitant of Fārs, the name given to those descendants of the Zoroastrians who migrated to India, mostly to Gudjarāt, from the 4th/10th century onwards. VIII 273a; and → FĀRSĪ

parwāna (P), or *parwānača* : in mediaeval Persian administration, the term used for the document 'related' by the official to the chancery, PARWĀNAČĪ. VIII 277a; and → FARĀSHA

♦ **parwānači** (P) : 'relater', in mediaeval Persian administration, a term used for the official who noted down the instructions for the promulgation of deeds, and who forwarded them to the chancery. The function is recorded for the first time under Tīmūr. VIII 276b

pās-i anfās (P) : a practice of regulating the breath, adopted by the Čishtī mystics in order to harnass all feelings and emotions in establishing communion with God. II 55b

pasazh (T) : in 19th-century Ottoman cities, a shop-lined covered street, a modern version of the *ārāsta*. IX 799b

pasha (T, < P *pādishāh*) : under the Ottomans, the highest official title of honour, used in Turkey until the advent of the Republic and surviving for sometime after that in certain Muslim countries originally part of the Turkish empire (Egypt, ʿIrāḳ, Syria); ~ was military rather than feudal in character, although it was not reserved solely for soldiers but was also given to certain high civil (not religious) officials. VIII 279b; in the Ottoman empire, a synonym for *wezīr* (→ WAZĪR). XI 194b

♦ **pashaliḳ** (T) : the office or title of a PASHA; the territory under the authority of a *pasha* (in the provinces). VIII 282a

pāshīb (IndP) : in Mughal siegecraft, a raised platform constructed by filling the space between the top of the fort wall and the base of the besieger's camp below, with bags of sand and earth. III 482a

pashtūnwalī (Pash) : the special social code of the Afghans, the main pillars of which are *nanawātai* 'right of asylum', BADAL 'revenge by retaliation, vendetta', and *mēlmastyā* 'hospitality'. I 217a

pasisir (J) : originally an administrative unit of the Central Javanese kingdom of Mataram. VIII 284a

pathān → ASHRĀF

paṭrīk (Ott, < A BIṬRĪḲ 'patricius') : in the Ottoman empire, the term for the patriarch of the Greek Orthodox and Eastern Christian Church, of whom by the 19th century there were seven. VIII 287b

patrona (T, < It) : in the Ottoman navy, a 'galley carrying the lieutenant-general or the next in command to the chief of the squadron'; the term is also applied to Christian ships. VIII 565a;

♦ patrona bey : in the Ottoman navy, 'vice-admiral'. VIII 566b

patuḳ (P) : a habitual location for a guild. IX 646a; as *pātuḳ*, the place where shīʿī funeral flags are stored. X 488a

patwāri : in the Mughal empire, the village accountant, whose functions resembled those of the ḲĀNUNGO in the administrative unit PARGANA. VIII 271a

pawlā : in numismatics, the name given in the Mughal emperor Akbar's monetary system to the quarter-*dām* (quarter-PAYSĀ). VIII 288a

pāyak (IndP) : in the Dihlī sultanate, the footsoldiers who were maintained within the infantry contingents and who were mostly Hindūs. They were good archers and were generally arrayed in front of the lines of horses, or around the elephants in order to prevent them from fleeing. V 686b

payghū (T) : a Turkish name or title found among the early Saldjūķs, usually written *P.y.ghū* or *B.y.ghū*. These orthographies seem to reflect the old Turkish title YABGHU. VIII 288b

paysā (H, Eng 'pice'), or *paisā* : in numismatics, a copper coin of British India, equalling 3 pies or $^{1}/_{4}$ anna. Under the Mughals, ~ became applied to the older *dām*, introduced by Shīr Shāh, 40 of which went to the rupee, as the unit of copper currency. In the currencies of modern India and Pakistan, 100 ~s equals one rupee, and in that of Bangladesh, one taka. VIII 288b

pāzār → BĀZĀR; ČARSHÎ

pegon (Mal), *jawi* or *melayu* : in Indonesia, the name for Arabic characters that were adapted for the vernaculars. III 1217a; VIII 153a

penbe ķabbānî (T) : in the Ottoman period, a special building into which all cotton imported for sale in the large cities had to be brought. There cotton was to be weighed, taxed, and distributed. To accommodate caravan merchants with their cotton goods, special caravanserais called *penbe-khānî* (in Egypt, *wakālat al-ķuṭn*) were built. V 559a

♦ penbe-khānî → PENBE ĶABBĀNÎ

penče (T, < P *pandja* 'palm of the hand') : in the science of diplomatic, a sign placed on a document issued by higher Ottoman officials, used instead of the TUGHRA. It was usually placed not at the beginning but on the left hand or right hand margin or at the foot of the scroll. Sometimes it was called *imḍā* or erroneously *ṭughra*. II 314b; VIII 293b

pendjik (T, < P *pandj yak* 'fifth') : in Ottoman financial and administrative usage, a term denoting the fifth which the sultan drew as the ruler's right (equivalent to the Arabic *khums*) from booty captured in the DĀR AL-ḤARB. VIII 293b

♦ pendjikči bashî (T) : the official in charge of the process of extracting the sultan's fifth. VIII 293b

penghulu (Ind, Mal; Sun *panghulu*) : lit. headman, chief, director; used in southeast Asia as a title for secular and religious leaders. VIII 294a; IX 852a; the highest official in a mosque in Java, often a learned man who has studied theology and is a pupil of the *pesantren*, the Indonesian religious school, or of the modern MADRASA; he may even have studied in Mecca. VI 701a

penyair → SHĀʿIR

pergunnah → PARGANA

peri → PARĪ

pertaapan → PONDOK

pesantren (J) : in Indonesia, the educational institution where students, *santri*, study classical Islamic subjects and pursue an orthoprax communal life. PONDOK is an alternative term, preferred in Malaysia and the Patani region of southern Thailand. Sometimes the two terms are combined in Indonesia, when the speaker means to make clear that a traditional Islamic boarding school, a '*pondok pesantren*', and not merely a religious day school (such as the more modern *madrasa*), is meant. VIII 296a

peshdār (T) : in the Ottoman empire, the term for the third animal of a mule caravan operating in Anatolia. IV 678b

peshek (T) : in the Ottoman empire, the term for the leading animal of a mule caravan operating in Anatolia, which kept some way ahead of the others and carried a smaller load. IV 678b

pēshwā (P) : 'leader'; in onomastics, a title for one of the ministers of the Bahmanī sultans of the Dakhan and, more specifically, the hereditary ministers of the Marāthā kings of Satara. VIII 300b

peth, or *mela* : in Muslim India, an occasional or seasonal market. IX 800b

peyk (T) : in the Ottoman military organisation, a messenger. IX 712b

pīpā : in music, the so-called 'balloon guitar' of the Chinese, who are said to have possessed it since the days of the Han dynasty. It was introduced into 'Irāḳ by the Mongols in the 13th century. X 769a

pīr (P) : lit. old person, elder; in Islamic law, used for people in their fifties or even in their forties, while those even older are often qualified as *harim, fānī* 'decrepit, worn out'. VIII 306a

In general Persian usage, ~ is often, as with Arabic SHAYKH, used in compound expressions by metonomy, e.g. *pīr-i dihḳān* 'well-matured wine'. VIII 306a

For ~ in mysticism, → MURSHID

♦ pīr awtār (IndP) : the daily allowance paid to FAḲIRS from collective village sources. VIII 306b

♦ pīr bahn (IndP) : a woman owing spiritual allegiance to the same spiritual mentor and therefore a sister. VIII 306b

♦ pīr bhāi (IndP) : a disciple of the same spiritual mentor and therefore a brother. VIII 306b

♦ pīr kā nayza (IndP) : a standard carried in procession to the grave of some saint. VIII 306b

♦ pīr-i kharābāt (IndP) : in popular Indo-Muslim usage, a *pīr* free from the bonds of sharī'a law; owner of a tavern. VIII 307a

♦ pīr-i mughān (IndP) : lit. chief priest of the Magi, but generally the term used for a tavern keeper. VIII 306b

♦ pīr pāl (IndP) : land endowed for assistance of the *pīr* or for maintenance of some mausoleum. VIII 306b

♦ pīr-i ṣuḥbat (IndP) : a saint from whose company one derives spiritual benefit. VIII 306b

♦ pīr-i ṭarīḳat (IndP) : a saint to whom one owes spiritual allegiance. VIII 306b

♦ pīr zāda (IndP) : the son of the *pīr*. VIII 306b

♦ pīrān (IndP) : charity lands bestowed on the poor in honour of a saint. VIII 306b

♦ **pīrpanthī** (IndP, < P *pīr* + *panth* 'way of the spiritual master') : the name given in Pakistan and Western India to Hindus who follow Muslim pīrs, whether living or dead; more precisely, to the disciples of Imām Shāh, a dissident Ismā'īlī, and to the Hindu disciples of ṣūfī masters originating from Sindh, Pandjāb or Rādjasthān. XII 681a

pīrāhan (P) : a close-fitting, long-sleeved robe, covering the entire body down to the feet, worn by women in Tīmūrid Persia. V 749a

pīrāmūz (P) : a style of calligraphy, used for writing copies of the Qur'ān. IV 1123a

pīrān → PĪR

pīrpanthī → PĪR

pīshkāsh (P) : a present from an inferior to a superior; from the Mongol period onwards, ~ denoted a form of tribute to the Persian sovereign from the governors. III 347b; as a technical term, ~ denotes a 'regular' tax and an *ad hoc* tax levied by rulers on provincial governors and others, and an *ad hoc* impost laid by governors and officials in position of power on the population under their control. VIII 312b

♦ pīshkāsh-niwīs (P) : 'registrar of presents'; under the Ṣafawids, the official of the royal secretariat who recorded their number and value. This official is found until the second half of the 19th century. VIII 312b

pīshtāḳ (P) : lit. the arch in front; in architecture, a portal in the form of a monumental arched niche in a rectangular frame. VI 683a; VIII 313b; XII 455a

pīshwā (P) : chief. IX 499b

pist (P) : a kind of food compounded of the liver of gazelles or almonds, etc. A daily portion of the size of a pistachio, *pista*, is taken by derwishes and others who undertake long fasts and is sufficient to maintain life. VIII 316b

piştmala (K) : a kind of praetorian guard of the Kurdish chiefs who are recruited in all the fractions, TIRA, of the tribe and who, in the past, had almost the status of slave. V 472

piyādegān → DJAMĀ'A

pomaks : the name given to a Bulgarian-speaking group of Muslims in Bulgaria and Thrace, now divided amongst Bulgaria, Greece and Macedonia. This name, which is usually given them by their Christian fellow-countrymen, used also to be given occasionally by Bulgarians to Muslims speaking Serbian in western Macedonia, who are usually called *torbeši* (s. *torbeš*), sometimes also POTURI. VIII 320a; X 698b

pondok (Mal, < A *funduḳ*), or *pertaapan* : hut, cottage; lodgings; by extension, an Islamic religious boarding school. VIII 294a; VIII 296a; and → PESANTREN

portakal → NĀRANDJ

post : in India, the decoction of the poppy-husks to make opium. I 243a

pōst → PŪST

posta (T, A, < It *posta*) : a term borrowed in the 19th century to designate the new conception of European-style postal services in the Near East. In more recent times, it has been replaced at the formal level by BARĪD, but *būsta* and *būstadjī* 'postman' continue in use in the Arab Levant at the informal level, and *posta* remains the standard term in Modern Turkish. In modern Persian, also *post*, from the French *poste*, is used. VIII 325b

For postage stamps (A *ṭābi'* [*barīdī*], P *tambr*, T *pul*), VIII 325b

pōstakī → PŪST

potur (T) : a pair of trousers, full as far as the knee and straight from the knee to the ankle, worn in Ottoman Turkey. V 752b; converted peasantry of Bosnia (< Serb *poturčiti*). X 697b; and → POTURNĀK

♦ potur oghullarî (T) : in the Ottoman period, Bosnian Muslim lads recruited for the Janissaries. A document dating from 998/1589 defines them as 'circumcised but ignorant of Turkish'. II 211b

♦ potur ṭā'ifesi → POTURNĀK

♦ poturi (Serb) : in former Yugoslavia, the designation, with *torbeš* (pl. *torbeši*) and occasionally *kurki*, of Serbian Muslims by the neighbouring Christian population in West Macedonia. In the Reka region of Serbia, they were known as *gorani*. X 697b

♦ poturnāk (Serb) : the name for Bosnians who converted to Islam. The reference occurs as early as 921/1515; in a separate document dated 981/1573, they are called *potur ṭā'ifesi*. II 211b

poya (SpA) : in Andalus, a bread the dough of which was made at home to be picked up by a journeyman baker and baked in a communal oven. The term has survived under the forms *pīwa, pūya, būya* in some regions of Morocco and Algeria to designate the salary of the baker, which in the mediaeval period consisted of a piece of the bread which the baker sold at a profit. V 42b

prang sabil (Mal, *prang* 'war') : the name of the holy war, DJIHĀD, in East Asia. VIII 333a

prem-gāthā (H) : lit. love song; a school of writing in Awadhi (Eastern Hindi), of ṣūfī inspiration, comprising narrative love stories. III 456b

puasa (Ind) : the Indonesian term for Ramaḍān, the month of fasting. XII 682a

pul → POSTA
pū<u>sh</u>ī → BŪ<u>SH</u>Ī
pūst (P, T *pōst* or *pōstakī*) : 'skin'; a tanned sheepskin, used as the ceremonial seat or throne of the head, *pīr* or *<u>sh</u>ay<u>kh</u>*, of a dervish order. VIII 343b

♦ **pūst-ne<u>sh</u>in** (P) : lit. the one sitting on the (sheep's) skin; the title given to the *baba* or head of a dervish TEKKE in Persian and Ottoman Turkish ṣūfī practice. VIII 343b

R

rā' (A) : the tenth letter of the Arabic alphabet, transcribed as *r*, with the numerical value 200. It is defined as vibrant, apical, alveolar and voiced. VIII 343a

ra'ā' (A) : a mob, thieves, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ra''ād (A) : in zoology, the electric ray ναρκε. V 1168a

rab' (A, pl. *ribā'*) : home, domicile, home town or home country; in Cairene architecture, ~ designates a type of urban dwelling which is a rental multi-unit building founded for investment; ~ can also refer to the living quarters belonging to a religious institution. VIII 344a

In mediaeval Islam, facilities for temporary accommodation in cities concentrated in a single building. IX 788b

rabā' (A) : a name for a foal between three and four years old. II 785a

rabā'a (A), or *mag'ad al-ri<u>dj</u>āl* : the compartment in a Bedouin tent reserved for receiving menfolk. In the middle, a hearth is scraped out and used for making coffee. IV 1148b

rabāb (A) : in music, the generic name for the viol, or any stringed instrument played with a bow. VIII 346a; the instrument known as rebeck. I 1124a; in Egypt, a two-string spike-fiddle. IX 235b

♦ rabāb miṣrī → KAMĀN<u>DJ</u>A

♦ rabāb turkī → ARNABA

♦ rabāba (A) : in music, the small viol. V 547b; the Arabian one-string spike-fiddle. IX 235a

rabaḍ (A, pl. *arbāḍ*) : district or quarter of a town situated outside the central part. This term lies at the origin of the Spanish word *arrabal*, which has the same meaning. VIII 348b

In Muslim Spain, ~ was given to the civil quarter situated below the strictly military quarter; ~ was also applied to the quarters of the lepers and of prostitutes, while among the Spanish Christians it designated a parish. VIII 348b

rabā'ī → 'ATŪD

rabb (A, pl. *arbāb*) : lord, God, master of a slave. Pre-Islamic Arabia probably applied this term to its gods or to some of them. In pre-Islamic times, ~ also was one of the titles given to certain of the KĀHINs. VIII 350a

♦ rabbānī (A) : among the mystical order 'Īsāwā, the slow introductory section of their ecstatic dancing, a form of invocation, during which the dancers, standing in line, hold hands and perform vertical bending movements together with lateral motions. It is followed by a more rapid section, the *mu<u>dj</u>arrad*, and the dance often ends in displays of fakirism. IV 95a

♦ arbāb al-sa<u>dj</u>ā<u>dj</u>īd, and *ma<u>sh</u>āyi<u>kh</u> al-sa<u>dj</u><u>dj</u>āda* (A) : in Egypt, from the end of the 11th/17th century, applied to the leaders of Egypt's major ṣūfī *ṭuruḳ* (→ ṬARĪḲA)

and *ṭuruḳ*-linked institutions. ~, however, seems to have been reserved for the four family-based *ṭuruḳ* which traced themselves back to the Rightly-Guided Caliphs and the Companions, namely, *al-Bakriyya, al-ʿInāniyya, al-Khuḍayriyya*, and *al-Wafāʾiyya*. VIII 743b

rābiʿ (A), or *sayyid al-mirbāʿ* : a designation for tribal chief (from the chief's entitlement to a quarter of captured booty). IX 115b

rabīʿ (A) : the name of the third and fourth months of the Muslim calendar. Originally, ~ means the season in which, as a result of the rains, the earth is covered with green; this later led to the name ~ being given to spring. VIII 350b; in Muslim India, ~ is the harvest collected at the end of the winter. II 909a; spring crop. V 579b

♦ rabīʿiyya (A, pl. **rabīʿiyyāt**) → NAWRIYYA

rābiṭ(a) → WUṢLA

rābiṭa (A, > Sp *rábida* 'monastery') : 'bond'; in mysticism, ~ originally meant the relationship of a MURĪD to his master, and hence a close friendship; a hermitage which was a place of retreat for persons considered to be saints, accompanied by their disciples. VIII 359b; VIII 503b; liaison of the disciple's heart, in imagination, with that of his SHAYKH. IX 156a

In Muslim Spain, a fortified enclosure, a bastion constructed on the coast to deter enemy attacks from the sea; ~ sometimes served as a substitute for RIBĀṬ. VIII 359a

In 19th-century Ottoman usage, ~ became a political notion in the sense of 'league' and with *islāmiyya* attached to it, ~ soon rendered the European word Pan-Islam. VIII 359b

♦ **al-rābiṭa al-islāmiyya** (A) : lit. the Islamic league. VIII 359b

rabṭ (A) : in medicine, ligature (of veins). II 481

♦ rabṭa (A) : in women's dress, a kind of turban, consisting of the ṬĀḲIYYA, ṬARBŪSH, and the FARŪDIYYA. X 613b

raḍāʿ (A), *riḍāʿ* or *raḍāʿa* : suckling; in law, the suckling which produces the legal impediment to marriage of foster-kinship. VIII 361a; the suckling is called *raḍīʿ*. VIII 822a

♦ raḍāʿ al-kabīr (A) : the suckling of non-infants. VIII 361b

radd (A) : 'return'; in literature, a response to an adversary, intended to refute his statements or opinions. Another term in frequent use is *naḳḍ* 'refutation', although *naḳḍ* is principally employed in reference to a book. VIII 362b

In mathematics, ~ denotes reduction and refers to the operation (division) by which an integral coefficient is reduced to unity. II 361a

♦ radd al-ʿadjuz ʿalā 'l-ṣadr (A) : in prosody, the rhetorical figure of anticipating the rhyme word in the first half (at times even the beginning of the second half) of the line. VIII 747b

radf → NATĪDJA

radhī (A) : in numismatics, bad, corrupt (coin), with *bāṭil* 'false, unsound, currency cancelled or withdrawn from circulation, one of the pejorative terms for coins. X 409b

raḍīʿ → RAḌĀʿ

radīf (A, T *redīf*) : lit. one who rides behind, 'pillion rider'; in its plural form *rawādif*, immigrants. V 346a

In grammar, the plural *rawādif* signified the last two groups of the ABDJAD terms, which consisted of the consonants peculiar to Arabic, as opposed to the first six groups which preserve faithfully the order of the 'Phoenician' alphabet. I 97b

In astronomy, *al-~*, or *al-ridf*, is the ancient Arabic name for *dhanab al-dadjādja*, the star Deneb (α Cygni); ~ also refers to a star or constellation that is rising at sunrise, while its opposite (*raḳīb*) is setting. VIII 368b

In Persian prosody, the adjunction of a word or a short phrase, always shorter than a hemistich, to the rhyme letter and its repetition thoughout the poem. It is very frequently used in GHAZALS. IV 57a; VIII 368b

In Turkish military usage, *redīf* was the name given by Maḥmūd II to the reserve army, 'militia', created in 1834. The *redīf* was made up of battalions (*tabur*, → ṬABŪR). VIII 370a

♦ radīf mutadjānis (A) : in Persian prosody, a special artifice with complete paronomasia between RADĪFS, resulting from the fact that the *radīf* does not have the same meaning throughout the poem (which it is supposed to have). VIII 369a

rāḍikh → KHANNĀḲ

radj'a (A) : return; in shī'ī theology, the return to life, which will precede the universal resurrection and gathering; only the virtuous will take part in it under the guidance of the Mahdī of the last times. I 334b; IV 457a; V 236a; VIII 372b; the passing of the soul into another body either human or animal; the transmigration of the spirit of holiness from one IMĀM to the next, more usually known as *tanāsukh*; return of power to the shī'a; return from concealment, usually of a particular *imām* at the end of his occultation. VIII 371b; X 182a,b

In classical Muslim administration, a requisition issued by the paymaster for certain troops stationed in outlying areas, for one issue of pay. II 79a

♦ al-radj'a al-djāmi'a (A) : in classical Muslim administration, a global requisition issued by the head of the army office for each general issue of arm pay, rations, etc. II 79a

radjab (A) : the seventh month of the Islamic calendar, observed in the DJĀHILIYYA as a holy month in spring. VIII 373b

♦ radjabiyya (A) : a special pilgrim caravan which set off from Cairo in the month of RADJAB, mentioned from time to time in the 8th/14th century chronicles. III 35a; and → 'ATĪRA

♦ al-radjabiyyūn (A) : in mysticism, the tenth degree in the ṣūfī hierarchical order of saints. I 95a

rādjaputra (San) : 'king's son'. XII 684a

radjaz (A) : tremor, spasm, convulsion (as may occur in the behind of a camel when it wants to rise); thunder, rumble, making a noise. VIII 375b; the oracular utterance of war. VIII 733a

In prosody, the name of the seventh Arabic metre, the simplest, and according to tradition, the oldest metre. It has a rising rhythm and is dipodically bound. This metre is most often used for short poems and improvisations in pre-Islamic and early Islamic times. A poem composed in this metre is called *urdjūza*. I 670a; I 673b; IV 80b; VIII 375b; poetry defined by 'halved', i.e. three-foot, lines without caesura. VIII 378b

In Urdu poetry, ~ refers to the hero's battle oration which forms part of the MARTHIYA. VI 611b

radjfa (A) : in the Qur'ānic story of Shu'ayb, commonly glossed as 'earthquake'. IX 491a; X 436a

rādji' → WUṢLA

radjīm (A) : lit. stoned; for explaining the Qur'ānic expression *al-shayṭān al-radjīm*, it has been suggested that ~ is an Ethiopic loan word meaning 'accursed'. IX 408b

radj'iyya (A), or *irtidjā'* : the term coined in modern Arabic for reaction in the political sense. VIII 379a; with *aṣḥāb al-radj'a*, adherents of any of the shī'ī doctrines described under RADJ'A. VIII 372b

radjm (A) : stoning; the casting of stones at Minā, one of the pre-Islamic rites preserved by Muḥammad and inserted among the ceremonies of the pilgrimage. VIII 379a

In law, a ḤADD punishment of death by stoning which occurs in certain cases of immorality. IV 770a; VIII 379a

raḍkh (A) : a bonus share (of the booty given at the discretion of the IMĀM to those bondmen, women, and DHIMMĪs who may in some way have contributed to victory). II 1006b; XII 532b

raf' (A) : elevation, the act of raising something; in grammar, the nominative and indicative cases, because both take *-u* and are thus *marfū'* 'raised'. III 1249a; IV 895b; VIII 383b

For ~ in the science of Tradition, → MARFŪ'

ra'fa → RAḤMA

rāfiḍa (A), or *al-rawāfiḍ* : a term that refers to the proto-Imāmiyya (and, subsequently, the Twelver shī'a) as well as any of a number of shī'ī sects. The origin of *al-~* is a matter of dispute, but is variously said to recall the desertion of Zayd b. 'Alī, the rejection of the first two caliphs, or both. VIII 386b

rafīḳ (A) : companion; in Tradition, the phrase *al-rafīḳ al-a'lā* is closely associated with AL-MALA' AL-A'LĀ and to be placed with them is said to be the Prophet's last wish. XII 573b

rafraf (A) : the tail of a turban hanging behind. X 610b

rāged → RĀḲID

raghīf (A) : a round bread, quite thick and cooked in an oven, also called *djardaḳ* or *djardhaḳ* (from Persian). V 42b; VI 808a

raḥā (A) : in Muslim Spain, a water mill. I 492a; a mill. V 548a

rahbāniyya (A) : monasticism. VIII 396b

rāhdār (P), or *tutḳavul* : the 'guardian of the roads' in the Īlkhānid and Djalā'irid periods, paid by the central government and under the orders of a senior military commander. I 861a

♦ rāhdārī (P) : road tolls. IV 977b

raḥḥāl (A), or *raḥḥāla* : the person endowed with skill in the saddling of a camel, or one who travelled much. The form *raḥḥāla* neatly translates as 'globetrotter'. VIII 528a

rāhib (A, pl. *ruhbān, rahābīn, rahābina*) : a monk, known to pre-Islamic poetry and to the Qur'ān and Tradition. VIII 397a

raḥīl (A) : 'travelling by camel', in Arabic poetry applied to themes involving a desert journey. In its specific meaning ~ denotes a section of the polythematic ḲAṢĪDA, following the NASĪB, where the poet describes his camel and his travels. IV 713b; VIII 397b

raḥim (A) : in medicine, the uterus. The expressions *bard al-~* or *ṣalābat al-~* seem to indicate frigidity or anorgasm in the medical literature. XII 641a

rahīsh (A), or *murtahisha* : in archery, a bow whose string, at the moment of loosing, strikes the part called the *ṭā'if*, the torus; such a bow, usually slim and light, vibrates when loosed. IV 798a

raḥma (A) : a Qur'ānic term, denoting either kindness, benevolence (syn. *ra'fa*) or, more frequently, an act of kindness, a favour (syn. *ni'ma* or *faḍl*). Almost invariably, ~ is applied to God. VIII 398a

rahn (A) : in law, pledge, security; *rāhin* is the giver, and *murtahin* the taker of the pledge. VIII 400a

♦ rahn ḥiyāzī → GHĀRŪḲA

rahū 'l-mā' → NUḤĀM

ra'ī → ṢĀḤIB

rā'ib (A) : clotting, as does milk when it curdles. VI 722a; and → YOGHURT

ra'īl → MIḲNAB

ra'īs (A, pl. *ru'asā'*, T *re'īs*) : head, chief, leader of a recognisable group (political, religious, juridical, tribal, or other). The term goes back to pre-Islamic times and was used in various senses at different periods of Islamic history, either to circumscribe specific

functions of the holder of the office of 'leadership' or as an honorific title. VIII 402a; IX 115b

In the scholastic community, ~ was applied to any scholar who had reached the summit of his field in his locality. V 1131b; and → KALĀNTAR

In the Ottoman navy, the term *re'īs* was used for an individual commander. I 948a; VIII 403b; in modern Turkish, *reis* means 'captain of a small merchant vessel, skipper; able-bodied seaman'. VIII 403b

♦ ra'īs al-balad (A) : in the mediaeval Near East, a kind of mayor, whose influence counterbalanced, and sometimes exceeded, that of the ḲĀḌĪ 'judge'. I 256a

♦ ra'īs al-baladiyya → AMĪN AL-ʿĀṢIMA

♦ re'īs efendi → RE'ĪS ÜL-KÜTTĀB

♦ re'is kesedāri (T) : in the Ottoman empire, pursebearer to the RE'ĪS EFENDI. VIII 422a

♦ **re'is ül-küttāb** (T, < A), or *re'īs efendi* : properly, 'chief of the men of the pen', a high Ottoman dignitary, directly under the grand vizier, originally head of the chancery of the Imperial Dīwān, later secretary of state or chancellor and Minister of Foreign Affairs. VIII 481b

♦ re'īs al-ʿulemā' (T) : the supreme religious head of Bosno-Herzegovinian Muslims, as well as the highest religious authoritative body; an Ottoman office created in 1882 in order to gain control over Muslim religious institutions. I 1274a

rāʿiyat al-s̲h̲ayb (A) : the first white hair which appears on the head. IX 383a

raʿiyya (A, pl. *raʿāyā*; T pl. *reʿāyā*) : lit. pasturing herd of cattle, sheep, etc., a term which in later Islam came to designate the mass of subjects, the tax-paying common people, as opposed to the ruling military and learned classes. I 712a; VIII 403b

♦ raʿiyyatī : under the Mug̲h̲als, land that was purely peasant-held, paralleling the land held by ZAMĪNDĀRS. XI 439a

rakʿa (A) : lit. the act of bowing, bending; in the act of worship, a sequence of utterances and actions performed during the prayer. VIII 406b; VIII 929a,b

raḳāʿa (A) : burlesque, a genre of literature, closely akin to SUK̲H̲F, practiced a.o. by al-Ṣaymarī. XII 16b

raḳaba (A, T *raḳabe*) : lit. neck, nape of the neck; term frequently used in the Qur'ān for 'slave'. I 24b

In Ottoman land law, the original title to land. II 900b; V 473a; the freehold ownership of agricultural lands in the Ottoman empire. II 906b

In law, the 'physical person'. I 29a

raḳam → FARMĀN

rak̲h̲āwa (A) : softness. XI 570a

raḳīb (A) : 'guardian, vigilant one who knows everything that takes place'; one of the names of God. VIII 406b

In Arabic love poetry, the person who, by watching or simply being present, prevents the lovers from communicating with each other. VIII 406b

For ~ in astronomy, → RADĪF

rākib (A, pl. *rukkāb*) : in some brotherhoods in North Africa, a courier who served to link the local ZĀWIYAS with the 'mother' *zāwiya*. XI 468a; and → FĀRIS

rāḳid (A, N.Afr *rāged* or *bū mergūd*) : lit. sleeping child; in law, a foetus which is considered to have stopped its development, continuing to stay in the womb in an unchanged condition for an indefinite period of time, after which it may 'wake up' again and resume its development until it is born. VIII 407a

raḳīḳ (A) : the generic term for slave. I 24b

♦ raḳīḳa (A, pl. *raḳā'iḳ*) : an action that elevates man (in the eyes of God). XI 560a

rakk (A), or *rikk* : parchment, used alongside other terms used in a less specific manner, such as KIRṬĀS, denoting papyrus, *warak*, later reserved for paper, and DJILD, leather. VIII 407b
rakkād (A) : a type of merchant in mediaeval Islam, the itinerant trader who owes his profits to his knowledge of the differences in purchase and sale prices according to the places where the transactions take place. IX 789a; X 469a
rakkāṣ (A, Fr *rekkas*) : in the Muslim West, a messenger who travels on foot long distances in order to carry official or private mail; nowadays, an occasional messenger, above all in time of war. I 1046a; VIII 415a
Other technical senses are: pendulum; hand of a watch; trigger of a fire-arm; part of a mill which produces a noise through the movement of the millstone. VIII 415a
♦ rakkāṣa → GHĀZIYA
rakkī (A, < *Rakka*) : in the mediaeval Muslim world, a well-known kind of coarse soap, similar to date-palm paste, from which lozenges were made in Damascus. VIII 693a
raks (A) : dance, generally frowned upon in Islam for it is connected with ecstasy. VIII 415
♦ raks-i bismil (P) : 'the dance of the ritually slaughtered [bird]'; a literary expression for the convulsions of the lover who resembles 'a headless chicken'. VIII 416a
rakwa (A) : a leather bowl, one of the ṣūfī paraphernalia. VIII 742b; a waterbottle. XI 129a
rakz → MAʾKHADH
raʿla → SIRB
ramad (A) : in medicine, ophthalmitis, inflammation of the eye, or ophthalmia (conjunctivitis), inflammation of the conjunctiva. VIII 417a
♦ ramad ḥubaybī (A), or *djarab al-ʿayn* : one of the medical terms for trachoma. I 785b
♦ ʿilm al-ramad (A) : originally only meaning the study of 'conjunctivitis', ~ now embraces the study of eye diseases of all types. I 785a
ramād (A) : ordinary ashes; ashes for washing. VIII 419b
ramaḍān (A) : name of the ninth month of the Muslim calendar, the only month to be mentioned in the Qurʾān. VIII 417b
ramadiyya (A) : tramps, vagabonds, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a
ramaka (A) : in zoology, a mare of mixed breed. II 785a; IV 1143b
ramal (A) : a rapid pace. X 864b
In prosody, the name of the eighth Arabic metre. I 670a; VIII 421a
In music, a rhythmic mode said to have been invented by Ibn Muḥriz, a famous Meccan musician of the 1st-2nd/7th-8th centuries. III 883a; VIII 421b
♦ ʿilm al-ramal (A) : geomancy, i.e. divination from points formed in sand. X 501b
ramas, ramaṣ → RAMATH
ramath (A) : in the Gulf area, a raft or a sort of raft made of tree trunks or lengthy pieces of wood tied together by coconut fibre. It has variant names in other parts of the Middle East: *ramaṣ, ramas*, and SAFĪNA, which is the classical term for ship in general. VII 53b
rāmishgar → KHUNYĀGAR
raml (A, pl. *rimāl, armul*) : sand; also, the black or white lines on the hooves of wild cattle or on the flanks and the backs of stags (syn. khaṭṭ). IV 1128b; VIII 423b
In divination, ~ , and *ḍarb al-raml* mean geomancy (→ KHAṬṬ); also, in Persian usage, divination by means of dice. II 761b; IV 1128b; VIII 138b; VIII 423b
♦ ramla → NAFŪD

ramm (A, pl. *rumūm*) : a geographical term employed by al-Iṣṭakhrī to denote a tribal district in Persia in the early centuries. III 1096b; V 451b

ramūḥ (A) : in the terminology of horse-riding, a horse that kicks. II 953b

ramy al-djimār (A) : lit. the throwing of pebbles', a practice that probably goes back to early Arabia and whose most celebrated survival is in the ritual throwing of stones in the valley of Minā by the pilgrims returning from ʿArafāt in the course of the pilgrimage. XII 687b

ramz (A, pl. *rumūz*) : winking, signalling with your eyes and eyebrows; allusion, symbol, cypher. VIII 426b; and → TAʾRĪKH

In rhetoric, ~ 'circumlocution' denotes a specific subcategory of KINĀYA. VIII 427a

For ~ in mysticism, → ISHĀRA

In modern Arabic literature, ~ became an exact equivalent of the Western term 'symbol'. VIII 430a; according to al-Ṭabarī, ~ in pre-Islamic poetry also meant an unintelligible murmur or whisper. VIII 428b

rannaḳ (A) : 'feeble', used to describe the sun in a poem by Ibn Rūmī. XI 157a

rank (P) : lit. colour, dye, a term used in mediaeval Arabic sources primarily to designate the emblems and insignia of AMĪRs and sultans in Egypt, Syria, and al-Djazīra. Mamlūk historians occasionally also use it as a generic term for emblem in general, such as e.g. the ~s of merchants' guilds and those of Bedouin chieftains in Tunisia. VIII 431b

rapak (J) : a technical term for the charge made by the wife, at the court for matters of religion, that the husband has not fulfilled the obligations which he took upon himself at the TAʿLĪḲ of divorce. VIII 433a

raʾs (A, pl. *ruʾūs, arʾus*) : head; in geography, ~ is the common word for 'cape', but it also used with the meaning of 'headland, promontory'. VIII 433b In astronomy, ~ , or ~ *al-tinnīn* 'the dragon's head', refers to the crescent node, one of the points where the moon passes through the ecliptic, during an eclipse of the moon. V 536a; VIII 101b; the plural *ruʾūs* denotes 'the direction of the zenith'. X 163b; and → MUTHALLATH

In agriculture, the first of two successive harvests [of sugar cane], the second being termed *khilfa*, which usually gives better sugar then the first. IV 683b

♦ **raʾs al-ʿām** (A) : New Year's Day, lit. beginning of the year, i.e. 1 al-Muḥarram. VIII 433b

♦ raʾs al-hirr (A) : 'cat's head', in botany, the Hemp nettle (*Galeopsis*). IX 653a

♦ raʾs al-māl → SALAM

♦ raʾs al-rubʿ (A), or *raʾs al-khums* : in early Islam, the officially appointed leader of a town's division into quarters or fifths, selected from among the chiefs of the larger tribal groups represented in the division. V 23b

raṣad → MARṢAD

rasan (A) : the bozal, a bit preferred to the curb bit by Arab horsemen in the East. II 953a

raṣāṣ (A), or *usrub* : in mineralogy, lead, which was mostly obtained from galena (lead sulphide). V 967a

♦ raṣāṣ ḳalʿī (A) : in metallurgy, tin (syn. ḲALʿĪ, *ḳaṣdīr*). V 964b ff.

♦ raṣāṣa (A) : a gauge, used before the Nilometer was built to measure the rising of the Nile. VII 39

rashād (A) : in botany, cress or rocket, forbidden by al-Ḥākim in addition to the classical food prohibitions. II 1070a

rāshidūn (A, s. *rāshid*) : orthodox, or rightly-guided. For the first four caliphs, → AL-KHULAFĀʾ AL-RĀSHIDŪN

rashwa (A, pl. *rushā*) : in law, 'bribe', which is strictly forbidden by law. VIII 451a

raskh → NASKH

rasm (A, T *resm*) : the act of drawing, a drawing, not always distinguished from painting. VIII 451b; *al-~ al-ḥadīth* 'modern painting', a Western-influenced form of art, which practice began at the end of the 19th century, eventually replacing Islamic art (syn. *taṣwīr, muʿāṣir*). X 365a

In Ottoman usage, **resm** (pl. *rüsūm*) means state practices and organisations as distinguished from those based on Islamic principles and traditions, specifically taxes and dues introduced by the state called *rüsūm-i ʿurfiyye*. ~ was sometimes called *ḥaḳḳ* in the sense of legal right, as in the term *ḥaḳḳ-ī ḳarār*, a fee which feudal cavalryman took when vacant MĪRĪ land was assigned to a peasant. The term ~ is also used synonymously with ḲANŪN, *teklīf* and ʿĀDĀT. A ~ is called *ʿadāt* whenever it originates from a locally-established custom. VIII 486a; for specific taxes, → BĀD-I HAWĀ; ČIFT-RESMI; FILORI; ḲAPAN; ḲISMA; YAYLAḲ RESMI

♦ rasm al-ṣadārat (P) : in Tīmūrid Persia, a specific tax which was raised as a percentage on WAḲF-revenues, and which made up the financial support for the ṢADR, also called *sahm al-ṣadārat*. VIII 750a

rass (A) : in prosody, the vowel (always *a*) immediately before the *alif* of the TAʾSĪS, the *alif* of prolongation placed before the rhyme letter. IV 412a; and → AṢḤĀB AL-RASS

rāst → SHASHMAḲOM

rasūl (A, pl. *rusul*) : messenger, apostle; in the secular sense, diplomatic envoy, ambassador. V 423b; VIII 454b

ratha : in Muslim India, the bullock-cart with a domed canopy used particularly by women on journeys; their escorts may walk on foot beside them. VII 932b

rātib (A, pl. *rawātib*) : a word meaning what is fixed and hence applied to certain non-obligatory ṢALĀTS or certain litanies, such as the DHIKR. VIII 459a

rātīnadj → ṢAMGH

raṭl (A, < Ar) : in the mediaeval Near East, the most common weight of capacity, used for small quantities of various commodities. The actual weight of a ~ varied depending on time, place and type of commodity. The ~ of Baghdad, which was equal to 401.674 g (according to others, 397.26 g), was considered the 'canonical' ~ of the Muslims, because it was used from the days of the first caliphs. VI 117a ff.; VIII 654a

ratt → KHANZUWĀN

rattī (< San *raktikā*) : 'red one', in Muslim India, a measure of weight used for small quantities of various commodities, e.g. jewels. Its name derives from the seed of a small red-flowered leguminous creeper, *Abrus precatorius*; the actual weight of such a ~ seed varies from 80 to 130 mg, its notional weight, at least up to the 8th/14th century, being 116.6 mg. Abu 'l-Faḍl calls the ~ *surkh*. VI 122a

rawādif → RADĪF

rawḍ (A) : meadow. XI 399b

♦ rawḍa (A, pl. *riyāḍ*) : lit. garden; in Arabia, a basin or hollow whose bottom does not hold water, so that wild vegetation may be fairly abundant there. In the north it is called *fayḍa*. I 538a

In Muslim India, a monumental tomb within an enclosure, not necessarily of a *pīr* (→ MURSHID). VI 125b; X 59a

♦ **rawḍa-khʷānī** (P) : a shīʿī Persian mourning ritual commemorating the suffering and martyrdom of Ḥusayn, the grandson of the Prophet Muḥammad, and other shīʿī martyrs. VIII 465a

♦ rawḍiyya → NAWRIYYA

rawghan (P) : clarified butter. V 152b

rawī (A) : in prosody, the rhyme letter which, since it occurs in every type of rhyme, is considered its principal consonant after which famous poems are often named, e.g. the *Lāmiyya* of al-Shanfarā. IV 412a; VIII 368b

rāwī (A, pl. *ruwāt*) : reciter and transmitter of poetry, as also of narrative Traditions and ḤADĪTH. There is an intensive form *rāwiya*, explained as 'copious transmitter', used in mediaeval sources as a synonym to *rāwī*. In modern research ~ is applied, as a rule, to the learned collectors of Bedouin poetry in the 8th century. VIII 466b; IX 236a

rāwiya → RĀWĪ

rawk (? < Dem *ruwkh* 'land distribution') : in Egyptian administration, ~ means a kind of cadastral survey which is followed by a redistribution of the arable land. III 99a; VIII 467b

rawnaḳ (A) : glittering brightness, splendour. XI 263a

rawwāgh (A) : in the terminology of horse-riding, a horse that shies. II 953b

ra'y (A, pl. *ārā'*) : personal opinion; in law, the decision of legal points by one's own judgement in the absence or ignorance of a traditional ruling bearing on the case in question, although for an opinion on a specific question of law, ḳawl is most commonly used, ~ being more often used for the body of such opinions held by a particular jurist. I 730a; II 886a; IX 878b; XII 687b; and → AHL AL-RA'Y

In theology, adherence to a body of theological doctrine, i.e. ~ *al-Djahmiyya*. XII 687b

rāya (A) : a term for flag, used during the Prophet's lifetime along with LIWĀ' and, less commonly, *'alam*. Some Traditions contrast the ~, the Prophet's black flag, with his *liwā'*, which was white. The use of the ~ does not seem to be confined to Muslims, since at Badr, Ṭalḥa carried the ~ of the idolaters. I 349a

In zoology, ~ (< *Raia*) or *radja* means 'ray' or 'skate'. VIII 1021a; for other synonyms, VIII 1022b

♦ rāyat-i a'lā (U) : title used by the Sayyid kings of Dihlī. IX 119b

rayb → SHAKK

rayd (A, pl. *aryād, ruyūd*) : a ledge of a mountain, resembling a wall, or a resting upon ledges of mountains. At least in the Ḥadramawt, ~ is the term for the centre of the territory of a Bedouin tribe, which is generally a depression in the rocky plateau. VIII 470a

rayhaḳān → ZA'FARĀN

rayḥān, rayḥānī → RĪḤĀN; ZUMURRUD

raym → KHARḲ

rayya (SpA, < L *regio*) : in Muslim Spain, the name given to the administrative circle comprising the south of the peninsula, the capital of which was successively Archidona and Málaga. VIII 473b

rāziyānadj → BASBĀS

razḳa → RIZḲ

re'āyā → RA'IYYA

redīf → RADĪF

reg (Eng, < A *riḳḳ*) : a stony flat or almost flat surface, commonly found in the deserts where deposits of sand are lacking, ~ has become a scientific word in French used in reference to any part of the globe. VIII 481a; and → RIḲḲ

re'īs → RA'ĪS

resimcılık (T) : a land-leasing system in Turkey, in which the amount of the rent depends on the situation and fertility of the soil, the rentability of the cultivation and the degree of the dependence of the peasant. V 473b

resm → RASM

rezza (Mor) : a small, rather flat turban, worn in Morocco. V 746b

ribā (A) : lit. increase; in law, usury and interest, and in general any unjustified increase of capital for which no compensation is given. The exact meaning of ~ is unknown, but it entailed, evidently, a condemnation, from a moral point of view, of those who grew rich through the misery of others, without the loan granted helping the borrower

in any way to retrieve his fortunes, such as lending dates to a starving man, etc. I 111b; IV 691b; VIII 491a; VIII 915a; XII 690b

ribāṭ (A) : in Qur'ānic usage, the preparations made with the mustering of cavalry, with a view to battle; after the great conquests, ~ was used to denote a fortified edifice, normally situated in hazardous regions. VIII 493b

In music, intercalation. X 498a

In mystical terminology, the urban residence of ṣūfis, in the East and in Egypt more commonly known as *khānkāh*. VIII 493b; and → KHĀNKĀH; MURĀBIṬ; SIKKA

riḍʿ → DAYSAM

riḍā (A) : lit. the fact of being pleased or contented; contentment, approval; a term found in mysticism and also in early Islamic history. VIII 509a; X 377b; in mysticism, submission to and agreement with the divine will. XI 141b

In early Islamic history, ~ has a special role in the events leading up to the ʿAbbāsid revolution, when the Umayyad proponents made their propaganda in the name of *al-riḍā min āl Muḥammad* 'a member of the House of the Prophet who shall be acceptable to everybody', which allowed partisans of both ʿAlī's family and those of al-ʿAbbās to claim that they were the intended new leaders. VIII 509a

In shīʿism, ~ is the LAKAB of the eighth imām, ʿAlī al-Riḍā b. Mūsā al-Kāẓim. VIII 509b

ridāʾ (A) : a piece of white seamless cloth, draped around the upper half of the wearer's chest, which, with the IZĀR, makes up the garment worn by men during the pilgrimage. I 1053a

riḍāʿ → RAḌĀʿ

ridāfa (A) : in pre- and early Islam, the institution of viceroyship. X 175a

ridda (A) : lit. apostasy; in early Islam, the name given for the series of battles against tribes, both nomadic and sedentary, which began shortly before the death of the Prophet and continued throughout Abū Bakr's caliphate. XII 692b

ridf (A) : in prosody, the *wāw* and *yāʾ* immediately preceding the rhyme letter as letters of prolongation or to mark the diphthongs *aw* en *ay*, and the *alif* as letter of prolongation in the same position. IV 412a; VIII 369a; and → NATĪDJA; RADĪF

♦ ridfa (A), or *shadjara* : alternate.

In prosody, with regard to the MAWĀLIYĀ as folk-verse, the sestet of alternating rhymes which are added, as a form of elaboration, after the *farsha* (→ ʿATABA), the first three lines; ~ is also used for each of the two rhymes. The verse is then said to be *mardūf* or *ṣaʿīdī* 'Upper Egyptian'. VI 868a

♦ ridf-i zāʾid (P) : in Persian prosody, a consonant intervening between the RIDF and the rhyme letter. VIII 369b

ridjāl (A, s. *radjul*) : men; as a technical term, the transmitters of ḤADĪTH 'Muslim Tradition'. VIII 514b

♦ ridjāl al-ghayb (A) : 'the men of the mystery', the hierarchy of saints, in which there are ten categories, crowned by the ḲUṬB. I 94b; II 1025b

♦ **ʿilm al-ridjāl** (A) : the science devoted to the study of the persons figuring in ISNĀDs, with the purpose of establishing their moral qualities, the bibliographical details which will provide the necessary checks on either the materials transmitted or the *isnāds* themselves, and the exact identification of the names, to prevent confusion between persons of the same name. III 1150b

ridjl (A) : foot; and → SĀḲ

♦ ridjl ghurāb (A) : 'crow's foot'; in the science of diplomatic, the popular term for the signature, ʿALĀMA, of the person drawing up the document, used with great lack of respect. II 302a

♦ ridjl al-ḳiṭṭ, or *ridjl al-hirr, ẓufr al-ḳiṭṭ* : in botany, the Cat's foot (*Antennaria dioica*). IX 653a

riḍwān (A) : in the Qur'ān, God's grace, favour, which believers will meet in the hereafter. VIII 509a; VIII 519a

rīf (A, pl. *aryāf*) : countryside; a food-producing fringe of a river traversing arid country. VIII 521b; VIII 562a

In Morocco, ~ denotes, in the circle of tents, those which are on the periphery. By extension (?), certain Berberophone groups of the Middle Atlas use it to define a group of tents held together by a close relationship in the male line. VIII 521b

rifāda (A) : the institution of providing food for the pilgrims in Mecca. I 9a; I 80a

rīḥ (A) : wind. VIII 526b; in music, a musical phrase. XII 351a

♦ rīḥ al-sabal (A) : in medicine, an eye complaint, to be cured by the roasted flesh of the scorpion. I 344a

riḥāla (A) : in early Islam, a camel saddle made of wooden bows joined together with leather thongs and adorned with skins. III 667a

rīḥān (A), or *rīḥānī, rayḥān, rayḥānī* : basil; and → ʿABAYTHARĀN

In Persian calligraphy, ~ is a smaller version of the Arabic script called MUḤAḲḲAḲ, used for copying Qur'āns, and like *muḥaḳḳaḳ*, starting to go out of circulation after the 11th/17th century in favour of NASKH. IV 1123a; VIII 151b

riḥiyyāt (N.Afr) : flat, leather slippers worn by both sexes in North Africa. V 746b

riḥla (A) : a journey, voyage, travel; a travelogue; originally, the word ~ connoted the act of saddling one or more camels. VIII 528a

rīka → MINAṢṢA

rîḳʿa (T), *rîḳʿī* or *ruḳʿa* : in Turkish calligraphy, a script probably invented during the second half of the 12th/18th century. The main characteristics of ~ are that its letters are less rounded and more straight than in the DĪWĀNĪ script; ~ was used along with *dīwānī* in the DĪWĀN-Î HUMĀYŪN, and like Persian SHIKASTA *nastaʿlīḳ*, it also became a standard form of hand-writing among Turks, used for letters and every kind of correspondence. When written rapidly and without adhering to the rules, ~ is called *rîḳʿa ḳîrmasî*. IV 1126a; a more common variant of this script has now become the cursive for daily use throughout the Middle East. VIII 151b

riḳāʿ (A) : in Persian calligraphy, a smaller version of the TAWḲĪʿ script. Formerly used for writing letters, epics and stories, ~ later came to be used for writing the final pages of Qur'āns and especially those of learned books. The Ottoman calligraphers called this script *idjāza* or *khaṭṭ al-idjāza*. IV 1123b; VIII 151b; and → MUḤĀWARĀT

rikāb (A) : lit. stirrup; in Persian and Turkish usage at Muslim courts, 'the sovereign himself or his presence, the foot of the throne'. VIII 528b

In Turkish usage, ~ was also applied to the imperial cavalcade and the procession formed on this occasion; the audience given by the sultan, whether or not he was in procession; and the service of the sultan or simply his presence, which was not necessarily immediate. ~ and *rikāb-î hümāyūn* were also used in the sense of interim or substitute. VIII 529a

♦ rikāb aghalarî (T) : name applied to a certain number of important officers or dignitaries of the Ottoman palace (from 4 to 11, according to the different sources). VIII 529a

♦ rikāb ḳā'immaḳāmî (T) : the substitute for the grand vizier, who was appointed to the Ottoman sovereign when the grand vizier moved from place to place. VIII 529a

♦ rikāb solaghî (T) : the name given to the eight *solaḳ* lieutenants who walked by the Ottoman sultan's stirrup in the great procession. VIII 529a

♦ **rikābdār** (P, < A RIKĀB), or *rikībdār* : 'one put in charge of the stirrup, one who holds the stirrup, when his master mounts'; in a wider sense, ~ meant a kind of squire,

groom or riding attendant who had charge of the care and maintenance of harness and saddlery and of everything required for mounting on horseback. The term was used especially in Egypt and Turkey. In Persia it was replaced by its Turkish synonym *üzengi* (or *zengü*) *ḳurčisi*. Synonyms in Arabic were *rikābī* and *ṣāḥib al-rikāb*. VIII 529b ff.

In 19th and early 20th-century Egyptian usage, *rikib-dār* or *rakbdār* means 'jockey groom'. VIII 530a

♦ rikābī (A) : according to al-Zahrāwī, a type of olive oil made when the oil is washed in water; also, a Syrian olive, one of the best varieties, so-called because it was exported from Syria on camelback. XI 486a; XI 487a; and → RIKĀBDĀR

♦ rikāb-i̊ hümāyūn → RIKĀB

♦ rikāb-i̊ hümāyūnde (T) : 'with the (Ottoman) sultan', a term used in speaking of the troops of the capital or of the grand vizier insofar as he was endowed with the full powers of the sultan. VIII 529a

♦ rikāb-khāna (A) : in Mamlūk Egypt, the depot for harness and in general for all the material required for horses and stables. VIII 530a

riḳāḳ → SHAWBAḲ

rikāz (A) : buried treasure. XI 413b

rikhl → SAKHLA

rīkhta : in Bengali literature, half-Persian, half-Bengali poetry, introduced by Nūr Ḳuṭb al-ʿĀlam. VIII 125a

rikhwa (A) : 'relaxed'; in grammar, a division equivalent in modern phonetics with 'constrictive', designating the letters *h, ḥ, gh, kh, sh, ṣ, ḍ, z, s, ẓ, th, dh, f*. III 599a

riḳḳ (A) : an abstract term for 'slavery'. I 24b; and → RAḲḲ

In geography (Eng **reg**), 'dessicated terrain, terrain where water has disappeared, at least on the surface'. VIII 481a

rimāya (A) : archery. IV 795b

rind (P, pl. *runūd, rindān*) : 'scamp, knave, rogue, drunkard' or 'a debauchee', a name given to groups of young men who were considered elements of disorder in mediaeval Baghdad from the time of the Saldjūḳs. In the terminology of poetry and mysticism, ~ acquired the positive meaning of 'one whose exterior is liable to censure, but who at heart is sound'. II 961b; VIII 531a

risāla (A) : originally, the oral transmission of a message; message, mission; missive, letter, epistle, monograph; from the 5th/11th century onwards ~ could also be a synonym of MAḲĀMA. VIII 532a; and → BARĀʾA; PARWĀNAČI

In Ottoman Turkish, ~ also denoted 'a piece of cloth fixed to the front of a dervish's *tādj* or cap' and, by the 19th century, 'a booklet or a weekly or monthly journal'. VIII 544a

ristik → SHUTIK

rithāʾ (A) : 'lamentation'; in prosody, the corresponding literary genre. VI 603a

riwāḳ (A, < P; pl. *arwiḳa, riwāḳāt*), or *ruwāḳ* : in architecture, that part of a structure that forms its front. Depending on the type of structure, a ~ could be a gallery, an ambulatory, a portico, a colonnade, a porch, or a balcony. ~ was also used to indicate the Greek stoa, such as the stoa attributed to Aristotle in Alexandria. VIII 544b; the space between two rows of pillars. VI 661b; the moveable screen of the nomadic tent. II 113b; an entire tent of a certain type similar to a FUSṬĀṬ. VIII 545a; ~ was later used for 'student lodgings', because of the many students living in the halls of mosques. VI 662b; and → NAḲĪB AL-RIWĀḲ

♦ al-riwāḳiyyūn (A) : the Stoics. VIII 545a

riwāya (A) : in literature, the oral transmission of a Tradition, a poem or a story; also the authorised transmission of books. In modern Arabic, ~ has been adopted to mean a story, a novel, a play or a film. III 369b; VIII 545b; and → DIRĀYA; ḤIKĀYA

riyā' (A) : ostentation, hypocrisy. In ṣūfism, ~ stands in opposition to *ikhlāṣ* 'sincerity'. V 513a; VIII 547a

riyāḍiyyāt (A), or *riyāḍa* : mathematics. VIII 549b

riyāfa (A, < RĪF) : in divination, the water-diviner's art which estimates the depth of water under the earth through the smell of the earth, its vegetation and the instinctive reactions of certain creatures, in particular, the hoopoe. VIII 562a

riyāl (A, < Sp *real*) : in numismatics, a name used for a silver coin in a number of Islamic countries, first recorded in the East in Persia in 1609. The ~ is still in use today in Yemen, Saudi Arabia, Oman, the United Arab Emirates, Dubai and Qatar. III 256a; VIII 563b

♦ **riyāla** (T, < It *reale*), *riyāle, riyāla bey*, or *iryāla* : a general officer of the Ottoman navy who commanded the galley of the same name, later 'rear-admiral'; the rank of ~ was at first known among the Turks only as applied to officers of the navies of Christendom, coming into use among the Turkish sailors in the time of Meḥemmed IV, 1058-99/1648-87. VIII 564a

rizḳ (A, pl. *arzāḳ*) : lit. anything granted by someone to someone else as a benefit, hence in theology and the Qur'ān, 'bounty, sustenance, nourishment'. I 204a; VIII 567b In military terminology, ~ is used to designate the regular payments, in cash and in kind, made to those soldiers registered on the DĪWĀN of earliest Islamic times and, by the 'Abbāsid period, on the more elaborate *dīwān al-djaysh*, hence equivalent to 'AṬĀ' or ṬAMA'. Those soldiers drawing regular allowances were called *murtaziḳa*. A single pay allotment was termed *razḳa* (pl. *razaḳāt*). VIII 568b

♦ rizḳa (pl. *rizaḳ*) → AWḲĀF AHLIYYA

rōk (Dem) : a kind of cadastral revision, under Ṣalāḥ al-Dīn, of which the object was to measure the surface area of all the lands in Egypt, to assess their value in terms of land tax, *kharādj*, and to distribute them to officers and soldiers as a substitute to salaries. VII 164b

rū band (P) : a rectangular white veil fastened over the *čādur*, the all-enveloping wrap worn outside, and falling over the face. The ~, an innovation in the Ṣafawid period, had a small slit covered with netting over the eyes to permit vision. V 749b

rub' (A) : lit. quarter; in astronomy, quadrant. VIII 574a; and → NIṢF; ṬARĪ

♦ rub' āfāḳī (A) : in astronomy, the universal horary quadrant, known in mediaeval Europe as *quadrans vetus*. VIII 574b

♦ **al-rub' al-khālī** (A) : 'the Empty Quarter', a vast and inhospitable sand-sea occupying much of the south and southeast of the Arabian peninsula. VIII 575b

♦ rub' mudjayyab (A) : in astronomy, the sine quadrant (syn. *rub' al-shakkāziyya*), with markings resembling modern graph-paper, developed from the *rub' al-sā'āt*. V 84a; VIII 574b

♦ rub' al-muḳanṭarāt (A) : in astronomy, a quadrant in the form of one-half of the markings on an astrolabe plate, the rete being replaced with a thread with movable bead attached at the centre. VIII 575a

♦ rub' al-sā'āt (A) : in astronomy, the horary quadrant, marked with a radial solar scale and curves for the hours. VIII 574b

♦ rub' al-shakkāziyya → RUB' MUDJAYYAB

rubāb (P) : in music, a Persian and Eastern Turkish instrument of the lute family, with a vaulted sound-chest and incurvations at the waist. As described by Ibn Ghaybī, the lower part of the belly was of skin and three double strings were mounted on it. In Persia it has fallen into disuse but in Turkestan it still continues to be favoured, although here it is strung with three single strings together with twelve sympathetic strings. It has found its way into India and China. It is to be distinguished from the RABĀB. VIII 346a; X 770a

rubaḥ (A), and *rubbāḥ* : in zoology, the large male baboon, also known as *ḳurduḥ, ḳurdūḥ, ḥawdal, ḥibn*. His thick fur hood earned him the epithets *habbār, hawbar*. In the Hidjāz he was known as *hidjris*, a name for the fox in other countries. V 131b

rubāʿī (A, pl. *rubāʿiyyāt*), and *mirabbaʿ, du-baytī, tarāna* : a verse form; in Persian prosody, the shortest type of formulaic poem, usually but inaccurately called 'quatrain', said to have been the earliest of the verse forms invented by the Persians. It is derived from no less than twenty-four varieties of the HAZADJ metre. The ~ is defined not only by the number of lines but also by its pattern of rhyme (*a a b a*, less commonly *a a a a*) and its metre. In Arabic, this verse form is called *rubāʿiyya*. I 677a; IV 58a; VI 868a; VIII 578b

In numismatics, a quarter-dīnār. X 239a

♦ rubāʿiyya (A) : in literary theory, a literary work in four parts, translating both tetralogy and quartet. VIII 585a; and → RUBĀʿĪ

rūd : 'string'; in music, an instrument of the lute family, of Persian origin. X 769b

rūdhbār (P), or *rūdbār* : lit. a district along a river, or a district intersected by rivers. VIII 586a

rudjūʿ (A) : in theology, return (to God). VIII 587a; and → ṬĀLIʿ

rughām (A) : mucus (of sheep). XII 317b

rūḥ (A, pl. *arwāḥ*) : in early Arabic poetry, 'breath', 'wind'; in the Qur'ān, ~ denotes a special angel messenger and a special divine quality. In post-Qur'ānic literature, ~ is equated with NAFS and both are applied to the human spirit, angels and DJINN. VII 880a

♦ rūḥ afzā (A) : in music, an instrument of the lute family with a hemispherical sound-chest and six double strings of silk and metal. X 770a

♦ rūḥ Muḥammad → AL-ḤAḲĪḲA AL-MUḤAMMADIYYA

♦ arwāḥ (A) : in alchemy, quicksilver and sulphur, corresponding to Gk τὰ πνευματα. V 111a

rūḥāniyya (A) : 'spirituality', 'spiritual being'; in angelology, the *spiritus rector*, the angel who rules each of the celestial spheres. VIII 593b

ruḥla (A) : the destination of a journey; a rarer meaning is that of a noble or learned man to whom one may travel. VIII 528a

ruḳʿa (A) : a piece of clothing; an administrative document; a sealed, personal message. VIII 835a; and → RIḲʿA

ruḳāḳ (A) : a very thin bread, cooked on a slab of iron, called *ṭābaḳ* or *ṭābil* in the mediaeval period and now *ṣādj*, heated on a hearth or a brazier. V 42b

rukh (A) : redistribution of land. VII 164b

rukhām (A) : in mineralogy, marble, often used interchangeably with *marmar* (< Gk) to refer to a wide variety of hard stones, including marble, granite and diorite. Where the two terms were distinguished, it usually had to do with colour, *marmar* referring to white marble or alabaster, ~ assuming various shades and hues. XII 695b

♦ rukhāma → MIZWALA

rukhkh (A) : in zoology, a huge ostrich-like bird (*Aepyornis maximus*), now extinct, probably existing well into historical times as a peculiar species in Madagascar. Though early Arab seafarers could conceivably have seen the bird face-to-face, Arabic tradition soon turned the ~ into a fabulous creature embellishing it with all kinds of strange details. VIII 595a

In chess, the term for rook, castle. IX 366b

rukhṣa (A, pl. *rukhaṣ*) : lit. permission, dispensation; in law, ~ is a legal ruling relaxing or suspending by way of exception under certain circumstances an injunction of a primary and general nature. Its counterpart is ʿAZĪMA. VIII 595a; IX 778a

♦ rukhṣat (U, < A) : in Urdu poetry, the part of the elegy where the martyr-hero bids farewell to his nearest and dearest. VI 611b

ruḳḳ (A) : a term in the Persian Gulf for a shoal. I 535b

rukn (A, pl. *arkān*) : lit. corner, support, pillar; the eastern corner of the Kaʿba where the stone was. X 376a

In religious usage, the plural *arkān* is commonly found in the expression *arkān al-dīn* or *arkān al-ʿibāda*, denoting the basic 'pillars' of religion and religious observance. These so-called 'pillars of Islam' are usually enumerated as: profession of faith (SHAHĀDA); the pilgrimage (ḤADJDJ); the worship (ṢALĀT); fasting (ṢAWM); and almsgiving (ZAKĀT, ṢADAḲA). To these some authorities add a sixth, perpetual warfare against infidels (DJIHĀD). VIII 596b

In law, a condition in a contract. I 319a

In natural science and alchemy, ~ denotes cardinal point, part, direction, and, in particular, element. VIII 596b

ruḳya (A) : enchantment, magical spell, permitted in exceptional cases, on condition that it brings benefit to people and does not harm anyone. VIII 600a

rūm (A) : name for the Romans, the Byzantines, and the Christian Melkites interchangeably. VIII 601a

♦ **rūmī** (A) : a designation for the Turks from Byzantium, *al-rūm*, which was once under the Eastern Roman Empire. VIII 612a

In Ottoman art and architectural ornamentation, ~ also indicated a special motif in the form of a leaf or stylised animal designs. VIII 612b

♦ rūmiyya (A) : a tribute paid by some groups of the Banū ʿĀmir to the Spanish in the 16th century. IX 537a

rumāt → ARMA

rumḥ (A) : the game of lance, also called *thaḳāfa* or *thiḳāf*, one of the branches of horse-riding. II 955a; in military science, the long bamboo-hafted spear or lance, used as a thrusting weapon in close fighting. XII 735b; XII 736b

rummānī → BAHRAMĀNĪ

rūpiyya (< San *rūpya*) : in numismatics, an Indian coin, a rupee. VIII 618a

rūsakhtadj (P) : in chemistry, antimony. VIII 111b; golden marcasite stone. V 972a, where transcribed as *rusukhtadj*

rushd (A) : in law, discretion or responsibility in acting. I 993b; mental maturity. VIII 821b

♦ rüshdiyye (T) : under the Ottomans, the secondary school of six grades (ages 11 to 16), created during the reign of Maḥmūd II (1801-39). I 75a; V 904a

russa → URṢŪṢA

rustāḳ (A, pl. *rasātīḳ*; < MidP *rōstāg*) : lit. rural district, countryside; in mediaeval administrative usage, ~ designated a district or canton centred on a town. VIII 636a

In wider literary usage, ~, or *rustā*, was contrasted with the urban centres, and its populations regarded as country bumpkins compared with the more sophisticated town-dwellers. VIII 636a

rusukhtadj → RŪSAKHTADJ

rusūm → MARĀSIM; RASM

ruṭab → TAMR

rutaylāʾ (A) : in zoology, the tarantula. IX 873a

ruṭūbāt (A) : in medicine, dyscratic juice in the stomach. IX 432a

ruwīn nāy in music, a brazen-pipe. X 35a

ru'yā (A) : lit. vision, nocturnal vision, dream. Muslim tradition distinguishes between ~, the true dream, the dream inspired by God, and *ḥulm*, the false dream, resulting from the passions and preoccupations of the soul, or inspired by Satan. VIII 645a

In its philosophical-mystical meaning, the term, like *manām*, describes the dream as a means to transmit fictitious observations or, in the best instances, information and knowledge which convey another, higher reality. VIII 647a

♦ **ru'yat al-hilāl** (A) : in astronomy, the sighting of the lunar crescent, of particular importance for the fixing of the beginning and end of Ramaḍān and the festivals. VIII 649b

ru'z → ḲIDḤ

ruzdjārī (A, < P) : in the mediaeval period, a day-labourer. XII 758a

rūznāma (P) : lit. record of the day, hence acquiring meanings like 'almanac, calendar, daily journal' etc; in mediaeval administration, the daily record or day-book of payments and receipts of the treasury; also called *daftar-i ta'līḳ* under the Īlkhānids. The form *rūznāmadj* points to an origin in Sāsānid administration. The keeper of the ~ under the Ottomans was called **rūznāmedji**. II 78b; VIII 652a; X 146b

In Fāṭimid and early Ayyūbid Egypt, ~ was used in a sense contrary to its etymological meaning and its usage in the eastern Islamic world, sc. for the rendering of accounts every ten days. VIII 652a

♦ rūznāmedji → RŪZNĀMA

ruzz (A), or *aruzz, uruzz* : in botany, rice, *Oryza sativa* L., one of two major cultivated species, the other being the indigenous African variety *O. glaberrima*, both of which spring from perennial rice. VIII 652b; and → ARUZZ

♦ ruzza (A) : a small turban for young people in Morocco. X 613b

S

ṣā' (A) : a measure of capacity which was used in the Ḥidjāz in the days of Muḥammad, equal to 4 MUDDs. The ~ did not spread to other countries, except perhaps in Algeria and Tunisia where it is still used, with varying equivalences. V 118a; VIII 654a

sā'a (A) : lit. hour, hence 'clock'. For the ancient Arabs, ~ meant nothing more than 'a moment, a brief lapse of time' since they apparently did not divide the day in 24 hours. This meaning is retained in the classical language in such expressions as *summ sā'a* 'instantly fatal poison'. V 708b; VIII 654a

For the ancient Arabs, ~ meant nothing more than 'a moment, a brief lapse of time', as they did not divide the day into 24 hours. V 708b

In eschatology, *al-sā'a* is the Last Hour, which, with the Day of Resurrection and the Day of Judgement, constitutes one of the 'necessary beliefs' which determine the content of the Muslim faith. V 235b; VIII 656a

♦ sā'a shamsiyya → MIZWALA

sa'āda (A) : happiness, bliss; in Islamic philosophy, a central concept to describe the highest aim of human striving, which can be reached through ethical perfection and increasing knowledge. VIII 657b

sab' (A), or *sab'a* : the number seven. VIII 662b

♦ al-sab' al-ṭiwāl (A) : lit. the seven long ones; a designation for SŪRAS ii-vii and ix. IX 887b

♦ **sab'atu ridjāl** (Mor) : in Morocco, the collective designation of seven patron saints, venerated in certain towns and tribal areas, as well as in some parts of Algeria. VIII 671b

♦ **sab'iyya** (A) : the Seveners, a designation for those shī'ī sects which recognise a series of seven IMĀMS. VIII 683b

sabab (A, pl. *asbāb*) : lit. rope, coming to designate anything which binds or connects; hence also 'bond, alliance; a means of arriving at, or achieving, something; way of access'. VIII 666b

In philosophy, ~ is used as a synonym of *'illa* cause, reason'. The ~ is also called *mabda'* 'principle'; it is 'that which a thing needs, whether in its quiddity or in its existence'. III 1129b; VIII 666b

In medicine, ~ denoted the efficient cause, exclusively that which has an effect within the human body, whether it produces illness or restores or preserves health. VIII 667a
In law, ~ is the designation given by the law maker for an injunction (ḤUKM). The ~ may not be the actual cause but merely serves as a mark (*ʿalāma*) to indicate that a certain *ḥukm* should apply. VIII 667a
In prosody, one of two pairs of metrical components distinguished by al-Khalīl, consisting of two consonants each. One is called *sabab khafīf* (when the first consonant is 'moving', i.e. has a short vowel, and the second is 'quiescent') and the other *sabab thaḳīl* (when both consonants are 'moving'). I 670b; XI 508b; a third type was introduced into Persian prosody, the *sabab-i mutawassiṭ*, consisting of an overlong syllable (e.g. *yār*). VIII 667b
In grammar, ~ is used by Sībawayhi to denote a 'semantic link' between words that bring about a change in the expected case ending. In addition to the direct ~, he recognized an indirect link which he calls *iltibās* 'involvement'. VIII 668a

♦ sabab khafīf → SABAB
♦ sabab thaḳīl → SABAB
♦ sabab-i mutawassiṭ → SABAB

sabad (A) : smooth, as e.g. in describing goats' hair. XII 317a
sabal (A) : in medicine, the pathological eye condition of pannus. 456a
sabʿānī (A), or *misabbaʿ, nuʿmānī, baghdādī* : in folk-verse, a composition with the rhyme scheme *a a a z z z a*, which is an elaboration of the monorhyme quatrain. VI 868a
sābāṭ (A) : in Indian siegecraft, a word used to express two walls, the foundations of which were laid at a distance of about one musket-shot (from the fort). They were protected by planks, fastened together by raw hides and made strong, and thus formed something like a lane which was then carried to the wall of the fort during an assault. III 482a; a covered passage. V 510b
sabʿatu ridjāl → SABʿ
sabb → SHATM
ṣabbāgh (A) : a dyer, a skilled artisan in the mediaeval Near East. IV 1161a; VIII 671b
sabbāk (A) : a melter, one of the craftsmen employed as staff in the mint who carried out the actual coining operation. II 118a
sabbāla → SABĪL
sābiʿ al-arūs (A) : the first seven days of marriage, which play a special part in the marriage ceremony. According to a usage sanctioned by the Prophet, the husband is meant to spend them with his wife if she is a virgin. A very old custom in Morocco had the husband buying fish on the seventh day, which his mother or other women then threw over the wife's feet. probably an old magical practice to secure fertility. X 906a
ṣabīb (A) : a term used in addition to the general term LAWN 'colour' for a notion of liquid colour or tincture, also applied to the object which it colours. V 699b
sābiḳ (A) : the name for the first horse in a horse-race, according to the order of finishing. II 953a
In Druze hierarchy, the right wing, the fourth of the five cosmic ranks in the organisation. II 632a

♦ sābiḳa (A) : in early Islam, the principle of precedence in Islam (length of adherence to the cause), observed in the division of revenues. X 819b

♦ **al-sābiḳūn** (A), or *al-sābiḳūn al-awwalūn* : lit. foregoers; in shīʿism, occasionally applied to the Prophet, imāms, and Fāṭima in recognition of their status as pre-existent beings and the first of God's creatures to respond to the demand 'Am I not your Lord?'. VIII 678b

In early Bābism, ~ was applied with what seems deliberate ambiguity to the group of eighteen disciples who, with the Bāb, formed the primary cadre of the sect's hierarchy. These early believers were ~ in the double sense of having preceded the rest of mankind in recognition of the new cause and in being actual incarnations of the Prophet and imāms. VIII 679a
In early Islam, the circle of early Muslims consisting of those who accepted Islam before the Prophet entered the house of al-Arḳam b. Abi 'l-Arḳam. VIII 828a
In Qur'ānic exegesis, those Muslims who prayed in both directions, viz. Jerusalem and Mecca, who emigrated with Muḥammad to Medina, and who took part in the battle of Badr and in the treaty of al-Ḥudaybiya. VIII 828a

sabīl (A, pl. *subul*; T *sebīl*) : lit. way, road, path; in the Qur'ān, ~ is also used figuratively in e.g. the expressions *sabīl Allāh*, the idea of fighting in the way of God, and *ibn al-sabīl* 'son of the road', later taken as 'traveller, wayfarer', and therefore as a fit object of charity or compassion. VIII 679a
In architecture, ~ designates water-houses which provide water for free public use; less common is also *sabbāla* 'public fountain, drinking basin'. The term ~ is also used to designate other charitable objects, such as *ḥawḍ al-sabīl*, i.e. a drinking trough for the animals, or *maktab al-sabīl* which is a charitable elementary school for boys. VIII 679b
For ~ in Turkey and Iran, → ČESHME and SAḲḲĀ-KHĀNA, respectively

ṣabir (A) : aloes or some other bitter vegetable substance. III 404a

ṣabiyy (A) : a youth, boy, or male child; one that has not yet been weaned, so called from the time of his birth. The fem. counterpart is *ṣabiyya*. VIII 821b
In law, a minor (also *ṣaghīr*), who has the capacity to conclude purely beneficial transactions and to accept donations and charitable gifts. An intelligent (*ṣabiyy yaʿḳilu*), discriminating (MUMAYYIZ) minor, moreover, can adopt Islam, enter into a contract of manumission by *mukātaba*, if he is a slave, and carry out a procuration. VIII 826a; and → ṬIFL

sabʿiyya → SABʿ

sābīzak → YABRŪḤ

sabḳ (A), or *sibāḳ* : the sport of horse-racing. II 953a

sabk-i hindī (P) : 'the Indian style'; the third term of a classification of Persian literature into three stylistic periods, the other two being *sabk-i khurāsānī* (also called *sabk-i turkistānī*) and *sabk-i ʿirāḳī*, referring respectively to the eastern and the western parts of mediaeval Persia. VIII 683b

sabkha (A, pl. *sibākh*; N.Afr. *sebkha*) : in geography, salt marshes or lagoons and the salt flats left by the evaporation of the water from such areas. VII 57b; VIII 685a; XII 328a

sabla (A) : a loose gown worn by women in Egypt, synonymous with THAWB. V 741b

sabr (A, pl. *subūr*) : an advance party of a raiding group of Bedouin. II 1055b

ṣabr (A) : patience, endurance; resignation; the cardinal virtue in mysticism. VIII 685b; endurance of adversity. XI 141b
In botany, ~ denotes the aloe, a species of the *Liliaceae*. Three varieties of the aloe are generally mentioned: *suḳuṭrī*, *ʿarabī* (*ḥaḍramī*) and *simindjānī* (→ SUḲUṬRĪ). VIII 687b
♦ ṣabra (A) : a very hard stone. VIII 688b

sabt (A) : the sabbath, and thus Saturday (*yawm al-~*, technically, Friday evening to Saturday evening); it is also suggested to mean 'a week', that is, from ~ to ~, as well as a more general sense of a long period of time. VIII 689a

sabuʿ al-baḥr (A) : 'beast of the sea', in zoology, the sea wolf (*Anarhichas lupus*). VIII 1021a

ṣābūn (A, < Gk) : soap, a mixture of fat or tallow and vegetable ashes, used to dye the hair red, and brought on the market in solid or liquid form. In Spain, ~ also indicates the lye obtained by leaving the ashes to soak in water. VIII 693a

sābūrḳān → ḤADĪD

sabziči-bās̲h̲ī (P) : in Ṣafawid times, an official in the royal kitchen responsible for green salads. XII 609b

ṣād (A) : the fourteenth letter of the Arabic alphabet, transcribed *ṣ*, with the numerical value 90. It is defined as an alveolar sibilant, voiceless and velarised in articulation. VIII 695b

saʿd wa-naḥs (A) : lit. the fortunate and the unfortunate; in astrology, terms used to describe the stars, based on the influence exerted by the planets and the signs of the zodiac on earthly events. VIII 705a; *saʿd*, followed by a noun, is given to some stars and constellations. VIII 705b

♦ **al-saʿdānⁱ** (A) : lit. the two lucky (planets); in astrology, the two beneficent planets Jupiter and Venus, contrasting with Saturn and Mars, *al-naḥsānⁱ* 'the two unlucky, maleficent (planets)'. VIII 716b

sāda → MAḌBŪṬ

sadā (A) : the warp of a fabric; the weft is called *luḥma*. XII 341a

ṣadā (A) : a term with many meanings, including those of thirst, voice, echo, and screech-owl, in the sense of *hāma* (or *hām*, the male owl), which denotes a bird charged with taking shape in the skull of someone who has been murdered, to return to the tomb of the dead man until vengeance was exacted. VIII 706b

ṣadaf (A, s. *ṣadafa*) : in zoology, two classes of molluscs: mussels (*Lamellibranchiata*) and snails (*Gastropoda*), both including the mother-of-pearl. VIII 707a

♦ ṣadaf al-durr (A), or *al-sadaf al-luʾluʾī* : in zoology, the pearl mussel. VIII 707a

♦ ṣadaf al-firfīr (A), or *ṣadaf furfūra* : in zoology, the snail family of the Purpura. VIII 707a

♦ ṣadaf ḳīrūkis (A) : in zoology, the trumpet-snail (*Tritonium nodiferum* L). VIII 707a

♦ ṣadafkārī ʿaṣā → DEYNEK

ṣadāḳ (A) : dowry (syn. MAHR).

ṣadaḳa (A) : voluntary alms, a charitable donation which does not require offer and acceptance and which is moreover always irrevocable; obligatory alms are also frequently termed ~ but are commonly known as ZAKĀT. III 350a; V 424b; VIII 495a; VIII 708b

In law, ~ is also used to refer to the tax on livestock, as well as to expiatory penalties. VIII 711b

♦ ṣadaḳa mawḳūfa → MAWḲŪF

♦ ṣadaḳa muḥarrama (A) : in law, the term used by the early S̲h̲āfiʿīs for a permanent WAḲF in favour of the poor or of certain classes of relatives or descendants or even clients, and then, after their distinction, to the poor. XI 59b

ṣadāret ḳāʾim-maḳāmî → ḲĀʾIM-MAḲĀM

sadd al-d̲h̲arāʾiʿ (A) : lit. closing off the means that can lead to evil; in law, a mechanism devised by Mālikī jurists to resolve loopholes in the law, probably the only source of Islamic law to be presented in a negative form. VIII 718a

ṣadḥat al-maṭar (A) : 'rain bead', utilised by Arab tribes accounted of South Arabian or Yemeni genealogy, which could direct rain away from a particular spot. XI 227a

sad̲h̲āb (A) : in botany, the rue plant. II 1071b

ṣadīg̲h̲ (A) : 'an epithet applied to a child, in the stage extending to his completion of seven days, because his temple becomes firm only to this period' (Lane). VIII 821b

ṣādiḥa → ḲAYNA

ṣadiḳi (IndP), correctly *ṣiddīḳī* : in numismatics, a gold coin of the value of two pagodas, weighing 106 grains (= 6.87 g), named thus by Tīpū Sultan of Mysore. VIII 726b

sādin (A) : in early Arabia, the guardian of a shrine. VIII 728a; X 774a

ṣādirāt (P, < A, s. *ṣādir*), or *ṣādiriyyāt* : one of the unfixed taxes in Persia, comprising levies made to meet special expenditure such as that occasioned by a military expedition, the construction or repair of a royal building, or some special festivity, or simply to make good a deficit in the revenue. According to the nature of the occasion, the whole country or a district or section of the community only was subjected to the levy. II 152a; IV 1041a f.

sadīs → ʿATŪD

sādj (A) : in botany, the teak tree, *Tectona grandis* L., of the family of the *Verbenaceae*. VIII 732b

In Arab dress, a green or black ṬAYLASĀN. X 613b

ṣādj (A) : a concave metal plate. V 42b; X 30b

sadjʿ (A) : in pre-Islamic times, the rhythmic, rhymed utterance of the soothsayer, which does not have a fixed metre or proper rhyme and is thus distinct from both poetry and prose. V 420a; VIII 732b

In literature of the Islamic period, rhymed prose, and the basis of the *stylus ornatus*, a characteristic feature of the later INSHĀʾ literature, but also of various other genres. III 1242b; VIII 734a; along with *fāṣila, ḳarīna* and *sadjʿa*, ~ also refers to its rhyme, as opposed to the rhyme of verse, *ḳāfiya*. VIII 737b

♦ sadjʿa → SADJʿ

sadjda (A) : 'bowing down', the name of two Qurʾānic SŪRAS. VIII 740a

♦ sadjdat al-tilāwa (A) : a technical term referring to the 14 Qurʾānic passages which require a ritual of bowing to be formed at the end of their recitation. VIII 740a

sadjdja, or *sādjdja* → ṢANDJ

sadjdjāda (A) : a prayer carpet. VIII 740b; XII 136a

In mysticism, ~ may refer to the mystical path initiated by a founding saint, hence a synonym of *ṭarīḳa, silsila* and *khilāfa*. IV 950a; VIII 743b; and → BAYT AL-SADJDJĀDA; NAḲĪB AL-SADJDJĀDA; SHAYKH AL-SADJDJĀDA

sādjisī (A) : a strain of sheep in the time of al-Djāḥiẓ, which was very large and had wool of a pure white. XII 318a

sadl → ḲABḌ

ṣadr (A, pl. *ṣudūr*) : lit. chest, breast, bosom, of all animals or of humans only. When used for only the breast of humans, ~ is contrasted with e.g. the *kirkira* of the camel-stallion, the *labān* of the horse, the *zawr* of the lion, the *djuʾdjuʾ* of the bird, etc. VIII 746b

In a figurative sense, ~ means any 'first, front, or upper part' of a thing. VIII 747b

In prosody, the first foot of a verse, as opposed to *ʿadjuz*, the last foot; often also loosely applied to the entire first hemistich. VIII 747b; another meaning of ~ in prosody occurs in the context of MUʿĀḲABA, to describe the case of e.g. in the RAMAL metre, the foot *fāʿilātun* having its first cord *fā-* shortened, thus *faʿilātun*, when the last cord *-tun* of the preceding foot is not shortened. VIII 747b

In architecture, the niche in the centre of the ĪWĀN's back wall. IX 176a

In epistolography, ~ refers to the introductory formulae of letters and prefaces in books (the latter also *taṣdīr*); exordium, proem. VIII 748

In music, the chest of a stringed instrument. VIII 347b

In a personal sense, an eminent or superior person or *primus inter pares*, whence its use for a chief, president or minister; in the academic sense, ~ is mostly applied to a professor in ADAB and mostly in the derived forms *muṣaddar* and *mutaṣaddir*. The title was especially used in the Persian world for a high religious dignitary whose function

was concerned essentially with the administration of religious affairs. VIII 748a; IX 738b; and → ṢADR-I AʿẒAM

In Mughal India, a provincial level officer in charge of land-grants. VIII 751a

For ~ in archery, → ḲIDḤ

♦ ṣadr al-ṣudūr : the more exalted title of *ṣadr*, borne by the Būrhānī *ṣadr*s of Transoxania in Ḳarakhānid and Saldjūḳ times. VIII 748b; in Mughal India, a central minister, who controlled land-grants and cash-grants, and recommended appointments of *ḳāḍī*s 'judges' and *muftī*s 'interpreters of law and customs'. The local *ṣadr*s were his subordinates. VIII 751a

♦ **ṣadr-i aʿẓam** (T), commonly *ṣadr aʿẓam* : 'the greatest of the high dignitaries', the grand vizier, a title which, in the Ottoman empire, was used synonymously with *wezīr-i aʿẓam* from the mid-10th/16th century. In the 19th century, there were some unsuccessful attempts to convert ~ to *bashwekīl* 'chief minister'. VIII 751b

sadra → SHUTIK

ṣadūḥ → ḲAYNA

ṣadūḳ (A) : 'truthful'; in the science of Tradition, a quality of a reliable transmitter of Tradition, although not as authoritative as THIḲA or MUTḲIN. II 462a; VIII 983a

sadūs → SUDŪS

ṣafā (A) : lit. hard, smooth stone, whence also 'tract of stony ground'. VIII 756a

safah, safāha → ḤILM

safan (A) : in zoology, the sephen skate, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Raia sephen*). VIII 1021b

ṣafan (A) : in anatomy, the scrotal sheath. IV 1087b

safar (A) : journey, travel. VIII 764b; 'journeying' often to visit the graves of the dead, syn. ZIYĀRA. XI 524b

ṣafar (A) : name of the second month of the Islamic year, also called ~ *al-khayr* or ~ *al-muẓaffar* because of its being considered to be unlucky. VIII 764b

safarna, safarnāya → ISFIRNĪ

ṣaff (A, pl. *ṣufūf*, B *ṣoff*) : lit. rank, row or line, company of men standing in a rank, row or line; in religious practice, ~ is used for the lines of worshippers assembled in the mosque or elsewhere for the prescribed worship. VIII 793b; a long rug with a row of MIḤRĀB decorations side by side, which may be used for communal family prayers. VIII 741b

In military terminology, the rank in an army formation. VIII 794a

In political organisation, not limited to but mostly in certain parts of North Africa, chiefly Algeria, southern Tunisia and Libya, a league, alliance, faction or party (syn. *ʿiṣāba, farīḳ, ṭāʾifa, ḥizb*), a diffuse system of two (or more) mutually opposing or rivalling leagues dividing villages or desert towns, clans and families, or comprising whole tribes, whose league members had a strict obligation of mutual assistance. In Morocco, the term *leff* is used with the same meaning throughout. IV 835a; VIII 794a; X 758a

♦ ṣaffa (A) : a small embroidered bonnet trimmed with coins, worn by women in the Arab East. V 741b

♦ **al-ṣāffāt** (A, < *ṣaffa* 'to be lined up in a row') : title of SŪRA xxxvii and used three times in text, where generally understood to mean '(angels) standing in ranks'; in sūras xxiv and lxvii, however, ~ is glossed as 'outspread wings' of birds. VIII 798a

saffāḥ (A) : bloodthirsty; generous. Al-Saffāḥ was the surname of the first ʿAbbāsid caliph. I 103a

ṣaffāḳatān → ṢANDJ

saffūd (A) : in the mediaeval kitchen, a roasting skewer. VI 808b

ṣafī (A, pl. *ṣafāyā*) : in early Islam, special items consisting of immoveable property selected from booty by the leader. VIII 798a; XII 532a; and → IBRĪZ

♦ ṣafiyya (A, pl. *ṣafāyā*) : any special object of the booty which attracted the leader of a foray, and which he had the right to reserve for himself. The term appears as ṢAWĀFĪ in respect to state domains. II 869b; and → ʿANZ

♦ **ṣawāfī** (A, s. *ṣafī*) : in early Islam, the land which the IMĀM selects from the conquered territories for the treasury with the consent of those who had a share in the booty. VIII 798b; crown lands in general, the private estates of the caliph being known as *ḍiyāʿ al-khāṣṣa*, *ḍiyāʿ al-sulṭān* and *ḍiyāʿ al-khulafāʾ*. IV 972b

safīh (A) : a spendthrift. XI 299b

ṣafīḥa (A) : plate. IX 251b

♦ ṣafīḥa shakkāziyya → SHAKKĀZIYYA

♦ ṣafīḥa zarḳālliyya (A) : in astronomy, an astrolabic plate serving the latitude of the equator, developed by two Andalusian astronomers in the 5th/11th century, Ibn al-Zarḳāllu and ʿAlī b. Khalaf. It differs from the *ṣafīḥa shakkāziyya* by its set of markings. IX 251b; XI 461b

♦ ṣafīḥa zīdjiyya (A) : in astronomy, the equatorium, called thus by al-Zarḳālī. His equatorium is totally independent and represents all the planetary deferents and related circles on both sides of a single plate, while a second plate bears all the epicycles. XI 461b

safila (A) : scum. IV 1132b

safīna (A, pl. *sufun, safāʾin, safīn*) : ship, used from pre-Islamic times. VIII 808a; and → RAMATH

In codicology, a specific kind of shape in use for notebooks. Its architecture is that of an oblong-shaped book, but it is used in a vertical position, the sewing of the leaves being in the top edge, very much as present-day noteblocks. VIII 150a

In astronomy, ~ represents Argus, one of the eastern constellations made up of 45 stars, the brightest of which is *suhayl* or Canopus. The term *safīnat nūḥ* denotes the Great Bear. VIII 811b

♦ safīnat nūḥ → SAFĪNA

safīr (A, pl. *sufarāʾ*, T *sefīr*) : ambassador, messenger; in Twelver shīʿism, ~ refers to the four deputies of the twelfth IMĀM during the Lesser Occultation (260-329/874-941). The office they held was called *sifāra*. Synonyms of ~ are BĀB and NĀʾIB or *nāʾib khāṣṣ*. VIII 811b; X 935b

In diplomacy, ~, initially meaning envoy as well as mediator and conciliator, becomes ambassador or diplomatic agent, the post or embassy being *sifāra*. VIII 812b; and → ELČI

♦ safīr fawḳa ʾl-ʿāda (A) : in diplomacy, ambassador extraordinary. VIII 813a

♦ safīr mufawwaḍ (A) : in diplomacy, ambassador plenipotentiary. VIII 813a; the Ottoman term was *orta elči* or simply *sefīr*. II 694a; and → ELČI

♦ safīra (A) : ambassadress, or an ambassador's wife. VIII 813a

ṣafiyya → ʿANZ; ṢAFĪ

ṣafḳa (A) : lit. striking hands together; in law, the ratification of a commercial contract; ~, unlike *bayʿ*, contains the meaning of a bargain that is achieved swiftly and profitably. VIII 818a; the *negotium*. I 318b

ṣafr (A), or *isfīdrūy, isfādrūḥ* (< P *sapīd rūy*) : in metallurgy, bronze, much used in early Islam for plain kitchen wares and implements, and as the alloy upon which coppersmiths based most of their work. V 970b; V 985b

ṣafrāʾ (A) : yellow; in mediaeval texts, yellow bile, one of the four cardinal humours, the others being black bile, phlegm and blood. XII 188b

safsāri (N.Afr) : a large outer wrap for women, worn in Tunisia and Libya. V 746b

safūf (A) : in medicine, a medicinal powder. IX 805a

ṣaghā'ir → KABĀ'IR

ṣaghāna → DJAGHĀNA

ṣāghīr nūn → NŪN

ṣaghīr (A) : infant, child; one who has not attained to puberty (opp. *kabīr*). VIII 821b
In law, a minor, as opposed to BĀLIGH. Fifteen was generally regarded as the age that divided between majority and minority for males and females alike. I 993a; VIII 821b; and → ṢABIYY

ṣaḥāb → ṢUḤBA

ṣaḥāba (A, s. *ṣaḥābī*, or ṢĀḤIB), or AṢḤĀB : the Companions of the Prophet, dating from the first conversions (at Mecca in 610 and Medina in June 621) until the death of Anas b. Mālik (91/710 or 93/712). In earlier times the term was restricted to those who had been close to the Prophet. Later, it also included those who had met him during his lifetime, or who had seen him even if only for quite a short time. After the Qur'ān, the Companions were the sources of authentic religious doctrine. Shī'ism in general holds a different attitude towards the Companions, because with their approval the first three caliphs took away the rights of 'Alī and his family. IV 149a; VIII 827b

ṣaḥābī → ṢAḤĀBA

ṣaḥāfī → ṢIḤĀFA

saḥara (A) : agents of fallen angels. IX 569b

saḥarī (A) : in the mediaeval Near East, a beggar who begins to ply his 'trade' before the dawn. VII 494b

saḥāt → WAṬWĀṬ

ṣaḥḥ → IBRĪZ

ṣāḥib (A, pl. AṢḤĀB, ṢAḤĀBA) : 'companion'; the counsellor of a ruler; in compounds, partner, match (sometimes 'adversary'), someone (or something) endowed with s.th. or characterised by s.th. (syn. *dhū*), adherent of a specific concept, owner, possessor, lord, chief. VIII 830b; in the Ottoman empire, a synonym for *wezīr* (→ WAZĪR). XI 194b; and → AṢḤĀB
In literature, the poet's, soothsayer's, or orator's alter ego among the DJINN, from whom he receives (some of) his inspiration (syn. *shayṭān, ra'ī*, and *tābi'*). VIII 830b; IX 407a
In mysticism, the 'adept', as opposed to the *maṣḥūb* 'master', their relationship being called *ṣuḥba*. VIII 830b
In tribal organisation, a member of the same faction. IV 835a

♦ ṣāḥib al-aḥbās (A) : in al-Andalus, a curator or administrator general of mortmain property, whose mission was to prevent the disappearance of real estate or the alteration of its status. XI 77a

♦ ṣāḥib al-ashghāl (A) : an important official in charge of finance under the Almohads, of whom there seemed to be only one at any given time. He was always mentioned among the high officers of the state. The Ḥafṣids took over the title of ~ , and presumably his office, from the Almohads; later, this official is referred to as *munaffidh*. II 145b

♦ **ṣāḥib al-bāb** (A) : 'high chamberlain', a title borne in Fātimid Egypt by a man of the sword counted among the first rank of AMĪRS (*al-umarā' al-muṭawwakūn* '*amīrs* bearing a collar'). The ~ (syn. **al-wazīr al-ṣaghīr**) ranked next after the vizier. VIII 831b

♦ ṣāḥib dīwān (P, < A) : a title under the Īlkhāns, and sometimes in later times also, for the vizier. XI 192b

♦ ṣāḥib al-fayḍa (A) : in the Tidjāniyya brotherhood, the description of the person

who 'channels the infusion of grace' which the Tid̲j̲ānīs receive from their master. In 1929 the Senegalese Ibrāhīm Niasse declared that Aḥmad al-Tid̲j̲ānī had told him in a vision that he was ~ and thereafter Niasse referred to his followers as D̲j̲amā'at al-Fayḍa 'Community of Grace'. X 465a

♦ ṣāḥib ḥadīt̲h̲ → ṢĀḤIB SUNNA

♦ ṣāḥib al-inzāl (A) : in Muslim Spain, the functionary at court who had the responsibility of arranging accommodation for the sovereign's guests and for itinerant poets in the precincts of the palace. IX 232b

♦ ṣāḥib al-k̲h̲abar (A) : the title of one of a ruler's officers in provincial capitals whose duty it was to report to his master all new happenings, the arrival of strangers, etc. This post was often given to the director of the postal service. IV 895b; intelligence agent. X 787a

♦ **ṣāḥib ḳirān** (A, P) : 'Lord of the (auspicious) conjunction', a title first assumed by Tīmūr, and after his death occasionally applied to lesser sovereigns, but officially assumed by the Mug̲h̲al emperor S̲h̲āh D̲j̲ahān, who styled himself *ṣāḥib ḳirān-i t̲h̲ānī* 'the second Lord of the conjunction'. VIII 833a
In numismatics, the name of a Persian coin of 1000 dīnārs, the tenth part of a TŪMĀN; it has since been corrupted into *ḳirān* or *ḳrān*. VIII 833b; a coin standard introduced in 1241/1825 in Persia. IX 203b

♦ ṣāḥib al-layl (A) : 'worker by night', in mediaeval Islam, the nocturnal housebreaker who got in either by boring or by scaling walls, *mutasalliḳ*. V 769a

♦ **ṣāḥib al-madīna** (A) : in Muslim Spain, an administrative official. The duties entrusted to the holders of this title were diverse, and could involve policing and public order, justice, the levying of taxes and even leading armies, all of which leads one to think that there were no strictly determined duties but rather a nexus of functions varying in extent according to the confidence placed in the holder. VIII 833b

♦ ṣāḥib al-naẓar fi 'l-maẓālim (A) : an official in early Islam appointed to consider complaints about injustices of the government officials, including the AMĪRS. I 439a

♦ ṣāḥib al-rikāb → RIKĀBDĀR

♦ ṣāḥib al-s̲h̲ārib → SĀḲĪ

♦ ṣāḥib sunna (A) : an individual from among the AHL AL-SUNNA, a MUḤADDIT̲H̲ well-known for his travelling in search of Traditions containing SUNNAS all over the eastern Islamic world. The appellative *ṣāḥib ḥadīt̲h̲* is not a synonym for ~ , as the latter frequently had his handling of Traditions frowned upon and the former was known for his support of one or more BID'AS 'innovations'. IX 880a f.

♦ ṣāḥib al-waḳt (A) : in the Tid̲j̲āniyya brotherhood, a term used for the ḲUṬB, meaning he who dominates the universe during his lifetime. X 464a

♦ ṣāḥib al-yad (A) : in law, the person in possession of the object in dispute, thus the defendant. II 171a

♦ ṣāḥib-dīwān (A) : under the Īlk̲h̲āns, the chief financial administrator, on a par with the vizier. VIII 831a

♦ ṣāḥib-i dīwān-i 'arḍ → 'ARĪḌ

♦ al-ṣāḥibān (A) : in Ḥanafī legal sources, the 'two disciples' of Abū Ḥanīfa, i.e. Abū Yūsuf and Muḥammad al-S̲h̲aybānī. VIII 830b

ṣaḥīfa (A, pl. *ṣuḥuf*) : lit. a flat object, a plaque, a leaf, whence, a surface or material on which one can write, applied especially to fragments of the Qur'ān or Tradition or any other document of a solemn nature; the written texts themselves. VIII 834b; according to Ibn Manẓūr, a ~ can be opened out, fixed on a wall or attached to something, differing from a *ruḳ'a*, which is necessarily sealed. VIII 835a; and → MUṢḤAF; RISĀLA

ṣaḥiḥ (A) : lit. sound, healthy; in the science of Tradition, a sound Tradition, i.e. one supported by a chain of transmitters going back to the Prophet in an uninterrupted manner. Each pair of two transmitters in that chain must both be considered ʿADL 'upright' or 'honest' to the point that their testimonies are admissible in a court of law, and ḌĀBIṬ 'painstakingly accurate', and they should be known to have met each other. A whole collection of such Traditions is also termed ~ . III 25b; VIII 835b

In law, a valid act, i.e. an act carried out in conformity with the prescriptions of the law, and which must in principle produce all its effects. II 389b; VIII 836a; IX 324b

In grammar, ~ refers to the 'sound' letters, loosely the consonants of Arabic, defined by default as being neither 'weak' letters (→ ḤARF ʿILLA) nor vowels; in later grammar, ~ may also denote a 'correct' utterance. VIII 836b

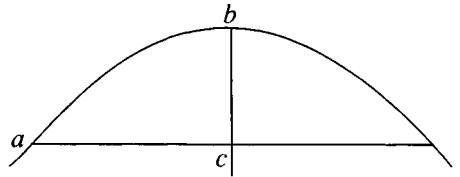
sāḥil (A, pl. *sawāḥil*) : in geography, 'edge, border zone'; in English, the Sahel, the region to the south of the Sahara (→ ṢAḤRĀʾ) characterised by periodic drought. VIII 836b; coast, whence Swahili. X 194a

sāḥir (A) : magician. XI 129b

saḥḳ → SIḤĀḲ

sahla (A) : lit. level, smooth place. XII 697b

sahm (A) : in archery, an arrow made from a reed, or of hard solid wood. IV 799a

In geometry, the versed sine (*al-djayb al-maʿkūs*) of the arc *a b*, if one erects a perpendicular *c b* in the middle of a chord of an arc, which reaches to the arc; the sine (*al-djayb al-mustawī*) which corresponds to our sine is *a c*. VIII 841b

In law, ~ (pl. *ashum*) is found in the context of inheritance where it denotes the fixed share of an heir, and in the context of partnership and profit-sharing, where as a term used in modern share companies, ~ is defined as a partial ownership of a large capital. The holder is called *musāhim*. VIII 842a; and → ESHĀM

♦ sahm al-ghayb (A) : in astrology, the arrow, the hitting of the secret of the future. VIII 842a

♦ sahm al-ṣadārat → RASM AL-ṢADĀRAT

ṣaḥn (A) : lit. plate; a flat, stony terrain. IX 763b

In architecture, a courtyard. V 510b; VI 661b

In music, a cup-shape instrument, made up of a bronze cup, *ṭusayt*, which was struck against another of its kind, favoured in martial music. IX 10a

ṣaḥrāʾ (A) : fem. of *aṣḥar* 'fawn, tawny coloured'; in geography, an ensemble of stony terrain, steppelands and sands; desert. In English, the Sahara, the desert in the northern part of Africa. VIII 845b

sahrīdj (A), or *faskiyya* : a reservoir of water. I 24a

saḥūr (A) : the last part of the night when, during the month of Ramaḍān, it is still permitted to eat and drink. V 372b; meal taken after midnight during the fast. IX 94b

sāʾiba (A) : a beast brought out of the herd for offering to the gods of ancient Arabia; a freed slave, but one foot-loose and without a patron in early Islam; by extension, a woman left to herself, a rebel or a prostitute; the breaking of allegiance to a sovereign; and from the latter, the territory where this dissidence was rife. XII 729b

sāʿid (A) : in military science, an arm protection consisting of segmented vambraces for the lower arms, probably of iron or bronze but perhaps also of hardened leather, while the upper arms were protected by the sleeves of a mail hauberk or by flaps of lamellar armour attached to the body of a lamellar cuiras. Other arm protections were termed *bāzūband* and *kaff*. XII 738b

ṣa'īdī → RIDFA

ṣā'ifa (A, < *ṣayf* summer'; pl. *ṣawā'if*) : summer raid or military expedition. The term is used in the contexts of Arabo-Byzantine warfare and Muslim-Christian warfare in Spain. I 82b; VIII 869b

ṣā'igh (A, pl. *ṣāgha, ṣawwāghūn*) : a goldsmith, a skilled craftsman in the mediaeval Near East. VIII 871a

ṣā'iḳa (A) : a thunderbolt, used in the Qur'ān with reference to the Thamūd when they hamstrung the 'camel of God'. X 436a

sa'īr (A) : one of various words used in the Qur'ān for hell fire, occurring 16 times. Other terms used are *djahannam* and *saḳar*; unlike them, ~ seems to be a native Arabic formation with the meaning '[place of] fiercely kindled flame'. VIII 872a

sā'is (A) : under the Mamlūks, a stage groom in the postal service. Other personnel were couriers, *barīdī*, and 'outriders', *sawwāḳ*. I 1046a

sāḳ (A) : lit. leg or thigh; the foot of a compass (syn. *ridjl*); in mathematics, the perpendicular of a right-angled triangle with horizontal base, or the equal sides of an isosceles triangle (*dil'* is also used for any side of any triangle). VIII 872a

In astronomy, ~ may refer to a star that is in a leg of a constellation figure representing a person or an animal, e.g. ~ *al-asad* or *sāḳā 'l-asad* (dual) for either or both of α Bootis and α Virginis. VIII 872a

♦ sāk al-asad → SĀḲ

♦ sāk al-djarāda (A) : lit. the locust's leg, in astronomy, the name given to a variety of vertical sundial in which the horizontal gnomon is moved along a groove at the top of the rectangular sundial according to the season (since the shadow-lengths at the hours depend on the solar longitude). VIII 872b

♦ sāka → AṢL

ṣaḳāla (A) : lustre (of a gem). XI 570a

ṣaḳāliba (A, s. *ṣaḳlabī, ṣiḳlabī*) : the Slavs and other fair-haired, ruddy-complexioned peoples of northern Europe; ethnic groups of central or eastern Europe; white slaves of European origin; Germanic tribes. I 490b; IV 1088b; V 1120b; VIII 872b; its singular was often used in the mediaeval period in the sense of 'eunuch'. I 33a

sakandjabīn : a drink, the classical oxymel. X 529b

saḳanḳūr (A) : a Nile creature, said to be the result of a cross between a crocodile and a fish. VIII 42b; an Egyptian skink, *Scincus officinarum*, a variety of lizard which when dried and salted is credited with remarkable aphrodisiac qualities. XII 641b

sakar (A) : wine. X 903b

saḳar (A) : one of the terms in the Qur'ān for 'hell' or, more precisely, one of the gates of hell, or else one of the 'stages'. VIII 881a; and → SA'ĪR

saḳaṭ (A, pl. *asḳāṭ*) : lit. refuse; a term used by Abu 'l-Faḍl Dja'far al-Dimashḳī (6th/12th century) for spice. XII 42b

♦ saḳaṭī (A) : pedlar. IX 57a

sakbīnadj (A) : in botany, sagapenum, the yellow translucent resin from *Ferula Scowitziana* which causes irritation of the skin and whose smell resembles that of asafoetida. VIII 1042b

sakhīf → SUKHF

sakhla (A, pl. *sakhl, sikhāl, sukhlān*), and *bahma* (pl. *baham, bihām*) : names for newborn lambs and kids, called thus indiscriminately. In ancient terminology, the distinction between lamb and kid only appeared clearly at the age of weaning (*fiṭām*), around four or five months. Until then, the young lamb-kid is called *badhadj, farīr, furār* or *furfur*. After weaning, the kid becomes a *djafr* and the lamb *kharūf*, and when the sex is determined, before it is one year old, *djady* and *'uṭ'uṭ* for the he-kid, *'anāḳ* for the she-kid, *ḥamal* and *immar* for the he-lamb and *rikhl* and *immara* for the she-lamb. XII 319a

sāḳi (A) : cup-bearer, the person charged with pouring wine, to be distinguished from the chief butler or sommelier (*s̲h̲arābī* or *ṣāḥib al-s̲h̲arāb*). Synonyms or quasi-synonyms that are attested are *mudīr*, *k̲h̲ādim*, and the paraphrase *d̲h̲ū zud̲j̲ād̲j̲āt* 'the one who holds the glasses'. VIII 883b
In Saudi Arabia, a term used for an underground aqueduct with surface apertures to facilitate cleaning of the channel in the district al-Aflād̲j̲, in southern Nad̲j̲d, which itself was named after the term for the same aqueduct, FALAD̲J̲ (pl. *aflād̲j̲*), still used in Oman. I 233a
♦ sāḳī-nāma (P) : in Persian poetry, a genre in the MUTAḲĀRIB metre wherein the speaker calls to the SĀḲĪ for wine and complains of the instability of the world, the fickleness of destiny, and the inconstancy of his beloved. VIII 885b

saḳīfa (A) : a covered communal place appropriate for conversation and discussion, any type of covered forum or public courtyard; an approximate syn. is ṢUFFA, which seems rather to be applied to the space covered with palm foliage which constituted the primitive mosque. VIII 887b; and → RIWĀḲ; S̲H̲ARĀʿA
In historical texts, ~ is applied virtually exclusively to the prolonged and acerbic negotiations which preceded the nomination of Abū Bakr as successor to the Prophet. The expression *saḳīfat Banī Sāʿida*, usually shortened to *al-~* or *yawm al-~*, is invariably applied to this specific historical episode. VIII 887b

saḳīm → ḌAʿĪF

sākin (A) : quiescent; in grammar, ~ denotes a letter not followed by FATḤA, KASRA or ḌAMMA. III 172a
In archery, ~ denotes a way of loosing an arrow. The archer draws slowly, holding the draw in order to verify that the position of the shot is good, and then looses calmly. IV 800b

sakīna (A) : in the Qurʾān, ~ denotes God's presence, a presence shown in the divine aid vouchsafed to the Prophet and the believers in battle, giving them the victory. VIII 888b

sāḳiya (A, pl. *sawāḳī*) : a complex hydraulic machine with over two hundred component parts, still in use today. It consists essentially of a large vertical wheel erected over the water supply on a horizontal axle. This wheel carries a chain-of-pots or a bucket chain. On the other end of its axle is a gear-wheel that engages a horizontal gear-wheel to which the driving bar is attached. The animal is harnessed to the free end of this bar, and as it walks in a circular path, the gears and the wheel carrying the chain-of-pots rotate. The pots dip in succession into the water and when they reach the top, they empty into a channel. V 861a ff.

ṣaḳiz (T, P *saḳḳiz*) : in botany, gum mastic, a product for which Chios, the Greek island off the Turkish coast called ~ in Ottoman Turkish, is famous. V 168a; VIII 889b

ṣakk (A, pl. *ṣikāk*) : in finance and law, document, contract of sale, suggested for want of any other etymology through Persian *čak* as the origin of Eng. 'cheque'. XII 699a; a mandate for payment. III 283b; a medium by which funds were remitted from place to place. III 382b
In classical Muslim administration, an inventory required for every issue of pay showing the names of the payees, with numbers and amounts, and bearing the signed authority to pay of the sultan. The ~ was also required for the hire of muleteers and camel-drivers. II 79a; and → ẒAHĪR

saḳḳāʾ (A, T *saḳḳā* or *saḳa*) : lit. water-carrier, a term denoting manual workers who carried water in a leather-bottle (*ḳirba*) or jar (KŪZ) on their shoulders or on a mule. V 882b; VIII 892a
♦ saḳḳā-k̲h̲āna (P) : a drinking fountain in the Persian bazaar or street, often constituted into WAḲF. V 876a

ṣakkār → BAYYĀZ
sakkiz → ṢAKĪZ
ṣakr (A) : in zoology, the falcon. I 541b
ṣākūr → MINKĀR
sākw (A) : a woollen or velvet coat worn by women in the Arab East. V 741b
saky (A) : irrigated land, distinct from dry land, BAʿL, which was reserved for the cultivation of cereals. I 491b
sāl-nāme (T) : in Ottoman Turkish administration, official yearbooks issued by the Ottoman central government, by provincial authorities and a number of civil (ministries) and military (army, fleet) institutions, appearing between 1263/1847 and the end of the empire (1918); semi-official and non-governmental annuals. I 75a; I 975a; VIII 898a
salab (A) : spoils of the war, such as clothes, weapons and, occasionally, the mount of an adversary killed in battle. II 1005b; XII 532a
salaf (A) : in law, a purchaser's payment for goods due for deliver by the recipient of such payment at the end of a specified period (syn. SALAM); also, the loan of fungible commodities (syn. KARḌ). VIII 899b
The 'pious ancients', the main witnesses of early Islam. I 416b; IV 142a; VIII 900a
♦ **al-salaf wa 'l-khalaf** (A) : lit. the predecessors and the successors, names given to the first three generations and to the following generations of the Muslim community respectively. VIII 900a
♦ **salafiyya** (A) : a neo-orthodox brand of Islamic reformism, originating in the late 19th century and centred on Egypt, aiming to regenerate Islam by a return to the tradition represented by the 'pious forefathers' (*al-salaf al-ṣāliḥ*). VIII 900b
salaha (A) : to defecate. XII 734b
salam (A), or *salaf* : in law, a forward sale, one of two contracts (the other is ṢARF) which become invalid if the material transfer does not take place at the time of the agreement. In this contract, the price is to be paid at the time of the contract. IV 326a; ~ has as its fundamental principle prepayment by a purchaser, *al-musallim*, for an object of sale, *al-musallam fīhi*, to be delivered to him by the vendor, *al-musallam ilayhi*, on a date at the end of a specified period. In such a transaction, the price agreed upon at the contracting parties' meeting for delivery of the merchandise is termed *ra's al-māl*. V 559a; VIII 493a; VIII 914b
salām (A) : safety, salvation; peace (in the sense of quietness); salutation, greeting; a formula of salutation or benediction (containing the word ~). VIII 915b; and → IFTITĀḤ
In Islamic prayer, ~ denotes a *ṣalawāt* (s. ṢALĀT) litany, pronounced from the minarets every Friday about half an hour before the beginning of the midday service before the call to prayer, *adhān*. This part of the liturgy is repeated inside the mosque before the beginning of the regular ceremonies by several people with good voices standing on a DIKKA. The same name is given to the benedictions on the Prophet which are sung during the month of Ramaḍān about half an hour after midnight from the minarets. VIII 917b
In Urdu prosody, a short poem on the theme of the Karbalā' martyrs, normally containing a word such as *salām, salāmī, mudjrā* or *mudjrā'ī* in the first few verses. VI 610b
In numismatics, ~ (sometimes abbreviated to *s*) on coins means 'of full weight, complete'. VIII 918a
salāmūra (A), or *sanamūra* : the pickling or maceration of fish with spices in brine. VIII 1023a
sālār (P) : commander; essentially a military term, as e.g. in ISPAHSĀLĀR 'supreme army commander', ~ by itself was also often used for the commander of a particular group,

such as the Muslim fighters of the faith centred on Lahore in the Ghaznawid period. VIII 924a; and → MĀDĪ-SĀLĀR

♦ ākhur-sālār (P) : 'head of the stables', a term found as far west as Mamlūk Egypt and Syria. VIII 924b; and → AMĪR ĀKHŪR

salāriyye (T), or *salārlïk* : one of the local taxes in the Ottoman empire which was added to the 'USHR to raise it from one-tenth to one-eighth. II 146b; VIII 203b; VIII 486b

salārlïk → SALĀRIYYE

ṣalāṣil (A, s. *ṣalṣal*) : in music, term applied to all high-sounding clashed metal instruments. IX 10a

ṣalāt (A, pl. *ṣalawāt*) : the ritual prayer, one of the five pillars of Islam. Every Muslim who has attained his majority is bound to observe the five daily prayers (→ 'AṢR, FADJR, 'ISHĀ', MAGHRIB, ẒUHR). In some circles, a sixth prayer is performed (→ ḌUḤĀ). IV 771b; V 74a ff.; V 424b; VII 27a; VIII 925a

♦ ṣalāt 'alā 'l-mayyit (A), or *ṣalāt al-djanāza* (or *djināza*) : the prayer over a dead person. VIII 931b

♦ ṣalāt al-'aẓīmiyya (A) : in the Sanūsiyya brotherhood, a prayer for the Prophet inherited from Aḥmad b. Idrīs, which takes its title from the repetition of *Allāh al-'Aẓīm*. IX 24b

♦ ṣalāt al-djanāza (or *djināza*) → ṢALĀT 'ALĀ 'L-MAYYIT

♦ ṣalāt al-djum'a → YAWM AL-DJUM'A

♦ ṣalāt al-ghā'ib → GHĀ'IB

♦ ṣalāt al-ḥādja (Ind) : in Ačeh, the *ṣalāts* during the night of the middle of Sha'bān. IX 154a

♦ ṣalāt al-'īd (A) : the festival of public prayer of the whole community, common to both of the two canonical festivals (→ 'ĪD). It has preserved older forms of the *ṣalāt* than the daily or even the Friday *ṣalāt*. It should be celebrated in the open air, which is still often done, though now mosques are preferred. The time for its performance is between sunset and the moment when the sun has reached its zenith. III 1007a; VIII 930b

♦ ṣalāt al-istisḳā' → ISTISḲĀ'

♦ **ṣalāt al-khawf** (A) : lit. the prayer of fear, an alternative ritual prayer in the context of warfare. When a Muslim army is close to the enemy, and it fears an attack, one group will perform the ritual prayer while the other stands guard, then the roles are reversed. This prayer, with its special measures and regulations, is called ~. VIII 934a

♦ ṣalāt al-kusūf → KUSŪF

♦ ṣalāt maḳlūba (A) : an ascetic practice that consists of reciting the Qur'ān and praying while suspended by the feet in a dark place. XI 561b

♦ **ṣalāt-i ma'kūsa** (P, A) : lit. the act of worship performed upside-down; one of the extreme ascetic practices found among extravagant members of the dervish orders, such as in mediaeval Muslim India among the Čishtiyya. XII 699a

♦ ṣalāt al-nāfila → NĀFILA

♦ ṣalāt al-sahw (A) : 'prayer of negligence', to be added immediately after the regular prayer by someone who has inadvertently omitted or misplaced one of its elements. The ~ consists of performing two prostrations with their TAKBĪR, then sitting for the TASHAHHUD and the final salutation. VIII 928a

♦ ṣalāt al-**witr** (A) : a prayer performed between the evening prayer and the dawn prayer (preferably towards the end of the night). *Witr* signifies 'uneven' and denotes a special RAK'A which is performed in isolation or which is added to one or more pairs of *rak'as*. VIII 930a; XI 213a

♦ al-ṣalawāt al-ibrāhīmiyya (A) : a formula pronounced during the TASHAHHUD inspired

in part by Q 33:56 and Q 11:73 ('O God, bless Muḥammad and the family of Muḥammad as You blessed Abraham and the family of Abraham, and bless Muḥammad and the family of Muḥammad as You blessed Abraham and the family of Abraham in the worlds. You are worthy of praise and of glory'). VIII 929b

ṣalawāt → ṢALĀT

salb → KHIṢĀʾ

ṣalb (A) : crucifixion, a ḤADD punishment of death. In Abū Ḥanīfa and Mālik, ~ consists in the criminal being tied alive to a cross or a tree and his body ripped up with a spear so that he dies; this is the more original form. According to al-Shāfiʿī and Ibn Ḥanbal, the criminal is first killed with a sword and then his corpse is ignominiously exposed on a tree or cross. IV 770b; VIII 935a; in later Persian and Turkish usage, ~ meant 'hanging'. VIII 935b

saldjamiyya a mediaeval dish of turnip, chicken, onion, cheese and seasonings. X 31b

salghun (T) : an Ottoman emergency levy, collected by the state in kind, cash or services rendered. VIII 486b

ṣalib (A, pl. *ṣulub, ṣulbān*) : a cross, and, particularly, the object of Christian veneration. The term is used for cross-shaped marks, e.g. brands on camels and designs woven into cloth, and in legal contexts for the instrument of execution. VIII 980a

sāligh → ʿATŪD

ṣāliḥ (A, pl. **ṣāliḥūn**) : righteous, virtuous, incorrupt. VIII 982b; VIII 990a; a Qurʾānic epithet applied to prophets, who are considered to be 'men of goodness'. VIII 498a; and → MURĀBIṬ

In the science of Tradition, ~ indicates a transmitter who, although otherwise praised for his upright conduct, is known to have brought into circulation one or more Traditions spuriously ascribed to the Prophet. The contents of such Traditions, as well as their underlying meaning, characterise their recognised inventor as ~ rather than as *waḍḍaʿ* 'forger' or *kadhdhāb* 'liar'. Although ~ Traditions can theoretically be found among those labelled ṢAḤĪḤ, the majority fall under the categories of *ḥasan* 'fair' or *ḍaʿīf* 'weak'. VIII 982b; ~ is used by Abū Dāʾūd for Traditions about which he has made no remark, some being sounder than others. III 25b

sālik → MADJDHŪB; NĀFIDH; SULŪK

salīkha → DĀRṢĪNĪ

salīl (A) : a child or male offspring; a child, specifically at the time of his birth and (from then) until its weaning. VIII 821b

sālim (A) : intact, sound, i.e. free of damage or blemish, thus 'well' as opposed to 'ill' (syn. ṢAḤĪḤ). VIII 900b

In numismatics, unclipped coins of full weight, or a sum of money free from charges and deductions. VIII 990a

In grammar, ~ is used to denote a) a 'sound' root, i.e. one in which none of the radicals is a 'weak' letter (*ḥarf ʿilla*), nor a hamza, nor a geminate; b) a word with a 'sound' ending, no matter whether the preceding radicals are weak or not; and c) the 'sound' plural as opposed to the broken plural. VIII 990a

In prosody, ~ denotes a regular foot, which has not undergone any of the changes called ZIḤĀFĀT or ʿILAL, or a line of poetry consisting of such feet. VIII 990a

salīmī → YŪSUFĪ

salīt (A) : in popular Arabic usage, ~ means 'oil', in Yemen, 'sesame oil'. VIII 1000b

sāliyāne (T, < P *sāl* 'year'), or *sālyāne* : in Ottoman administration, the yearly income allotted to some categories of provincial rulers and governors (16th-19th centuries). VIII 994a

salḳaʿ (A) : in zoology, the male ostrich, commonly called ẓalīm 'very dark' (rather than 'oppressed'), similarly with other adjectives used to define him: *asḥam* and *ghayhab*. It

is surnamed *abu 'l-bayḍ* 'father of the eggs' and *abū thalāthīn* 'father of thirty [eggs]' as it takes its turn sitting on the eggs. VII 828a, where many variants are found

salkh (A) : in dating, 'the thirtieth day' in the month. X 259b

sall → KHIṢĀʾ

sallākhči-bāshī → ḲAṢṢĀBČI-BĀSHĪ

sallama → CEPKEN

sallār (A) : under the Saldjūḳs, a military governor, with SHIḤNA. I 434a

salsabīl (A) : in the Qurʾān, the name of a fountain in Paradise. VIII 999a; and → SHĀDIRWĀN; UḤDJIYYA

ṣalṣāl (A) : dry clay. I 177b

salṭana (A) : sovereignty, ruling power. VIII 1000b

salūḳī (A) : in zoology, the name given to a member of the gazehound family, so-called because it pursues its quarry by sight and not by scent. The ~ has often been mistaken for the greyhound by travellers to the Middle East. VIII 1001b

şalvar (T) : baggy trousers made out of two metres of silk cloth and with black braids embroidered around the leg openings and on the borders of the pockets, worn by the Zeybek of Western Anatolia as part of their folk costume. XI 494a

salwā (A, pl. *salāwā*) : in zoology, both the quail (*Coturnix coturnix*, of the order of Galliformae, family of Phasianidae), also called *sumānā* (pl. *sumānayāt*); and the corn-crake or landrail (*Crex crex*, *Crex pratensis*, of the Rallidae family), whose mode of life is quite similar to that of the quail. In North Africa, the corncrake is known as the 'quails' mule', *baghl al-sammān*, and the 'slow, lazy one', *abu 'l-rakhwa*, because of its clumsy flight. VIII 1006a

ṣalwala → IFTITĀḤ

samʿ (A) : scriptural or Traditional authority; according to the Muʿtazila, reflection, *fikr*, must precede recourse to ~ . II 891b

♦ samʿī (A) : authoritarian. I 410a

samāʾ (A, pl. *samāwāt*) : lit. the upper part of anything, the sky, the heavens; for the ancient Arabs, ~ , in the most common meaning of 'heaven', was not primarily associated with the stars, but it was first the location for the 'high-flying clouds'. VIII 1014a

samāʿ (A) : hearing'; song, musical performance; in mysticism, the 'spiritual oratorio' which often accompanies the DHIKR session. II 224a; VIII 1018a; X 245a

In lexicology and grammar, ~ signifies 'that which is founded on authority', as opposed to *ḳiyāsī* 'founded on reason'. VIII 1018a

In education, ~ (pl. *samāʿāt*) means [certificate of] hearing, audition; authorisation; licence. VIII 1019b

♦ samaʿ-khāna (A) : a place for religious music-making and dancing. VIII 240b; VIII 415b

ṣamagh → ṢAMGH

samak (A, pl. *asmāk, sumūk, simāk*) : in zoology, fish, whether of fresh water or of the sea, often replaced by one of its two synonyms ḤŪT and *nūn* (< Akk). VIII 1020b

♦ samak ʿankabūt (A) : in zoology, the spider crab (*Maia squinado*). IX 40a

♦ samakat al-Iskandar (A) : lit. the fish of Alexander [the Great]; in zoology, the hammer-head shark (*Sphyrna zygaena*). VIII 1021a

samandal (A, < Gk) : in zoology, the salamander, which many early Arabic authors identified as a bird. VIII 1023b

samānghūnī (< P ?) : a loan-word in Arabic for the colour sky-blue. V 699b

samar (A, pl. *asmār*) : a conversation, an evening gossip; stories told at an evening gathering (especially with Ibn al-Nadīm) or stories in general; tales of the supernatural; reports. III 369b

samāwa (A) : in architecture, the space above the first level (syn. RIWĀḲ). VIII 544b
samawī → YĀḲŪT AKHAB
ṣamgh (A, pl. *ṣumūgh*), or *ṣamagh* : in botany, gum resins, the desiccated latexes of several plants and the mixtures of natural resins (*rātīnadj*) with gum-like substances; ~ is usually used alone for ~ *ʿarabī*, gum arabic, the viscous secretion gained from the bark of the acacia tree (*ḳaraẓ*) and so called because it was exported from Arab ports and spread by the Arabs. V 798a; VIII 1042b; XI 150b
sāmī (A, < *Sām* 'Shem') : the relative adjective 'Semitic', as in *al-lughāt al-sāmiyya* 'the Semitic languages'. VIII 1007b
samīd, samīdh (A) : a semolina bread. V 42a
samīḳān (A, s. *samīḳ*) : two yokelets, a form of the yoke consisting of two pieces of wood, each encircling the neck of the ox like a collar and joining under the animal's dewlap, attached to each other by means of a rope. VII 22b
samīn → DASIM
sāmira (A, s. *sāmirī*) : the Samaritans, that part of the people of Israel which does not identify itself with Judaism. VIII 1044a
ṣāmit (A) : 'the Silent One', among several extremist shīʿī groups, the designation of a messenger of God who does not reveal a new Law, as opposed to AL-NĀṬIḲ, a speaking prophet. VIII 1046b
samm → SUMM
sāmm (A), or *al-sāmma* : a term for 'death', derived from *samm* 'poison' (→ SUMM). IX 872a
sammād → KANNĀS
ṣammān (A) : in geography, hard stony ground by the side of sands. VIII 1048a
sammūr (A) : in zoology, the sable. II 817a
samn (A) : butter, made from cows', goats' and ewes' milk, heated over the fire to extract its impurities, and hence called clarified butter (as distinct from *zubd* which is butter made from churned milk). VIII 1048b; XII 318b
samt (A, pl. *sumūt*) : in astronomy, azimuth or direction, usually applied to the direction of a celestial object measured on the horizon, determined by the arc of the horizon between the east- or west-points and the foot of the vertical arc through the celestial object. The complementary arc measured from the meridian was called *inḥirāf*, *munḥarifa* being applied to a vertical sundial inclined at a specific angle to the meridian. V 83; VIII 1054a
♦ samt al-ra's (A) : lit. direction of the head; in astronomy, a term used to denote the point of the celestial sphere directly above the observer. VIII 1054a
samūm (A, > Eng *simoom*) : a hot wind of the desert accompanied by whirlwinds of dust and sand, and set in motion by moving depressions which form within the trade winds or calm zones of the high, subtropical depressions. This wind is especially characteristic of the Sahara, in Egypt, in Arabia and in Mesopotamia. VIII 1056a; ~ is hardly used in North Africa, where the hot wind is called, after its direction of origin, and according to the various regions, *ḳeblī* or *sharḳī*. VIII 1056b
samurāt (A) : in the pre-Islamic period, three sacred trees that stood before the sanctuary of al-ʿUzza at Nakhla, and were assimilated to the three divinities. V 692b
ṣanʿa (A) : in grammar, a formal process effected on an element of the language. V 804a; and → GHINĀ'
♦ ṣanʿat-i ḳaṭʿ → ḲAṬʿ
sanad (A, T *sened*; pl. *asnād*) : lit. support, stay, rest; in administrative usage, a document on whch reliance can formally be placed (*masnūd*), hence an authenticated document. In Ottoman practice, a document with e.g. a seal attached. XII 703a; and → ISNĀD; SILSILA

sanadjāt, or *ṣanadjāt* (< P *sang*; s. *sandja* or *ṣandja*) : the weights of a balance, steelyard; weights of a clock. IX 3a; counterweights or pellets discharged from the mouths of falcons in water-clocks. IX 3b

ṣanam (A) : image, representation; idol. ~ progressively replaced NUṢUB; from being the rough stone making up the *nuṣub*, the idol became 'a carved stone'. IX 5b; IX 282a; syn. *wathan*. XI 176B

sanamūra → SALĀMŪRA

ṣanawbar (A) : pine nut, pine-cone; in astronomy, the shadow of the earth during an eclipse of the moon. V 536a; IX 8b

ṣandal (A) : in botany, sandalwood. IX 9a

In the Maghrib, ~ indicates thyme (*nammām*) and the wild cultivated mint. IX 9b

ṣandj, or *ṣindj* (A) : in music, the generic term for any kind of cymbal. Other terms for the cymbal are *zīl* (< T *zill*), *kās*, *kāsa* or *ka'ṣ*, *sadjdja* or *sādjdja*, *fuḳaysha* (in Syria), *nuwayḳsa* (in Morocco), *ṣaffāḳatān*, and *musāfiḳ(a)*. IX 9b ff.; as *ṣandj ṣīnī* (Chinese ~), this musical instrument with 'open strings' and played on with beating rods was described by Ibn Sīnā and Ibn Zayla. It later became known as the SANṬŪR, and is clearly the dulcimer. VII 191a

sandjaḳ (T) : a flag, standard; ensign, cornet. I 4b; IX 11b

In Ottoman administration, ~ was a political region, a district of the feudal cavalry, and an administrative unit. I 468b; II 723b; IX 13a; and → LIWĀ'

Among the Yazīdīs, a sacred effigy of the Peacock Angel, the leader of the seven archangels to whom God entrusted the world. There were originally seven of these images, two of which are still known to exist. XI 315a

♦ sandjaḳdār : 'royal standard-bearer', distinguished in Mamlūk times from the ordinary *'alamdār*. IX 12b

♦ **sandjaḳ-i sherīf**, *liwā'-i sherīf*, or *'alem-i nebewī* (T) : the sacred standard of the Prophet, kept in the palace of Topkapı at Istanbul. IX 13b

ṣandūḳ → ḲABR; KAFAN

ṣanf : in geography, an island; a kingdom of the mainland, bordering on the sea; or a sea, apparently referring in travel accounts to Čampā or Champa, situated between Cambodia and the delta of the Song Coi in Vietnam. IX 17a

sang (P) : a (heavy) wooden board, the lifting of which while lying on one's back makes up one of the exercises done by wrestlers in a traditional gymnasium; others are push-ups, *shinā*, swinging Indian clubs, *mīl*, whirling at speed, *čarkh*, and stepping forth to swing above their heads a heavy iron bow, *kabbāda*, on the cord of which are strung heavy rings. XI 573a

♦ sang-i mūṣā (IndP) : black onyx. VIII 269a

sanga → WALI SANGA

ṣāni' → ADJĪR

sāniḥ (A) : a term applied to a wild animal or bird which passes from left to right before a traveller or hunter; it is generally interpreted as a good omen. I 1048a; 'that which travels from right to left', one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as FA'L, ṬĪRA and ZADJR. II 760a; IV 290b

sāniya (A) : in Muslim Spain, a type of pumping machine to irrigate land, along with the NĀ'ŪRA. I 492a

saniyya (A) : in the Ottoman empire, lands which were the private freehold of the sultan, administered by a well-organised establishment called the *dā'ira saniyya*. After the revolution of 1908, ~ lands were ceded to the state and were transferred to the newly-formed department of *al-amlāk al-mudawwara*. XII 179a

sanja → NALAM
sant : in India, poet-saint. XII 483b
sanṭ (A) : in botany, acacia. IV 1085b
santūr (A, < Ar), or *sinṭīr* : the dulcimer, a stringed musical instrument of similar structure to the psaltery, ḲĀNŪN, but with two of its sides oblique instead of one. The strings, which are mounted dichordally in Egypt, are of metal and are beaten with sticks instead of plectra as in the *ḳānūn*. In the time of Ibn Sīnā, it was called *ṣandj ṣīnī*. VII 191a; IX 19b
♦ santūr turkī (A) : a dulcimer which is very popular in present-day Turkey. It has 160 strings, grouped in fives, giving 32 notes, and a two octave chromatic scale. VII 191b
♦ santūr fransiz (A) : a dulcimer which is very popular in present-day Turkey. It is mounted with 105 strings, grouped in fives, which are placed on the sound-chest in the Occidental way. VII 191b
sar čarkhī (P) : in 19th-century southern Persia, a wheel tax paid for water wells by some districts. V 872a
ṣarʿ (A) : in medicine, epilepsy. X 510a
sarāb (A) : mirage, specifically the illusion of water seen at midday which appears to be on the ground, as opposed to *āl*, which is seen early and late in the day and makes things appear to float in mid-air and quiver. IX 27a
sarafsār (P, A *ḥakama*, N.Afr *djabbādha*) : a fixed martingale, attached to the horse's bridle. It was Persian in origin, appearing ca. the 5th/11th century in miniature paintings.. IV 1145a
saraḳusṭiyya (A) : a type of fur produced in Saraḳusṭa, in Muslim Spain. IX 37a
sarāna (P) : beginning with the Mongol conquest, a poll-tax. IV 1042b
sarāparda (P) : lit. palace curtain, term applied to the great tent carried round by the sultans of the Saldjūḳs. IX 39b; and → ĀFRĀG
sarāpāy (P) : in Persian literature, a genre of poetry devoted to the description of an ideal human body 'from top to toe', fashionable in the 10th-11th/16th-17th centuries. VI 834b
sarār → MUNSALAKH
saraṭān (A, pl. *sarāṭīn*) : in zoology, crustaceans (*ḳishriyyāt*) in general and, more specifically, those which are collected for human consumption (*maḥāra*). IX 40a
In astronomy, *al-*~ is the term for Cancer, one of the twelve zodiacal constellations. VII 83a; IX 40b
♦ saraṭān al-baḥr : in zoology, the lobster (*Homarus vulgaris*), the crab (*Carcinus*). IX 40a, where many synonyms are found
♦ saraṭān nahrī : in zoology, the crayfish, river lobster. IX 40a
♦ saraṭān nāsik : in zoology, the hermit crab, soldier crab, also known as *ḳaṭā*. IX 40a
sarāy (P) : dwelling, habitation, house, palace; compounded with another substantive ~ indicates a particular kind of building, as in KĀRWĀN SARĀY. IX 44a
sarb (A) : in zoology, the grey gilthead, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chrysophrys sarba*). VIII 1021a
sārbān → YURTČİ
sard → DIRʿ
ṣard → SARDSĪR
sardāb (P, pl. *sarādīb*; A *sirdāb*) : lit. cool water; in architecture, an underground recess in a dwelling, motivated by the fierce sun and hot summer of ʿIrāḳ and Persia. II 114a; IX 49b; any kind of underground room or passage. IX 49b; semi-underground chamber. XI 302a; a small room supplied with cool water. V 12b

sardam → GAWD

sardār (P, A *sirdār*, T *serdār*) : lit. holding or possessing the head; supreme military commander, whose post or office is called *sardāriyyat*. ~ *bahādur* was a title of honour in British India, given to Indian commissioned officers. IX 50b; in the Ottoman army, *serdār-i ekrem* was the term for the commander-in-chief. IX 14a

♦ sardāriyyat → SARDĀR

sardsīr (P, A *ṣard*) : lit. cold region; a geographical term used to denote cool, temperate highland regions. It also serves as a synonym to the Turkish ḲÎSHLAḲ, i.e. the winter pasture grounds of nomads. In Arabic, ~ or *ṣard* is particularly used for the mountainous Zagros hinterland of Fārs and Kirmān. V 183a

sardj (A, pl. *surūdj*) : horse saddle. IX 51a

♦ sarīdja : mule or camel saddle. IX 51a

ṣarf (A) : in law, the contract of exchange of gold for gold, silver for silver, and gold and silver for each other. This is one of two contracts which become invalid if the material transfer does not take place at the time of the agreement, the other being SALAM. IV 326a; XII 703a

In early Arabic grammar, full declination, said of a noun; also, as used by al-Farrāʾ in particular, the divergence or non-identity between two constituents of the sentence. In later grammer ~ came to indicate the science of 'morphology'. IX 53a,b; X 360b; and → NAḤW; TAṢRĪF

♦ ṣarfa (A) : lit. turning away; in the science of the Qurʾān, a concept that God prevented the competent from taking up the challenge of producing even one SŪRA like those Muḥammad recited, thus proving that it was impossible. V 426b

sarhang (P) : in mediaeval Persian (para)military, a rank of officer or commander. In modern Persian, the rank of colonel. IX 54a

ṣarî (T) : 'pale-faced'. IV 884b

sarī → BURḲUʿ

sarīʿ (A) : in prosody, the name of the ninth Arabic metre. I 670a; IX 54b

sārīfūn → SHĪḤ

sāriḳ → LIṢṢ

ṣarîḳ (T) : a headband, used to wind around a ḲAVUḲ. IV 806a; X 614a

♦ ṣarîḳdjî : under the Ottomans, a turban-maker. X 609b

sariḳa (A) : in law, theft, for which the Qurʾān prescribes cutting off the right hand. Islamic legal theory distinguishes between two types: *al-sariḳa al-ṣughrā* 'theft' and *al-sariḳa al-kubrā* 'highway robbery or brigandage'. V 768a; IX 62b

In literary criticism, plagiarism. XII 707a

sārindā : in music, an Indian open chest viol with three strings. VIII 348b

sarīr (A), and *takht* : a throne-like seat, not used at mealtimes, however. In the case of ~, two people could sit on it, hence it was quite a long seat; *takht* could mean any of the following: board, seat, throne, sofa, bed, calculating tablet, chest or box. V 509a; XII 99a,b; and → MINAṢṢA

In the geography of the Libyan Desert, a plain of compressed gravel. V 352a

sariyya (A) : in military science, a detachment of the army. XII 532b

sarkār (P) : lit. head of affairs; in Mughal Indian administration, a district in hierarchy under the *ṣūba* 'province' and above the PARGANA or MAḤALL 'subdistrict'; in informal Anglo-Indian usage through British Indian times, often written 'Sircar', the state or the government, the British domination in India, 'the Raj' being a neologism of the post-1947 period in modern India; in modern-day India, anglicised as 'the (northern) Circars', specifically the coastal territory north of Madras and the Coromandel coast in penisular South India. XII 710a

♦ **sarkār āḳā** (P) : 'lord and chief', a term used for a number of heterodox religious leaders within the broad shīʿī tradition. IX 63b
sarlawḥ → ʿUNWĀN
ṣarmātiyya (A) : shoemakers. IX 168b
ṣarrāf (A) : lit. money-changer, a banker in pre-modern Islam. XII 710a
sarrākh → HINDIBĀʾ
sārt (T, < San) : merchant; all sedentary Muslims, irrespective of language or ethnicity; later, ~ came to mean the Persian-speaking sedentary population, in contrast to *türk*, which was used for the Turkic-speaking nomadic or semi-nomadic population; even later, among the Uzbeks in the 19th century, ~ was chiefly used for Turkic-speaking or bilingual town-dwellers, while TĀDJĪK, earlier synonymous, was reserved for Persian-speakers only. IX 66b ff.; X 63b
sārūdj (P) : mortar. V 868b
sarw (A) : in botany, a cypress. IX 70a
sāsānī (A, P, < A *banū sāsān*) : beggar, trickster; pertaining to magic or sleight-of-hand. IX 70a
saʿtar (A) : in botany, thyme bushes. V 390a
satr (A) : 'concealment'; among the Ismāʿīliyya, ~ denotes the periods of absence of an IMĀM. II 1026b; XII 712a
Among the Druze, ~ refers to the period of absence of al-Ḥākim and Ḥamza. II 1026b
sattūḳ (A), or *suttūḳ* : in numismatics, base coins coated with gold or silver. X 409b
sa'uri, or *tuzghü* : under the Īlkhāns, an *ad hoc* impost laid by governors and officials in position of power on the population under their control. VIII 312b
ṣawāb → KHAṬĀʾ
sawād (A) : rural district, environs of town. VIII 636a; IX 87a; 'black land', the oldest Arabic name for the alluvial land on the Euphrates and Tigris, now Iraq. IX 87a; agricultural settlement. V 345b
ṣawāfī → ṢAFĪ
sawār → SUWĀR
sawgand-nāma (P) : in literature, an oath-poem. IX 116b
sawīḳ (A) : in pre-Islamic times, a kind of dried barley meal to which was added water, butter or fat from the tails of sheep. II 1059a; IX 93b; X 901a; also, a fermented beverage with a basis of barley and honey. II 1060a; and → SHARĀB
ṣawladjān (A, < P *čawgān* 'polo stick'): in literature, used as a trope for the curving eyebrows and locks or tresses of hair of a beuatiful girl. XII 713a; and → KURA
In music, a drumstick. X 33b
sawm (A) : in law, the bargaining involving both vendor and purchaser that occurs before a sale. ~ differs from BAYʿ in that the former is no more than an offer to enter into the latter after the manifest approval of the vendor. IX 93b; pasture (to which animals are sent). XI 412a
ṣawm (A), or *ṣiyām* : fasting, one of the five pillars of Islam. V 424b; IX 94a
In zoology, the dung of an ostrich. VII 829a
♦ ṣawm al-taṭawwuʿ : in religious law, voluntary or supererogatory fasting. IX 95a
ṣawmaʿa (A, > Sp *zoma*; pl. *ṣawāmiʿ*) : the minaret, other terms for the minaret being MANĀRA and *miʾdhana*. Originally, ~ means the cell in which a person (usually a monk) secludes himself, with the particular gloss that the cell has a slender pointed apex; later, ~ came to designate the entire structure of which the cell was a small part. VI 362b
In North Africa, ~ is the standard term for minaret, and is also used more generally to mean 'a higher place' and 'a high building'. VI 362b

sawsan → SŪSAN

ṣawt (A) : in grammar, the resonance (emitted from the chest), which the Arab grammarians contrast with *nafas*, the expiratory breath. III 597a; sound or speech sound. IX 96a

♦ **ṣawtiyya** (A) : in grammar, the modern phonetical description of Arabic. IX 95b

sawwāḳ (A) : in mediaeval times, a seller of roast meat. XII 757b; and → SĀʾIS

saʿy (A) : during the pilgrimage, the ritual of traversing seven times (four times going and three times returning) the distance between al-Ṣafā and al-Marwa. III 35a; IX 97b

ṣayd (A) : the pursuit and capture of wild animals; wild game. IX 98b

ṣaydana (A), or *ṣaydala* : in the eastern Muslim world, pharmacology, in the meaning of pharmacognosy; the druggist's actual store of drugs; the handbook of drugs, the pharmacopeia. The druggist is called *al-ṣaydanālī* or *al-ṣaydanānī*, and is practically synonymous with ʿAṬṬĀR. In the West, the corresponding terms are *[ʿilm] al-adwiya al-mufrada* or *al-murakkaba*, or *[ʿilm] al-ʿuṭūr/ʿaṭṭār*. IX 100a

♦ ṣaydanānī, or *ṣaydanālī* → ṢAYDANA

sayd̲j̲ān (A) : in zoology, the sidjan scarus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Scarus siganus*). VIII 1021b

sāyebān (Ott) : in the Ottoman empire, the so-called shadow-hanging, a large tent of three poles, carried by a vizier on campaign. XI 196b

sayf (A, pl. *suyūf*) : in military science, the broad-bladed, short sword, the weapon most frequently mentioned in the ancient literary sources, probably stabbing swords for close, hand-to-hand combat rather than cavalry swords. The ~ of Indian steel (*hindī*, *muhannad*) were particularly prized. XII 735a; XII 736b

In mediaeval agriculture, the dual (*sayfān*) is used for the holding bar of the ploughshare. VII 22b

♦ sayfī (A) : the 'sword-member', one of two classes of the ordinary members of the AK̲H̲Ī organisation, YIGIT, who probably were the active members. The other class was made up of *ḳawlī*s 'word-members'. I 323a

ṣayf → ṢĀʾIFA

ṣayḥa (Yem) : a declaimer of tribal poetry. IX 234b; a cry, used in the Qur'ān with reference to the T̲h̲amūd when they hamstrung the 'camel of God'. X 436a

saykarān (A, < Syr *s̲h̲ak̲h̲rōnā*), or *sīkrān*, *s̲h̲ūkrān* : in botany, henbane (*hyoscyamus*) to the early physicians of western Islam. Later Arab botanists used ~ for another henbane (*hyoscyamus muticus*) which drives the taker mad, and also for the hemlock. I 1014b

sayl → NAHR

sayr (A) : in mysticism, a visionary voyage, a degree of the mystical journey. IX 863a

ṣayr (A) : small fish, preserved by salting and smoking. VIII 1023a

ṣayyād → TŪTIN

ṣayyāg̲h̲ (A) : a goldsmith. XII 757b

sayyāra → KAWKAB

sayyiʾa → D̲H̲ANB

sayyid (A, pl. *asyād*, *sāda*, *sādāt*) : originally chief, e.g. of an Arabian tribe; later, in Islamic times, a title of honour for descendants of the Prophet. IX 115a; IX 333a; master; the equivalent of Mr or Esquire. I 24b; II 687b; IX 332a ff; and → AS̲H̲RĀF; MAWLĀY; MURĀBIṬ

♦ sayyid al-s̲h̲uhadāʾ : appellation of the Prophet's paternal uncle, Ḥamza b. ʿAbd al-Muṭṭalib. IX 204b

♦ sayyid al-tumūr → ṢUFRĪ

♦ sayyida : the title of Madam, in contemporary Arabic usage. IX 332b

♦ sayyidī, or *sīdī* : originally the term used by a slave to address his/her master, came to be applied to persons regarded as holy, especially mystical masters or ṣūfis in general. IX 332b f.

sāz (T), or *bağlama* : in music, the Turkish lute; used in Persian for a musical instrument in general, stringed instruments, wind instruments, and the musical band itself. IX 120a; a stringed instrument, which frequently accompanied Turkish folk religious poetry, NEFES. VIII 2b; for names in our time corresponding to the different lute sizes, IX 120a

In Balūčistān, ~ also means the tuning of instruments. IX 120a

♦ sāz-i kāsāt (P) : lit. musical bowls, earthenware bowls, the notes of which were determined by the amount of water with which each was filled. IX 11b

♦ sāz-i alwāḥ-i fūlād (P) : 'instrument of slabs of steel', a glockenspiel, comprising 35 slabs, each giving a particular note. IX 11b

sebkha → SABKHA

sefīr → SAFĪR

segāh → SHASHMAḲOM

segbān (T, Ott *sekbān, segmen*, < P *sagbān* 'servant in charge of dogs') : in the Ottoman military, first used for the guardians of the sultan's hunting dogs, then applied to member of various salaried infantry units within the Janissaries, and finally as the name of groups of infantry auxiliaries or militias. In present-day provincial Turkish, *seğmen* refers to an armed ceremonial escort in national dress. II 1121a; III 317b; XII 713a

sekbān → SEGBĀN

sekkīn (Mor) : a sword with an almost straight blade, carried by the horsemen making up the *djīsh* (→ DJAYSH). II 511a

selāmlıḳ (T), or *selāmlıḳ dā'iresi* : under the Ottomans, the outer, more public rooms of a traditionally-arranged house, used e.g. for the reception of guests and non-family members. IX 123a; the men's part of a house. IX 540b

♦ selāmlıḳ ālāyı : the Ottoman sultan's ceremonial procession from the palace to the mosque for Friday worship. IX 123a

selīmī → YŪSUFĪ

semedi (J) : with *tapa*, ascetic feats and a form of Javanese meditation. XI 537a

semer (T) : a kind of padded saddle, worn on the back of a street-porter in Istanbul, *ḥammāl*, on which the weight of the burden rests. III 139a

sêqut : a land-leasing system in Kurdish Iran, in which the landowner supplies soil and water and receives two-thirds of the harvest. V 473b

seraghūdj, seraḳūdj → KŪDJ

serambi : in Indonesia, the front veranda of a mosque, often the place of the religious court; by extension, Islamic judge. VIII 294a

ser'asker (T) : under the Ottomans, an army commander; after the destruction of the Janissaries in 1241/1826, ~ denoted a commanding officer who combined the functions of commander-in-chief and minister of war, inheriting also the responsibility for public security, police, firefighting etc. in the capital. I 838a; II 513a; III 552b

serbest (T) : an Ottoman term connoting the absence of limitations or restrictions. III 589b

♦ serbest tīmār : under the Ottomans, a fief in which all the revenues go to the timariot, as against an ordinary TĪMĀR in which certain revenues are reserved for the imperial exchequer. III 589b; a category of TĪMĀR that enjoyed certain immunities. X 505b

serčeshme (T) : under the Ottomans, the title for the leader of all irregular militia, LEWENDS. VIII 185a

serdār → SARDĀR

sere (T 'palm') : lit. spreading-out; in calligraphy a geometrical figure appearing from the crowded group of intersecting lines formed by the names of the sultan and his father, placed at the bottom of the verticals of the TUGHRA. X 596b

sergüdhesht-nāme (T) : in Turkish literature, a genre of the tale of adventure, where the poet tells the story of an affair with one beautiful person or stories of four people. IX 213a

sesajen (J) : the bringing of offerings in the form of a blessed ceremonial meal, *slamatan*, during a visit to a holy place in Java. XI 537a

setre (T) : a military garment covering the knee and fastened at the front, worn in Turkey up to the 13th/19th century. V 752a; VIII 371a

sêykbar : a land-leasing system in Kurdish Iran, in which the landowner supplies the land, the water, the seed and the beasts of labour, and takes a portion of the harvest. V 473b

shā' al-ḍa'n (A), and *shiyāh al-ḍa'n, ḍā'ina* : sheep. XII 316b

shab-niwīs (IndP) : in the Dihlī sultanate, the secretarial officer on night duty in the palace. IV 759a

sha'b (A, pl. *shu'ūb*) : in the Sabaean social organisation of pre-Islamic southwest Arabia, a social unit consisting of a number of clans, one of which occupied a dominating position. IV 746a; IV 819a; IX 150b

In geography, ~ (pl. *shi'bān*) is the coral reef, in particular those off the Arabian coast southwards to the Red Sea. The term ~ is not used for the reef on the Arabian side of the Persian Gulf, where e.g. FASHT is used. I 535a

In politics, ~ evolved from 'a people' to 'the people', i.e. the ruled, later to signify the common people, the deprived lower classes, those who were previously outside the circle of power (also often simply called *djamāhīr* 'masses'). IX 151a ff.

shabāb (A) : young manhood, one of the terms designating a specific period within childhood. VIII 821b; this period extends from puberty to the end of the thirties, or from 15 to 32 years of age. IX 383a

Among the Yazīdīs, a flute. XI 315a

♦ shabābiyya, or *shabība* : with *shabāb*, youth and the beginnings of adulthood, as well as the vigour of this age. IX 383a

shabāblikiyya (A, < Ar ?) : a variety of outer garment, 'ABĀ', made in Ḥasbaya and worn in Syria and Palestine. V 741b

sha'badha (A), or *sha'wadha* : in divination, prestidigitation, sleight of hand, hence *musha'bidh* (*musha'widh*) 'magician, trickster'. IX 152b

shabah (A) : similarity. V 240a; in law, *ḳiyās al-~* 'analogy of resemblance' is the less authoritative type of analogical reasoning distinguished by al-Shāfi'ī, the other being *ḳiyās al-ma'nā*. III 1129b ; IX 184a

In mineralogy, ~ (syn. *bīrindj*) is brass, an alloy of copper and zinc. V 971a

shabala (A) : a technical term of childhood, said of someone who has become a youth or young man. VIII 822a

sha'bān (A) : name of the eighth month of the Islamic lunar year, called *shab-i barāt* in Indian Islam. IX 154a

♦ sha'bāna (Mor) : in Morocco, a festival resembling a carnival celebrated on the last day of SHA'BĀN. IX 154b

shabb (A) : in metallurgy, alum. V 965a ff.; and → ḲILY

shābb (A) : youth, young man.

♦ al-shābb al-ẓarīf : 'the elegant, witty youth', nickname for the poet Ibn al-'Afīf al-Tilimsānī. X 500a

shabbāba (A) : in music, a flute. VI 214b; XII 667a

shabbūṭ (A) : in botany, a certain kind of fish. X 769a; a round and flat fish. XI 427b

shabība → SHABĀBIYYA

shābīr → MIHMĀZ

shābīzadj → YABRŪḤ

shabrūsh → NUḤĀM

shabshaba (A) : a ritual mostly current in Egypt in which a woman casts a spell by beating her genitals with a slipper while pronouncing a magic formula to jinx and inattentive husband or a female rival. XII 776b

shabūb (A) : in the terminology of horse-riding, a horse that rears. II 954a

shabūr → MIHMĀZ

shabūrḳān : in metallurgy, meteoric steel, often mentioned in early Arabic literature, with the comment that it was a rare material. V 971b

shadd (A), or *shadd al-wasṭ* 'binding up the waist' : the act of girding with an initiatic belt or girdle; in certain mystical orders, the belt or girdle itself. The origin of the act of girding is attributed to the *kustī*, the sacred girdle of the Zoroastrians, the girding of which was a rite of passage into manhood. The novice girded with the ~ was known as *mashdūd* or, more fully, *mashdūd al-wasṭ*. IX 167a; the official appointed by the Fāṭimids to wind the caliph's turban, later called *laffāf*. X 57b; X 614a; the turban-cloth, then the whole turban, used as such particularly in North Africa and Egypt. Sometimes ~ was particularly the white-and-blue striped turban of the Copts, while that of the Muslim world was called SHĀSH. X 614a

♦ shadd al-walad : in guild terminology, the ceremony whereby the apprentice entered into his profession. IX 168b

♦ shadda (A), or *tashdīd* : in orthography, the special sign for marking the doubling of a consonant. IV 1120a

shadh (T) : a rank given to senior members of the princely family below the Ḳaghan. III 1060b

shādhana (A) : in mineralogy, haematite, which results from converting magnetite or other minerals (syn. *bāhit* or *ḥadjar al-bahta*). V 1166b f.

shādhdh (A) : in the science of Tradition, a Tradition from a single authority which differs from what others report. If it differs from what people of greater authority transmit, or if its transmitter is not of sufficient reliability to have his unsupported Traditions accepted, it is rejected. III 25b; VII 576a; irregular. IX 371a

shadīda (A) : 'energetic'; in grammar, a division equivalent in modern phonetics to 'occlusive', designating the letters *hamza, ḳ, dj, ṭ, t, d, b*. III 599a

shādirwān (A, < P) : originally, a precious curtain or drapery suspended on tents of sovereigns and leaders and from balconies of palaces; in architecture, a wall fountain surmounted by a decorative niche, usually made of painted and gilded wood with MUḲARNAS, and connected to a sloping marble panel, *salsabīl*, which led the water from the wall down into a stone or marble basin. The function of the ~ , which faced the SABĪL window, was not only decorative but it served also to air the water coming from the cistern. VIII 680a; IX 175a

shadjara (A) : in botany, a tree; and → RIDFA

♦ shadjarat al-ḥubb → IKLĪL AL-MALIK

♦ shadjarat al-ṣanam → SIRĀDJ AL-ḲUṬRUB

shadjawī (A) : in the mediaeval Near East, a beggar who pretends to have been imprisoned and loaded with chains for fifty years. VII 494b

shadjr (A) : in anatomy, the corner, or commissure, of the lips. II 75a; III 598a; the side of the mouth. VI 129b

♦ shadjriyya (A) : in grammar, a term used by al-Khalīl possibly denoting lateral, for use in phonetics, but its meaning remains obscure. III 598a

shādūf (A) : the contrivance used for raising water, still in use in certain eastern countries. It is a simple machine consisting of a wooden beam pivoted on a raised fulcrum. At one end of the beam is a bucket, at the other end a counterweight. The bucket is dipped into the water, then the beam is rotated by means of the counterweight and the contents of the bucket are emptied into a cistern or supply channel. IV 629a; V 861a

shafʿ (A) : a prayer consisting of an even number of RAKʿAS. X 97b

shafā'a (A) : in eschatology, the intercession or mediation by certain persons, and notably Muḥammad, for others on the Last Day. He who makes the intercession is called both *shāfi'* and *shafī'*. I 334b; IX 177b
In law, intercession for a debtor. IX 177b
Also, the laying of a petition before a king. IX 177b

shafaḳ (A) : the red colour of the sky after sunset. I 733b; the evening twilight, the time at which the MAGHRIB prayer should be performed. V 709a; VIII 928b; morning or evening twilight, the periods between daybreak and sunrise and between sunset and nightfall. IX 179b
♦ al-shafaḳ al-aḥmar (A) : 'the red dawn', which follows upon the 'true dawn' (→ AL-FADJR AL-KĀDHIB). IX 179b

shaghaba (A) : 'to wander away from the road, excite people against each other, kick up a row', one of a number of verbs to describe rebellion, as *'aṣā* 'to rebel', *thāra* 'to raise dust by galloping through the sands like a bull, to assault', and *ḳalaba* 'to overturn, be reversed' (whence *inḳilāb*, used in the 20th century for a coup d'état fomented by a small number of individuals, often military men). XII 598a

shāgird → MURĪD

shāh (P) : king; in set phrases ~ means 'pre-eminent, principal'. IX 190b f.
In chess, the chesspiece king. A game was won by ~ *māt* 'checkmate'. IX 366b
In the Indian subcontinent, ~ is appended to the names of persons claiming descent from the Prophet and has today become a surname. IX 191a
♦ **shāhanshāh** (P) : king of kings. IX 190b
♦ **shāhī** (P) : lit. royal, kingly; in numismatics, a Ṣafawid principal coin, valued at 50 dīnārs. VIII 790a; IX 203a
♦ shāhī safīd (P) : the 'white *shāhī*', term used to distinguish the silver coin from the copper or 'black' *shāhī*. IX 203b
♦ shāhmurk (A, < P *shāhmurgh* 'kingbird') : in zoology, one of the arabicised forms for the Sultan-fowl, whose splendid plumage earned him the title of 'king' of the birds. XII 20a
♦ shāhzāde (P, T **shehzāde**) : prince, one of the titles used for the male children born to a reigning Ottoman sultan, gradually superseding the earlier term ČELEBI. IX 414a

shahāda (A) : the Islamic confession of faith, one of the five pillars of Islam. I 332b; IX 201a
In law, testimony, witnessing. I 28b; IX 201a
In Urdu poetry, the *shahādat* is the part of the elegy, MARTHIYA, where the death of the martyr is described, either al-Ḥusayn or some member of his family. VI 611b
♦ shahādat al-lafīf (A) : in law, the testimony of a group of at least twelve men, who need not be 'ADL, a practice which came into existence during the 16th and 17th centuries in North Africa. IX 208a
♦ al-shahāda bi 'l-tasāmu' (A) : in law, testimony on the strength of public knowledge, i.e. without having witnessed the event or the legal act that is at the basis of it. IX 208a
♦ al-shahāda 'alā 'l-shahāda (A) : in law, the testimony of a witness which is transmitted by two other witnesses. IX 208a

shahārdah, or *djahārdah, arba'ata 'ashara*: 'fourteen', a recreational board game, which could involve stakes. V 109a

shāhbandar (P) : lit. harbour, port master; a term for a customs officer, collector of taxes; in Turkish usage, a consul and, formerly, a merchant's syndic. I 1013a; IX 193b; XII 716a
In Indonesia, ~ denotes the harbour master, appointed by the local ruler or sultan and

chosen from among the foreign traders who had settled in the port. In big harbours, more than one ~ were sometimes active. He supervised the merchandise, took care of the transport and storage, inspected the markets and guaranteed the security of the ships and the well-being of their crew, passengers and tradesmen. Tolls were fixed on his estimate of the value of the goods carried by the ship. VI 209b; IX 194b; XII 199b

shāhdānadj (P) : hemp; in modern-day Persian, the hemp seed. III 267a; IX 202a

shāhī → ČAY; MUḤAMMADĪ

shāhid (A, pl. **shawāhid**) : witness, one who gives testimony, *shahāda*, which in Islamic law is the paramount medium of legal evidence, alongside *iḳrār* 'acknowledgement' and *yamīn* 'oath'. IX 207a; and → SHĀHID ʿADL

In literary theory, a probative quotation, most often testimony in verse, which serves to establish a rule in the 'literary sciences'. IX 370b; proof text. IX 459a

♦ shāhid ʿadl (A), or, briefly, *shāhid* or *ʿadl* : in law, a professional witness whose ʿADĀLA has been established by the court, first appearing in Egypt at the beginning of the 8th century AD. IX 208a

shahīd (A, pl. *shuhadāʾ*) : witness; martyr, of which there are two types: *shuhadāʾ al-maʿraka* 'battlefield martyrs', who have special burial rites, and *shuhadāʾ al-ākhira* 'martyrs in the next world only'. IX 203b ff.

♦ shuhadāʾ al-dunyā (A) : 'martyrs in this world only', martyrs accorded the burial rights of the battlefield martyrs, *shuhadāʾ al-maʿraka*, but not the rewards in the next world, because they went into battle without the right intention. IX 206b

♦ shuhadāʾ al-ghurba (A) : 'martyrs who died far from home', those who leave their homes, e.g. in order to preserve their faith in times of persecution, and die in a foreign land. IX 206a

♦ shuhadāʾ al-ḥubb (A) : 'martyrs of love', according to a prophetic Tradition, those who love, remain chaste, conceal their secret and die. IX 206a

shāhidjānī (A) : term for fine cotton materials originating from Khurāsān, called after Marw, which full name is Marw al-Shāhidjān 'Royal Marw'. V 554b

shāhīn : a musical instrument which would appear to have been a small three-holed recorder such as was common with pipe and tabor players in mediaeval Western Europe. It was played with the fingers of one hand, the other hand being used for beating the drum. VII 209b; and → ČAKĪR

In the Mughal infantry, a swivel-gun or wall-piece, one of the light artillery. V 687a

shahmurk : in zoology, the Purple Gallinule. V 8b

shaḥna-i mandī → MANDĪ

shāhnāmedji → SHEHNĀMEDJI

shahr (P, T *shehir*) : town; kingdom. IX 212a

♦ **shahrangīz** (P), and *shahrāshūb* 'upsetting the town' : in Persian literature, a genre of short poetical witticisms or love poems on young artisans, usually quatrains but also occurring as ḲAṢĪDAS, fashionable in the 10th-11th/16th-17th centuries. IV 59a; VI 834a; VIII 776b; IX 212a

♦ shahr-āshob (U, < P *shahrāshūb*) : in Urdu literature, a socially-motivated poem, whose main purpose is the portrayal of a city in disarray, by naming a series of professions and describing the state of affairs governing the individuals associated with each of them. IX 213b

♦ shahrāshūb → SHAHRANGĪZ

♦ **shehir emāneti** (T) : in the Ottoman empire, the term for two successive institutions, filled by the *shehir emīni*. The first involved the construction, repair, provisioning and payment of salaries of the personnel of the imperial palaces, and the functionary was in rank one of the four great civilian dignitaries of the outside administration of the palace. This institution died out to appear again in the latter half of the 19th

century whereby the functionary, who was more of a town prefect, had duties as that of cleansing and keeping tidy the city and touring the markets and bazaars. IX 413a

♦ **shehir ketkhüdasi** (T) : in the Ottoman empire, an official whose primary function was to collect the specified taxation from a town or its quarters. IX 414a

shahristān (P) : lit. place of kingship; province, provincial capital, (large) town; in modern Iran, a sub-provincial administrative district. I 2b; IX 220a

shahrūd, or *shāhrūdh* : in music, an instrument of the lute family allegedly invented in 299/912 by Ḥakīm b. Aḥwaṣ al-Ṣughdī, which in al-Fārābī's day had a compass of three octaves. According to Ibn Ghaybī, it had ten double strings and was twice the length of the ordinary ʿŪD. X 769b

shāhrūdh → SHAHRŪD

shāhrukhī → TANGA-YI NUKRA

shahwa (A) : longing, appetite; also the term for a birthmark on a child (in the shape of the food the pregnant mother craved but was not given). XI 32b; and → ʿAṢABIYYA

shāʿir (A) : poet. IX 225a; XII 717b; in northern Egypt, ~ has come to mean Gypsy poets who perform on the Egyptian two-string spike-fiddle, *rabāb*. IX 235b; and → KHAṬĪB

♦ shāʿir al-balāṭ (A) : poet laureate. IX 229b

♦ syair (Mal, Ind, < A *shāʿir*) : an extended verse form, which may run to hundreds of stanzas, each of which consists of four lines with the same end rhyme. The composer of ~ is called a *penyair*. IX 244a; XII 727B

♦ shāʿira (A, pl. *shaʿāʾir*) : term denoting the *budna* (→ SINĀM), extended in the plural to all the rites of the pilgrimage. IX 424b

shaʿīr (A) : in botany, barley. V 863a; IX 225a

♦ māʾ shaʿīr (A) : lit. barley water; the name for 'barley beer', of which a special variety was drunk in mediaeval Islam during the nights of the month of Ramaḍān. VI 721b

♦ shaʿīra (A) : in music, the cylinder inserted into the head of a reed-pipe which lowered the pitch when required. Later, this device was called *ṭawḳ* or *faṣl*. VII 207a

shaḳāʾ → SHAḲĀWA

shaḳāʾiḳ → SHAḲĪḲAT AL-NUʿMĀN

shaḳāwa (A), or *shaḳwa*, *shaḳāʾ* : misfortune, misery, used both in the meaning of a situation in this world and in the hereafter. IX 246b

In astrology, the concept of ~ is described by the term *naḥs* (→ SAʿD WA-NAḤS). IX 247a

shākhiṣ → MIḲYĀS

shakhṣ (A) : lit. bodily form, shape; in philosophy, an individual, a person. I 409b; IX 247b f.; and → MIḲYĀS

In modern law, ~ is found in the compounds *shakhṣ ṭabīʿī* 'natural person' and *shakhṣ iʿtibārī* 'assumed person', coined under the influence of western legal systems. IX 247b

♦ shakhṣiyya (A) : legal personality, a concept that does not exist in Islamic law, at least historically, and is subsumed by AHLIYYA. IX 248a

shakhshīkha : in music, the general term for the rattle. IX 11b

shakhtūr (Ir) : a wooden raft, used on the Euphrates since it is not navigable by steamers. I 461a

shaḳīḳa (A) : a full sister, in the law of inheritance, as opposed to a half-sister on the father's side, *ukht li 'l-ab*. I 320a

♦ **shaḳīḳat al-nuʿmān** (A, P *lāla*, Ber *ṭīkūk*, SpA *ḥababawar*), or *shaḳāʾiḳ al-nuʿmān*, *shaḳir* : in botany, the anemone. Both *shaḳāʾiḳ* and *nuʿmān* can be used separately as synonyms. IX 248b

shākila (A) : in calligraphy, the upper horizontal stroke of the letter *kāf*. X 598a

shākima → ḤAKMA

shaḳir → SHAḲĪḲAT AL-NUʿMĀN

sh̲ākiriyya (A, < P *čākir*) : a term denoting private militias fighting under the patronage of princes from the ruling dynasty, or commanders belonging to the class of military nobility, during Umayyad and ʿAbbāsid rule. IX 249b; among the Turkic Og̲h̲uz tribes, a guard corps (termed *sh̲ākirī* by al-Marwazī). X 556b

sh̲akk (A) : perplexity, uncertainty, doubt. There is some suggestion that ~ refers to the objective fact of uncertainty and another word, *rayb*, to the state of perplexity consequent to that fact. IX 250a

In mineralogy, arsenic. IX 872b

♦ sh̲akka → ITHTH̲AG̲H̲ARA

sh̲āḳḳ → ʿAṢĀ

sh̲akkāziyya (A) : in astronomy, the term for the markings, consisting of two families of orthogonal circles, of a universal stereographic projection which underlies a family of astronomical instruments serving all terrestrial latitudes. IX 251b; an instrument that is apparently a simplified version of the *ʿabbādiyya* type, with only one complete grid of equatorial coordinates and an ecliptical grid limited to the great circles of longitude for the beginnings of the zodiacal signs on its face, while its back resembles that of a standard astrolabe. XI 461b

sh̲akl (A, pl. *ash̲kāl*) : 'figure'; in geomancy, 'squill'. IV 1128b

In prosody, a type of double deviation (ZIḤĀF), whereby there are two cases per foot, combining K̲H̲ABN and KAFF. XI 508b

♦ sh̲akl al-ḳaṭṭāʿ (A) : in spherical trigonometry, the principle of the transversal. V 397a

♦ al-sh̲akl al-mug̲h̲nī (A) : in spherical trigonometry, the principle of the four magnitudes. V 397a

♦ al-sh̲akl al-ẓillī (A) : in spherical trigonometry, the principle of the tangent. V 397a

sh̲aksh̲āk (N.Afr) : in North Africa, a round tambourine with both snares and jingling implements, called in other parts *ṭabīla*. II 621b

sh̲aḳsh̲īr → ČAḲSH̲ĪR

sh̲akwa (A) : a goatskin container, in which fresh milk is churned by swinging on posts. XII 318b

sh̲aḳwa → SH̲AḲĀWA

sh̲āl (A, > Eng 'shawl') : the turban-cloth or whole turban, especially in Egypt, sometimes also kerchiefs worn by women, e.g., in Arabia and North Africa. X 614a

sh̲alabī → ČELEBĪ

sh̲alba (A) : in zoology, a silurus of the Nile and the Niger, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Schilbe mystus*). VIII 1021b

sh̲alīl → KABŪSH̲

sh̲ālish̲ → DJĀLISH̲

sh̲ālīsh̲ (P), also *čālīsh̲* : in military science, a vanguard (A syn. *muḳaddama*). X 164b

sh̲ām (A) : Syria; the north; 'the left-hand region', because in ancient Arab usage, the speaker in western or central Arabia was considered to face the rising sun and to have Syria on his left and the Arabian peninsula, with Yaman ('the right-hand region') on his right. IX 261b

♦ sh̲āmiyyūn (A) : in Muslim Spain, the viziers of eastern origin, the others being called *baladiyyūn*. XI 192a

sh̲āma (A, pl. *sh̲āmāt*) : naevus, skin blemish, mole. Originally ~ denoted the coloured marks on a horse's body, but is now, with *k̲h̲āl* (pl. *k̲h̲īlān*), applied to all marks of a colour different from the main body, including accidental marks, abcesses or freckles caused by an illness and presaging death. IX 281a

sh̲amʿa (A) : candle. IX 281b

♦ sham'adān (A) : candelabrum, candlestick. IX 282a
♦ sham'ī (A), or **shammā'** : candlemaker. IX 288a
shamāl (A) : in meteorology, the north wind. VIII 526b
shaman (P) : idolator, an unspecified type of non-Muslim religious person (syn. *butparast*). IX 282a
shambar (A) : a large veil common to the Hebron area and southern Palestine. V 741b
shamla (A), or *shimāl* : a bag, perhaps made of hedgehog skin, which is used to enclose the maternal mammaries of small livestock in order to wean their young. Another method, also used, is applying a gag (*faṭṭāma*) to the muzzle of the young. XII 319a
shammās (A) : lit. deacon, a title in Catholicism denoting someone who lives a life of asceticism and service to others. XI 423as
shams (A) : the sun. IX 291a
♦ **shamsa** (A), or *shamsiyya* : a jewel used by the 'Abbāsid and Fāṭimid caliphs as one of the insignia of kingship; not a sunshade but a kind of suspended crown, made out of gold and silver, studded with pearls and precious stones, and hoisted up by the aid of a chain. IX 298b; and → MIẒALLA; 'UNWĀN
♦ shamsī (A) : an alcoholic drink made of honey and dry raisins, of which the mediaeval Egyptians were very fond. VII 907b
♦ shamsiyya → SHAMSA
shamṭā' → SHAYB
shamūs (A) : in the terminology of horse-riding, a horse that is difficult to mount. II 954a
shamushk (A, pl. *shamushkāt*) : a type of boot of Coptic Arab origin. XII 463a
shanaḳ → WAḲṢ
shānī → SHĪNĪ
shanīn (A) : a drink make of whey or milk diluted with water. II 1061a
shapḳa (T) : the modern European hat, which in 1925 replaced the fez in Turkey. X 611a; X 614a
sha'r (A) : hair, pelt. IX 311b; the wool of goats. IX 764b; the hair of camels and dromedaries is usually called ~ and occasionally WABAR. IX 312a
sha'ra → TASH'ĪR
shara'a (A) : verb relating to watering animals at a permanent water-hole, implying lapping at or drinking water; to drive (or lead) animals to water; as noun (pl. *ashru'*) ~ means a projecting, covered area, syn. SAḲĪFA. IX 326a
sharāb (A) : a beverage, known also as *nabīdh* or *sawīḳ*, prepared by macerating raisins and subsequently dates, doubtless to improve the taste of the water, yielding a fermented liquor. XI 441a
♦ sharābī → SĀḲĪ
sharaf (A) : elevation, nobility, pre-eminence, in the physical and moral sense (cf. *madjd* 'illustriousness on account of birth', *ḥasab* 'individual quality, merit', and KARAM 'illustriousness acquired by oneself'). IX 313b
In astrology, 'exaltation' (ant. *hubūṭ* 'dejection'). X 942a; X 556a
♦ sharaf al-nisba (A) : the descendants of al-Ḥasan and al-Ḥusayn, one of a class of noble blood, *sharaf*, that existed in Egyptian terminology of the 9th/15th century. IX 332a
sharak (A, pl. *ashrāk*) : a noose, used in hunting small-sized birds by placing them in line on a taut cord. IX 98b
sharaḳraḳ → ṬAYR AL-'ARĀḲIB
sharb (A) : a fine linen, which with DABĪḲĪ, often formed the ground fabric for ṬIRĀZ. X 537b
♦ sharba → SHERBET

sharbūsh (A, < P *sarpūsh*; pl. *sharābīsh, sharābish*), or *sharbush* : the headdress of the AMĪRS under the Mamlūks in Egypt. According to al-Maḳrīzī, it resembled the TĀDJ, was three-cornered, worn without a turban, and formed part of a set of robes of honour. It had a markedly military character, contrasting to the turban of the jurists. Under the Circassian Mamlūks, the ~ fell into disuse. X 614a

sharḥ (A, pl. *shurūḥ*) : a commentary on a text. I 593a; IX 317a

♦ al-sharḥ al-mazdjī (A) : in literature, a method of interweaving the text with its commentary in such a way that the two together form a smooth and coherent whole. IX 209b

shārī → SHIRĀʾ

shāriʿ (A, pl. *shawāriʿ*) : clearly-defined way, main road, highway; situated on a main road, at the side of a road. ~ was generally the term for a main arterial road, lesser roads in the vocabulary of urban patterning being *sikka* (pl. *sikak*), *ḥāra, darb* (pl. *durūb*), *ʿatfa* and *zuḳāḳ*, in Cairo, and *nahdj* and *zanḳa*, in Tunis. IX 320b; law-giver, characteristically Muḥammad in his function as model and exemplar of the law, but in a rare extension of meaning, sometimes transferred to the jurists. IX 322a f.

sharīʿa (A, pl. *sharāʾiʿ*) : a prophetic religion in its totality; within Muslim discourse, the rules and regulations governing the lives of Muslims. IX 321a; Islamic jurisprudence. VIII 249b; the area around a water-hole, or the point of entry to it, the place at which the animals drink; the seashore, with special reference to animals which come there. IX 326a

In the Qurʾān, where it appears once, and in Tradition literature, ~ designates a way or path, divinely appointed. Its cognate *shirʿa* and synonym *minhādj* are also used once. IX 321a

sharīdj → FILḲ

sharīf (A, pl. *ashrāf*, **shurafāʾ**, N.Afr *shorfā*) : 'noble', 'exalted', 'eminent', among the pre-Islamic Arab tribes a free man who could claim a distinguished rank because of his descent from illustrious ancestors. In Islamic times, ~ was especially applied to the descendant of Muḥammad's family, AHL AL-BAYT, and with time to the ʿAlids alone. VII 926b; IX 329b ff.; and → ḌAʿĪF

In North Africa, a person who traces his origin to the Prophet's family through ʿAlī and Fāṭima. I 371b

sharika (A), or *shirka* : in law, partnership. VII 671b; IX 348a

♦ sharikat al-ʿaḳd (A) : in law, a contractual partnership. VII 671b

♦ sharikat amwāl (A) : in law, partnership of capital, contracted when two partners put their capital in one project and agree on certain conditions for administration, profit and loss. IX 348b

♦ sharikat ʿinān → ʿINĀN

♦ sharikat al-milk (A) : in law, a proprietary partnership. VII 671b

♦ sharikat al-ṣanāʾiʿ (A) : in law, partnership in crafts or trades. IX 348b

♦ sharikat wudjūh (A) : in law, partnership of personal credit, contracted when two well-known persons ask others to sell to them goods without payment on the basis of their reputation, and then sell the goods for cash. IX 348b

shaʿriyya (A) : a black face veil of goat's wool or horse hair, worn by women in the Arab East. V 741b

sharkh (A) : in the terminology of childhood, 'a youth or young man; the offspring of a man' (Lane). VIII 821b

sharḳī (T) : lit. oriental, eastern; in Turkish music, a certain form of classical Turkish song. IX 353b

In Turkish literature, a genre of Turkish strophic poem composed on literary lines with the aim of being set to music. IX 353b; a type of folk-poetry of Anatolia. I 677b

sharrāliya → HINDIBĀʾ

shart (A, pl. *shurūṭ*, *sharāʾiṭ*) : lit. condition; in law, condition, term, stipulation. IX 358b; and → KHIYĀR AL-SHARṬ

In logic, hypothesis, condition. IX 359b; and → ḲIYĀS ḤAMLĪ

In grammar, ~ denotes the protasis of a conditional sentence, the apodisis being variously referred to as *djawāb, djazāʾ* or *mudjāzāt*. IX 360a

In its plural form, *shurūṭ* refers in law to a wide variety of prescribed model documents used in transactions. IX 359a; and → MUWATHTHIḲ

In medicine, scarification. II 481b

shāsh (A, > Eng 'sash') : the winding cloth of a turban in Syria and Palestine. V 741b; from 780/1378 the ~ was part of a woman's dress, as the cloth embroidered with gold and pearls, thrown over the double ṬURṬŪR. X 614a; and → LITHĀM

♦ shāsha (A) : in Oman and the United Arab Emirates, the local open boat made from palm fibres. VII 53b

♦ shāshiyya (A) : originally the turban-cloth made of *shāsh* muslin. In Egypt, a cap, around which the turban-cloth was wound; it was of silk and might be trimmed with pearls and gold. Also the name given to the paper cap put on criminals, and also to iron helmet-like caps. In early 20th-century Morocco, a black cap for young people in the form of the ṬARBŪSH; also a headdress in the form of a sugar-loaf, which the Darḳāwa dervishes wore. X 614a

shash (P) : six

♦ **shashmaḳom** (Tadzhik, < P *shash*, A *maḳām*) : the modal and formal concept of art music played in the urban centres of Uzbekistan. The six *maḳom* cycles are called *buzruk* (< *buzurg*), *rost* (< *rāst*), *navo* (< *nawā*), *dugokh* (< *dogāh*), *segosh* (< *segāh*) and *iroḳ* (< *ʿirāḳ*), based on four of the former twelve main modes and two former 'derived' modes. IX 360b f.

♦ shashtār → TĀR

shaṣna (A) : a mole or barrier built in the water for protection. I 180b

shāt → FAZZ

shatar (A) : in medicine, an infection of the eyelid. IX 9b

shaṭawī (A) : textile goods from Shaṭā, in Egypt, highly praised by travellers. IX 361a

shatfa (A) : a horizontal strip on an emblem or insignia, RANK, introduced onto the shield in the early 14th century. VIII 431b

shaṭḥ (A, pl. *shaṭaḥāt*), or *shaṭḥiyya* : in mysticism, ecstatic expression, commonly used for mystical sayings that are frequently outrageous in character. I 60b; IX 361b

shātim, shatīm → SHATM

shāṭir (A, pl. *shuṭṭār*) : 'artful (ones)', the name given to groups of young men who were considered elements of disorder in mediaeval Baghdad. II 961b; an outcast. IV 1132b; and → KHALĪʿ

shātiya (A) : a winter (military) expedition (ant. ṢĀʾIFA). VII 816a

shatm (A) : an act of insult, vilification, defamation, abuse or revilement, the person doing thus is termed *shātim* or *shattāma* and the one who is vilified *mashtūm* or *shatīm*. If it is directed against God, the Prophet, or other historical personalities or objects venerated by the Muslim community, ~ is considered an act of blasphemy, syn. *sabb*, *laʿn* (cursing, malediction), *ṭaʿn* (accusing, attacking), *īdhāʾ* (harming, hurting) or the verb *nāla min* (to do harm to someone, to defame). XII 725b

shaṭr (A) : in prosody, a single hemistich, of 15 or less syllables. VIII 583a

shaṭrandj (P, < San) : the game of chess. The chesspieces were called: *shāh* 'king', *firzān* (*firz*) 'queen', lit. adviser, *fīl* 'bishop', lit. elephant, *baydaḳ* 'pawn', lit. footman, *rukhkh* 'rook', *faras* 'horse'. IX 366a f.

♦ shaṭrandjiyya : a meat pie containing bones with no meat on them. IX 367a

shatt (A) : originally, one side of a camel's hump; eventually ~ came to mean a stream's bank, and occasionally it was extended to mean a plot of land, close to the bank of a stream. In modern-day Iraq, ~ can describe a stream, as also in ~ *al-ʿarab*, the tidal estuary formed by the united stream of the Tigris and the Euphrates; river. VIII 13a; IX 368a
In geography, ~ is used in the high plains of North Africa and the northern Sahara for the saline pasturages surrounding a salt flat, *sabkha*, often confused with the latter. IX 368a
shattāma → SHATM
shatwa (A) : a Bethlehem married woman's hat. V 741b
shā'ūsh → ČA'ŪSH
shaʿwadha → SHAʿBADHA
♦ shaʿwadhī (A) : express courier. IX 152b
shawādhdh (A) : in the science of the Qur'ān, uncanonical 'deviant' readings. V 128a
shawāhid → SHĀHID
shawbak (A) : in the mediaeval kitchen, a small rolling pin used to bake an ordinary loaf of bread (*raghīf*). For the thin *rikāk*, a large one was used. VI 808a
shawdar (A, P *čādur*), or *shawdhar* : a black, enveloping outer wrap for women worn in the Arab East. V 741b
shāwī (A, pl. **shāwiya**) : sheep-breeder or herder. In Syria and the Arabian peninsula, *shāwiya* is the urban term, *hukra* being the desert term, for tribes specialising in herding flocks. IX 374b ff.; and → TABBĀKH
♦ shāwiya → SHĀWĪ
shawk (A) : desire, longing, yearning, craving, much used as a technical term in Islamic religious thought and mysticism. IX 376b
shawka (A) : in botany, *al-shawka al-bayḍā'* is the whitethorn, the white acanthus, mostly rendered with *bādhāward*, which is actually the Arabic acanthus, *al-shawka al-ʿarabiyya*. Synonyms or other types of the thistle are *ṭūb(a)* (< L *tubus*), *ibrat al-rāʿī, ibrat al-rāhib, ayfd* and *tāfrūt* (both Berber). IX 496b
♦ shawkī (A) : 'thorny one'. in botany, the name of one of five varieties of the red jujube; it has fruits the size of peas, with large seeds and little flesh, is found frequently in Toledo, is effective against chronic diarrhoea originating from a weak stomach, and staunches the loss of blood. X 868b
shawna → SHĪNĪ
shāy → ČAY
shay' (A) : a thing, entity (L *res*). IX 380b
In the Qur'ān, ~ assumed the meaning of 'belongings' or 'property'. II 361a
In mathematics, ~ is another word for absolute number, especially to denote the unknown quantity in linear problems (syn. *ḍilʿ*). It also serves as a general expression for auxiliary quantities and often takes the place of *al-djidhr*, the root. II 361a ff.; and → MĀL
♦ shay'iyya (A) : 'thingness' of e.g. the non-being, *maʿdūm*, a philosophical concept. IX 381a
shayb (A) : lit. white hair; old age, senescence (syn. *aghtham* 'grey which is white rather than black'); in poetry, ~ is frequently found in the expression *al-shayb wa 'l-shabāb* 'old age and youth'. Although not restricted to males, the term *shamṭā'* is cited by lexicographers for feminine old age. IX 313a; IX 383a
shayka (T) : in the Ottoman military, a small, flat-bottomed gunboat. X 624a
shayham (A) : in zoology, the porcupine. X 432b
shaykh (A, pl. *shuyūkh, mashāyikh*) : lit. an elder, someone whose age appears advanced and whose hair has gone white, used for a man over fifty years old. ~ carries the idea

of authority and prestige and is thus applied to the chief of any human group: family, tribe, guild, etc., as well as to the head of a religious establishment and to any Muslim scholar of a certain level of attainment. IV 335a; VI 725b; VIII 207a; IX 115b; IX 397a; when used with a complement, the term designated the master of various fields. V 1131a; and → MASHYAKHA; MURSHID
In mysticism, the ~ is the spiritual master, the novice's 'educator', ~ *al-tarbiya.* IX 397b
One of three grades of the AKHĪ organisation, which seems to have played practically no active role, but probably refers to the leader of a dervish settlement, to which the members of the organization felt themselves attached. I 323a
In Ḥaḍramawt, ~ denotes class distinction, not a tribal chief; the *mashāyikh* are those noble families with the right to the hereditary title of ~ . XII 339a
In Muslim India, ~ is one of the four divisions among the ASHRĀF, Muslims of foreign ancestry; the ~ is said to be descended from the early Muslims of Mecca and Medina. III 411a; IX 397b
♦ shaykh al-akbar (A) : 'the Greatest Master', a title given to Ibn al-ʿArabī. X 317a
♦ shaykh al-baḥr (A) : in zoology, the seal. Other designations are *ʿidj al-baḥr, fuḳma, fuḳḳama,* and *bū mnīr.* VIII 1022b
♦ **shaykh al-balad** (A) : the mayor of a town, or an employee looking after the good management of the town. IX 397b; in 18th-century Ottoman Egypt, the title given to the most powerful BEY in Cairo, superseding the titles *amīr miṣr, kabīr al-ḳawm,* and *kabīr al-balad.* IX 398b
♦ shaykh al-ḥadjdj → MUṬAWWIF
♦ **shaykh al-islām** (A) : an honorific title applied essentially to religious dignitaries in the Islamic world up to the early 20th century. Under the Ottomans, ~ was given to the individual in the Ottoman empire in whom the right to issue an opinion on a point of law, FATWĀ, was vested exclusively. The office of the ~ was abolished in 1924 and was replaced by a department for religious affairs, attached to the Prime Minister. I 837b; II 867a; III 552b; III 1152a; VI 19a; IX 399b f.
♦ shaykh al-sadjdjāda (A), or *walī 'l-sadjdjāda* : 'the prayer-rug sitter', a term normally applied to leaders of ṣūfī communities or heads of holy lineages who fell heir to the spiritual authority and blessing of a revered saintly founder. VIII 743b; IX 398a
♦ shaykh al-shuyūkh (A) : during Ayyūbid and Mamlūk rule, the holder of the office of controlling the practice of ṣūfism, whose role was more political than spiritual. The Ottomans later introduced the *shaykh al-ṭuruḳ* 'head of the mystical paths' with the same function. IX 397b
♦ shaykh al-yahūdī (A), or *abū marīna* : in zoology, the monk seal. VIII 1022b
♦ shaykha (A) : a woman in whom is recognised the quality of a spiritual master, above all vis-à-vis other women. IX 398a; commune. I 863a

shaypūr an instrument of the horn and trumpet type. X 35a

shayṭān (A, pl. *shayāṭīn*) : evil spirit, demon, devil, either human or DJINN. IX 406b ff.; and → RADJĪM; ṢĀḤIB

shayyād (A) : a speaker, or one who recited or sang stories or poems in a loud voice, term used in Persian and Turkish between the 7th/13th and 10th/16th centuries, and replaced in the following century by e.g. the Persian *ḳiṣṣakhān.* Its etymology is unclear, Arabic lexicographers equating it with Persian *shayd* 'deceit' which brought about its equation with 'liar' or 'trickster'. Later 19th-century European writers added the meaning 'dervish'. IX 409b f.

shehīlī (Alg) : the sirocco, which brings temperatures of 104° F and higher several times a year. I 366a

shehir emāneti, ~ emīni, ~ ketkhüdasi̊ → SHAHR

shehnāmedji (T), or **shāhnāmedji** : in Ottoman literature, the term for a writer of literary-historical works in a style inspired by the *Shāh-nāma* of Firdawsī. IX 211b
shehrī → ḲASSĀM
shehu (Hau, < A SHAYKH) : once the coveted title of a great scholar and teacher, ~ is nowadays commonly used as a personal name. In the phrase *shehu malami* (→ MALAM), it is used as an epithet for a distinguished exponent of the Islamic sciences. VI 223a
shehzāde → SHĀHZĀDE
shemle (T) : in the reign of Süleymān I, a carelessly wound turban-cloth, worn by the common people. In North Africa it was a cloth, still sometimes wound over the turban. X 614a
shenlik (T) : an Ottoman term for public festivities which marked special occasions, involving the participation of the entire populace. IX 416b
sherbet (T, < A *sharba*) : a sweet, cold drink, made of various fruit juices. Another fruit-based drink, possibly of alcoholic content, was *khō shāb*. VI 864b; IX 417a
♦ sharbatči-bāshī (P) : in Ṣafawid times, an official in the royal kitchen who supervised the sherbets and syrups. XII 609b
shewādān (P) : cellars in houses in Shushtar, in which the inhabitants shelter in the excessive heat of summer; syn. SARDĀB. IX 512b
shiʿār (A) : a term with various significations: the rallying signal for war or for a travel expedition, war cry, standard, mark indicating the place of standing of soldiers in battle or pilgrims in the pilgrimage; a syn. of *idmāʾ* 'to draw blood'; the distinctive clothing, etc. which the DHIMMĪs were required to wear in ʿAbbāsid and later times. IX 424a
shiʿb (A) : a ravine. IX 425a
shibaʿ (A) : in mineralogy, intensity of colour (of a gem). XI 263a
shibithth (A, pop. *shibitt, shabath*, B *aslīlī*) : in botany, dill. IX 431b
shibr (A) : 'span', that is, the span of the hand from the thumb to the little finger, a premodern basic measure of length. VII 137b
shibriḳ → DIRṢ
shibuk→ TUTUN
shidirghū : in music, as written and described by Ibn Ghaybī, a long instrument with half of its belly covered with skin. It had four strings and was mostly used in China. X 770a
shifā (A) : in anatomy, the lips. VI 130a
shighār (A) : the exchange of a girl for a wife by her brother or father without any money being spent. This type of union is also applied to married women, whereby a man repudiates his wife and exchanges her for another man's. Although forbidden in Islam, marriage by exchange is nonetheless practised even to the present day. VI 475b
shiḥ (A, < Ar *sīḥā*) : in botany, the plant species Artemisia (*Compositae*), as well as the specific *Artemisia iudaica L.* Other specific types of ~ are *sārīfūn* (probably *A. maritima*), *ṭarkhūn* (*A. dracunculus* 'tarragon'), *ḳayṣūm* (*A. abrotanum* 'southernwood'), *birindjāsaf* (*A. vulgaris* 'mugwort'), and AFSANTĪN or *abū shinthiyā* 'wormwood'. IX 434b
shihāb (A, pl. *shuhub*) : in astronomy, a shooting star. A synonym, of Persian origin, was *nayzak* (pl. *nayāzik*). VIII 103a
shiḥna (A) : a body of armed men, sufficing for the guarding and control of a town or district on the part of the sultan; used by Abu 'l-Faḍl Bayhaḳī in the sense of the commander of such an armed body. IX 437a; under the Saldjūḳs and their successors, a military commander installed at the head of each city, who exercised military, political, and administrative functions; ~ was later superseded by the term DĀRŪGHA. VIII 402b; IX 15a; IX 437a
♦ shiḥnagī (P) : the office of a SHIḤNA. IX 437b

shiḥra (A) : a narrow tract of land. IX 439a

shihrī → HADJĪN

shikārī (P, < *shikār* 'game, prey; the chase, hunting') : a native hunter or stalker, who accompanied European hunters and sportsmen, term current in Muslim India, passing into Urdu and Hindi. IX 439b; *shikargāh* is the game reserve. IX 638a

shikasta (P), *shikasta nastaʿlīḳ*, or *khaṭṭ-i shikasta* : a script which came into existence at the beginning of the 11th/17th century under the Ṣafawids, as a result of writing NASTAʿLĪḲ rapidly and of the calligraphers being under the influence of SHIKASTA TAʿLĪḲ. ~ was used mostly in writing letters and sometimes for official correspondence. Nowadays it is sometimes used in writing poetry in an artistic fashion. IV 1124b; a highly cursive style developed from TAʿLĪḲ and NASTAʿLĪḲ, and now mostly in use in Iran, where it has become a means of expression of the new Islamic Iranian identity. VIII 151b

♦ shikasta taʿlīḳ (P), or *taʿlīḳ* : 'broken' TAʿLĪḲ, the result of writing *taʿlīḳ* rapidly. The letters are written in a more intricate style. It started to appear in the 8th/14th century but declined in use when NASTAʿLĪḲ started to spread in the 10th/16th century. IV 1124a

shīkha (Mor, pl. *shīkhāt*) : a free female singer in Morocco, who participates, in a company of *shīkhāt*, in family feasts or solemn ceremonies. IV 823b

shiḳḳ (A) : in Muslim India, a word sometimes used to denote a province in the 9th/15th century. II 273a

In mediaeval literature, a half-human monster, like the NASNĀS. V 133b

♦ shiḳḳa (A, pl. *shiḳaḳ*) : an oblong band or panel, many of which, when sewn together, make up the roof of a tent; their number depends on the importance one wishes to accord to the tent. IV 1148a

♦ shiḳḳdār (IndP) : in Muslim India, the functionary in charge of the general administration and civil affairs during the Dihlī sultanate. Later, he was replaced by the FAWDJDĀR under the Mughals. II 273a; II 868a; and → ḲĀNUNGO

shimāl → SHAMLA

shimrīr (N.Afr, > Sp *sombrero*) : in Morocco, the name given to the Euopean hat, sometimes also called *ṭarṭūr*. X 614b

shimshīrlik → ḲAFES

shīn → SĪN

shinā → SANG

shīnī (A) : the average mediaeval Muslim warship. It was a two-banked galley, with a special officer in charge of each bank. The ~ carried a crew of about 140 to 180 oarsmen. VII 44b; IX 444a; other transcriptions are *shawna, shīniyya, shānī* (pl. *shawānī*). VIII 810a

shinḳāb → SHUNḲUB

shintiyān (Egy) : in Egypt, 'drawers' for women. IX 677b

shipship (T) : an Ottoman Turkish shoe, mule, without heels, but with the end slightly raised and a supple sole. V 752b

shiʿr (A) : poetry. IX 448b; XII 727a; injurious poetry, *hidjāʾ*, especially for the archaic and Umayyad periods. IX 449a; collections of poetry, also called *khabar*. IX 318a; in Urdu, alongside the general meaning of poetry (syn. *shāʿirī*), ~ also means a verse or couplet. IX 469b

♦ al-shiʿr al-ḥurr (A) : free verse. IX 464a; XII 34b

♦ al-shiʿr al-mursal (A) : blank verse. VIII 909a; IX 464a; XII 34b

shiʿrā (A) : in astronomy, Sirius, the brightest fixed star in the sky; the dual *al-shiʿrayān* designated both Sirius and Procyon. IX 471b, where also can be found the specifying adjectives, which were sometimes used on their own

shir'a (A) : a fine string, as stretched on a bow, or a lute. IX 326a; and → SHARĪ'A
shirā' (A) : buying and selling, a term used in both early Islamic theology, especially associated with the Khāridjites, who were known as *shārī* (pl. *shurāt*), and in (commercial) law, where it had the predominant meaning of buying rather than selling. IX 470a
shirā' (A) : in seafaring, the sail of a ship, stretched above it to catch the wind; the neck of a camel. IX 326a
shīradj → DUHN AL-ḤALL
shirāḥa (A) : in agriculture, palm-protection. VI 832a
shirāk → AL-NA'L AL-SHARĪF
shirk (A) : polytheism, the giving of partners to God. I 333a; III 1059b; IX 484b; the idolatry of self and of creaturely things. I 70a; and → IKHLĀṢ
♦ shirka → SHARIKA
shis' → AL-NA'L AL-SHARĪF
shīsh (A) : a drink or sauce. VI 721b
♦ shīsha → NARDJĪLA; ZUDJĀDJ
shīshak → KAMĀNDJA
shīsham (Sin) : in botany, Indian rosewood. IX 638a
shitr → MIẒALLA
shiyāh al-ḍa'n → SHĀ' AL-ḌA'N
shiyāh al-ma'z → MĀ'IZA
shölen → TOY
shorfā → SHARĪF
shū' → BĀN
shu'ā' (A) : used in the literature of scholastic theology for both the light rays emanating, for example, from the sun, and the visual rays (i.e. rays emanating from the eye). VI 376a; double refraction. XI 263a
shubbāk (A) : one of the caliphal insignia, a lattice screen or grill, which with a curtain (*sitr*) separated the caliph from those attending the public sittings. I 1074b; V 1032a; a grilled loge in which the 'Abbāsid caliph sat on the 29th of Dhu 'l-Ḥidjdja to review the horses and constumes chosen for the New Year's procession. VI 850b
shubha (A, pl. *shubah*, *shubuhāt*) : lit. resemblance; in theology and philosophy, ~ is a false or specious argument which 'resembles' a valid one; a counter-argument in later scholastic theology. IX 492b
In penal law, semblance, an illicit act which nevertheless 'resembles' a licit one, one of the grounds for avoidance of the fixed penalties. II 831b; III 20b; IX 492b
♦ shubhat al-'akd (A) : in penal law, a case where the act has been done as the result of a contract which observed merely the conditions of formation. II 832a; IX 493a
♦ shubhat al-fā'il (A) : in Shāfi'ī law, a case of SHUBHA, as when another woman is substituted for the bride on the wedding night. IX 493a
♦ shubhat al-ṭarīk (A), or *shubhat al-djiha* : in Shāfi'ī law, a case of SHUBHA, applied in cases where the schools of law disagree. IX 493a
♦ shubha fī 'l-fi'l (A), or *shubhat ishtibāh*, *shubhat mushābaha* : in penal law, a case where the action with which the accused is charged resembles an action which is normally permissable. II 832a; IX 492b
♦ shubha fī 'l-maḥall (A), or *shubhat mulk*, *shubha ḥukmiyya* : in penal law, a case where the illegality founded upon a proof text may appear dubious because of the existence of another, ambiguous text. II 832a; IX 492b
shuddi (H) : in India, a 20th-century movement launched by the reformist Arya Samaj that sought to 'reclaim' descendants of former converts to Islam to the true faith of their more ancient ancestors. XII 564a

shudjāʿ → FARD

shufʿa (A) : in law, the right of pre-emption, the right of the co-owner to buy out his partner's share which is for sale. I 172b; III 513a; V 878b; IX 494b

shufārī → YARBŪʿ

shuhadāʾ → SHAHĪD

shuhra → MAʿRIFA

shukāʿā (A), or *shukāʿ* : in botany, the thistle. IX 496b

shukka (A, pl. *shikāk*) : on the Arabian peninsula, an area of gravel and limestone. VIII 575b; and → FALĪDJA

shukkub → SHUNKUB

shukr (A) : thankfulness, gratitude; achnowledgment; praise. When used on the part of God, ~ means recompense, reward. IX 496b

shūkrān → SAYKARĀN

shumrūkh (A, pl. *shamārīkh*) : a cult of demons that, according to al-Bakrī (11th century), existed among the Banū Warsifān, one of the Berber tribes of Tripolitania. V 1183a

shün ay (T, < Ch *rùn*) : in dating, the early Turkish name for the intercalary month. X 263b

shūnīz → KAMMŪN

shunkub (A, pl. *shanākib*), or *shukkub, shinkāb* : in zoology, the common snipe (*Capella gallinago gallinago*), known in the Maghrib and Egypt as *kannis, dadjādjat al-māʾ* and *bikāsīn* (< Fr *bécassine*) and in Iraq as *djuhlūl*, the same term as for the sandpiper (*Tringa*); also, with *shunkub al-baḥr*, the trumpet fish (*Centriscus*). IX 504b

♦ shunkub kabīr (A) : in zoology, the great or solitary snipe (*Capella major* or *media*). IX 504b

♦ shunkub muzawwak (A), or *shunkub khawlī* (Egy) : in zoology, the painted snipe (*Rostratula benghalensis*). IX 504b

♦ shunkub ṣaghīr (A) : in zoology, the Jack snipe (*Limnocryptes minimus*). IX 504b

shūrā (A) : the council; consultative assembly; consultation. I 110a; V 1084a; IX 504b; from the early 19th century, ~ was applied to every type of Western governmental body, including elective and representative parliaments. IX 506a

♦ shūrā-yi dewlet (T) : in the Ottoman empire, a council of justice composed of Muslims and Christians, set up in 1868 under ʿAbd al-ʿAzīz. This was a court of review in administrative cases; it also had certain consultative functions, and was supposed to prepare the drafts of new laws. I 56b; II 641b

shurafāʾ (A, Mor *shorfā*, s. *sharīf*) → SHARĪF

shurāʿiyya (A) : a long-necked camel. IX 326a

shurb (A) : drinking, drink; salted water, drunk e.g. at the ceremony of girding the initiatic belt among the *fityān* (→ FATĀ). IX 167a

♦ ḥakk al-shurb (A, Ott *ḥakk-ĭ shurb*) : in law, the right to make use of water from a water-channel at a given interval to irrigate one's land. V 879a

shurshur → ABŪ BARĀKISH

shurṭa (A, pl. *shuraṭ*, pop. pl. *shurṭiyya*) : a special corps, which came into being in early Islam and which was more closely linked to the caliph or governor than the army. This corps was basically concerned less with war than with the maintenance of internal order and, little by little, became a kind of police force. An individual in such a corps is a *shurṭī*. II 505a; IV 373b; VIII 402b; IX 510a

♦ shurṭa ṣughrā (A) : in Muslim Spain, one of three categories of the *shurṭa*, whose jurisdiction, according to Ibn Khaldūn, was applied to the ʿĀMMA, as opposed to the *shurṭa ʿulyā*, whose jurisdiction concerned the misdemeanours of people belonging to the KHĀṢṢA. The third category, *shurṭa wusṭā*, is not mentioned by Ibn Khaldūn. IX 510b

♦ shurṭa ʿulyā → SHURṬA ṢUGHRĀ
♦ shurṭa wusṭā → SHURṬA ṢUGHRĀ
shurūṭ → ʿAHDNĀME; SHARṬ
♦ shurūṭī → MUWATHTHIḲ
shuṭfa (A) : a badge; under the Mamlūks a green badge that the male SHARĪF had to wear fastened to his turban to distinguish him from others. IX 334a
shutik (K) : in the YAZĪDĪ tradition, a girdle, one of several garments with religious significance; others include a shirt (*kirās*, whose neckline is called *girīvān*), and a cord, *ristik*, worn by a few religious dignitaries. Another sacred shirt (*sadra*, which has a pocket called *girebān*) and a sacred girdle or cord, *kustī*, are also known in Zoroastrianism. XI 315a
shuturbān → DEVEDJĪ
shuʿūbiyya (A, < *shuʿūb*, s. SHAʿB) : a movement in early Islam which denied any privileged position of the Arabs. IX 513b
shuʿūr (A) : in philosophy, the notion of consciousness or apperception. I 112b
shuwayḥī (A), or *shuwayḥiyya* : a woman's belt, usually woven of goat's hair and quite ornate, worn mainly in southern Palestine. V 741b
shuwwāsh (A) : servants, also *khuddām* (→ KHĀDIM) especially for the day-to-day operations of the zāwiya. XI 468a
shuyūʿiyya (A) : communism (syn. *ibāḥiyya*). IX 517a
sība (A) : a term borrowed from local speech by the French to designate the absence of control by the sultan of Morocco over a considerable part of his territory at the end of the 19th century. In dichotomy with the *bilād al-makhzan*, the *bilād al-~* was a land outside the authority of the sultan, hence free from taxes and conscription, whose people lived in an insolent, free fashion impervious to all outside influences. XII 729a
sibāḥa (A) : swimming. V 109a
sibāḥī → SIPĀHĪ
sibāḳ → SABḲ
sibākh (A) : topsoil. XI 446a
ṣiʾbān → ḲAML
sibizghi : an Uzbeki flute, related to the Persian NĀY, which with the *tüdük*, used in Turkmenistan, accompanies the nomadic bard and is remarkable for its technique. X 733b
sīdāra (A) : a skull cap like the ṬĀḲIYYA worn under MIKNAʿA and ʿIṢĀBA. X 614b
ṣiddīḳ (A) : 'eminently veracious', 'believing', in Qurʾānic usage, applied to the prophets Abraham and Idrīs, and to Mary and Joseph. As an epithet, *al-ṣiddīḳ* is applied to the first caliph Abū Bakr. IX 534b
♦ ṣiddīḳī → ṢADĪḲĪ
sīdī → MAWLĀY; SAYYIDĪ
sidjdjil (A, < Akk) : one of the mysterious words of the Qurʾān, together with SIDJDJĪN, denoting a hard, flint-like stone. IX 538a
sidjdjīn (A) : one of the mysterious words of the Qurʾān, still interpreted in various ways as either the seventh and lowest earth, a rock or well in hell, the home of Iblīs, hell fire, something painful, hard, durable or eternal (influenced by its resemblance to SIDJDJĪL), or the name of the record in which all human acts are set down. IX 538a
sidjill (A, < Ar, < L *sigillum*; pl. *sidjillāt*) : lit. seal, in early Arabic referring to a document, or to a scroll on which documents are written. II 302b; IX 538b; also, the judicial verdict prepared by a judge. II 79a; IX 538b; during the Mamlūk period, the judicial court registers kept by official witnesses. IX 538b
In classical Muslim administration, ~ is the letter given to an envoy or messenger, authorising him, on arrival, to recover the expenses of his journey from any ʿĀMIL. II 79a; IX 538b

In notarial usage, ~ referred to an official record of a case, based on and including the *mahḍar* 'the minutes of the case or transaction conducted before a judge' and the judge's decision or verdict. IX 539a

In Ottoman administrative usage, ~ was a general term used for 'register'. IX 539a

sidjillāt → YĀSAMĪN

sidjn (A), and *ḥabs* : prison. IX 547a

ṣidḳ (A) : 'truthfulness, sincerity', a term in mysticism, where it is defined as the complete agreement of one's inner convictions and outward acts. IX 548b

sidr (A, n. of unity *sidra*) : in botany, the jujube, a shrub or tree of the various Rhammaceae belonging to the genus *Ziziphus*, called *ʿilb* in the south of Arabia. I 540b; IX 549a; X 868b

♦ **sidrat al-muntahā** (A) : 'the lote tree on the boundary', a Qurʾānic phrase describing where Muḥammad met Gabriel for the second time. IX 550a

ṣidriyya (A) : a sleeveless vest worn by both sexes in the Arab East. V 741b

ṣifa (A, pl. *ṣifāt*) : attribute, lit. description; in its plural form, *ṣifāt*, used in theology in particular for the divine attributes. I 333b; I 411a; IX 551b; XII 344b

In grammar, ~ (syn. NAʿT) denotes any general or descriptive predicate term, a qualifying adjective. IV 182a; IX 551a; XII 344a

♦ ṣifāt al-ḥurūf (A) : the manners of articulation of the letters, important in Qurʾānic recitation. Some fine points include *ḳalḳala*, the strong pronunciation of certain letters when they are quiet (*sākin*), *takrīr*, the trilling of the *rāʾ* at certain times, and *istiṭāla*, the stretching of the sound from one side of the tongue to the other when pronouncing *ḍād*. X 73b

sifāla → ʿAYĀLA

sifāra (A) : in Fāṭimid administration, an office in which the ethnic factions of the palace and the army were represented, filling a gap, along with the office of the WASĀṬA, in the vizierate created by al-Ḥākim in 409/1018. The vizierate was later re-established during the reign of his son al-Ẓāhir, but the offices of the ~ and *wasāṭa* continued to be filled irregularly till the end of the dynasty by persons with a lower rank than the vizier. XI 189a; and → SAFĪR

ṣifr (A) : 'empty'; in mathematics, the small circle indicating the absence of number, i.e. the zero. III 1139b; IX 556b

ṣīgha (A) : lit. form. I 318b

In Persia, a designation for a second temporary marriage, MUTʿA, with the same man after the expiry of the first, in order to evade the period of abstention, ʿIDDA, which in such a case is considered to be unnecessary. The woman in such an arrangement is also called ~ . VII 759a

sïghnaḳ (T) : place of refuge. IX 557b

ṣiḥāfa (A), or *ṣaḥāfa* : the written press, profession of the journalist, *ṣaḥāfī*. IX 558a; XII 730a

siḥāḳ (A), or *saḥḳ*, *tasāḥuḳ* : lesbianism. Lesbians are called *sāḥiḳāt*, *saḥḥāḳāt* or *musāḥiḳāt*. II 551a; IX 565b

siḥr (A) : lawful, 'white magic', also called *al-ukhdha* 'charm, incantation', and sorcery, 'black magic'. I 1084b; IV 770a; V 100b; IX 567b

sīkāh (A) : in music, a three-quarter-tone. XII 667b; and → WUSṬĀ ZALZAL

siḳāya (A) : the institution of providing water for the pilgrims in Mecca. I 9a; I 80a; VI 144b; XI 441a; the name of the building, close to Zamzam, where the distribution took place. VII 840a

In Fās, the popular term for public fountain. VIII 680b

sikbādj (A, < P *sik* 'vinegar' and *bādj* 'type [of meat]'), or ZIRBĀDJ : a vinegar- and flour-based meat stew or broth cooked with vegetables, fruit, spices and date-juice,

originally from the Sāsānid court and later popular under the ʿAbbāsids. IX 576a; XI 369b

sikka (A) : lit. an iron ploughshare; an iron stamp or die used for stamping coins. From this latter meaning, ~ came to denote the result of the stamping, i.e. the legends on the coins, and then the whole operation of minting coins; coinage. I 117b; IX 591b; a post 'stage', also called *ribāṭ* in Persia, of which there were no less than 930 in the ʿAbbāsid empire. I 1044b; VIII 500a; a ploughshare, also called *sinn, sinna, naʿl.* VII 22a; the name for the Turkish dervish cap. X 614b; and → SHĀRIʿ

♦ **sikkat al-ḥadīd** (A, P *rāh-i āhan*, T *demiryolu*) : lit. iron line; the railway. IX 600b

sikke-zen (T), or *sikke-kün* : in Ottoman times, the worker who, under strict supervision, prepared the steel moulds in the mints. II 119a

ṣiḳlabī → ṢAḲĀLIBA

sīkrān → SAYKARĀN

ṣīkūk → BARBŪSHA

ṣila (A) : lit. connection, what is connected; also, a gift, reward, remuneration (syn. *djāʾiza*). IX 607b; and → WAṢL

In grammar 'adjunct' (syn. *ḥashw, zāʾid, faḍl, laghw*), a syntactical term which denotes the clause which complements such word classes termed *mawṣūl*, e.g. the relative pronouns *alladhī, man, mā, ayy-* and the subordinative *an, anna.* IX 603a; appended clause, especially relative clause, with the occasional synonym *waṣl.* XI 173a

In literature, ~ denotes the continuation, the complement of a work (for syn., IX 603b). In certain cases, e.g. historiography, a ~ can be both a kind of summary or partial rewriting, with additions of the original work, and a continuation of the latter. IX 603b f.; and → FĀʾIT

silāḥ (A, pl. *asliḥa, suluḥ, sulḥān, silāḥāt*) : in military science, general term for both offensive weapons and protective armour and equipment, the collective sense also often included in the term *ʿudda*, lit. equipment, gear, tackle. XII 734b, at the end of which article a large glossary of weaponry terms can be found

♦ **silāḥdār** (P, A *amīr silāḥ*) : lit. armsbearer, a military-administrative title and function gong back to the days of the Great Saldjūḳs. Chief of the army's arsenal where the armour and weapons were stored, the ~ was one of the most trusted personnel in the sultan's palace, directly responsible to the sultan. Among the Mamlūks, the ~ was one of the nine most important office holders. IX 609b

♦ silāḥdārlar → DÖRT BÖLÜK

♦ silāḥdāriyya (P, A) : under the Mamlūks, a royal unit with a number of horsemen ranging from 110 to 120, commanded by a SILĀḤDĀR. IX 610a

siʿlāt (A, pl. *saʿālī*) : the female of the GHŪL, a fabulous being, although the sources do not all agree on the distinction. II 1078b

silb (A) : in mediaeval agriculture, a term for the piece of wood whose end joins on to the ploughshare, clearly the same pole or beam called *waydj* and *hays* in Yemen or in Oman. VII 22a

silḳ (A) : beets, one of the Prophet's preferred vegetables. II 1058a

silḳī → ZUMURRUD

sillawr (A) : in zoology, the sheat fish. VIII 1021a

silsal → ḲARḲAL

silsila (A) : lit. chain, in particular the chain of saints of a mystical order leading back to the historic founder. II 164b; IX 611a; the chain of initiation and transmission of mystical knowledge also known as *sanad.* IV 950b

sīm (A, var. *sīn*) : argot; *lughat al-~* is a secret vocabulary or argot employed by criminals, beggars, gypsies and other groups for communication among themselves. It is still found in the contemporary Arabic world, notably the ~ *al-ṣāgha* 'argot of gold

and silversmiths', based largely on Hebrew and recorded so far in Cairo and Damascus. IX 611b

sīmā (A), or *sīmā'* : a mark of recognition of the believer, either physical or moral; the distinctive mark of Muslims in relation to other peoples. IX 613a

ṣimāda (A) : a bonnet-like hat trimmed with coins most common to women of Ramallah; a man's headcloth in Iraq; a cloth used for covering the head underneath the turban in the Ḥidjāz. V 741b; VII 920a

simāṭ (A) : a low oblong table. XII 99a; a mat. X 4b

♦ al-simāṭ al-Khalīlī (A), or *'adas al-Khalīl* : in mediaeval times, a meal consisting of lentils cooked in olive oil that was distributed daily to everybody in the town of Hebron, meant to honour Abraham's generosity and hospitality. This practice, which was peculiar to Hebron, was at its height during the Mamlūk period; the meal consisted then of a certain recipe called *dashīsha* and bread and was distributed three times a day. IV 957a

simindjānī → SUKUṬRĪ

simiyā' (A, < Gk) : a name for certain genres of magic, a.o. hypnotism and letter magic (also *sīmīyya*), mastered in particular by Aḥmad al-Būnī (d. 622/1225). VIII 430a; IX 612a

simsār → DALLĀL

simsim (A) : in botany, sesame (syn. *djuldjulān*). V 863a; IX 614a

simṭ (A, pl. *sumūṭ*) : a necklace of pearls; an entire poem. IX 449a; the term for the common-rhyme lines in a MUWASHSHAḤ poem. VII 809b

sīmurgh (P) : a mythical giant bird of Persian epic tradition. IX 615a

sīn and **shīn** (A) : the twelfth and thirteenth letter of the Arabic alphabet. In the Eastern form of the ABDJAD, *sīn* has the numerical value 60 and *shīn* that of 300. IX 615a

ṣinā'a (A, pl. *ṣinā'āt*) : the occupation of and production by artisans; craft, industry; the action of shipbuilding. IX 625a; in prosody, titivation. IX 455a

sinād (A) : in music, one of three kinds of song, which, according to Ibn al-Kalbī, had a slow refrain but was full of notes. II 1073b

In prosody, a violation of rules applying to vowels and consonants that precede the rhyme letter, *rawī*, namely, the *sinād al-tawdjīh*, the changing of the vowel immediately preceding the quiescent *rawī*; the *sinād al-ishbā'*, the changing of the vowel of the DAKHĪL; the *sinād al-ḥadhw*, the changing of the vowel immediately preceding the RIDF; the *sinād al-ridf*, the rhyming of a line that has a *ridf* with one that has not; and the *sinād al-ta'sīs*, the rhyming of a line that has TA'SĪS with one that has not. IV 412b

For ~ in zoology, → KARKADDAN

sinām (A) : a knife-cut on the two sides of the back, which marked a victim, *budna*, intended to be slaughtered in sacrifice at the time of the pilgrimage. IX 424b

sinān (A) : in military science, the head or blade of a spear, its foot of iron, stuck into the ground when the weapon was not being carried, being called *zudjdj*. XII 735b

sindhind (A calque 'Sind and Hind', < San *siddhānta* 'perfected') : a term applied to a class of Sanskrit astronomical texts. IX 640b

ṣindj → ṢANDJ

sindjāb (A) : in zoology, the grey squirrel. II 817a

sinet (K) : circumcision, in Kurd society practised a few days after birth by a specialist, *sinetker*, or by a simple barber. V 471a

ṣinf (A, pl. *aṣnāf, ṣunūf*) : lit. sort, kind; a group of something; various crafts and trades, profession (syn. *ḥirfa, kār*); (erroneously) guild. II 967a; IX 626b; IX 644a

singir (J), or *geguritan* : in Java, a form of Islamic poetry that treats themes similar to those of religious SYAIRS, consisting of verse lines of between eight to ten syllables in length, which can be grouped into rhyming couplets, quatrains, or groups of variable lengths. XII 728b

ṣīnī (A, P *čīnī*) : a generic term for Chinese ceramics including porcelain. IX 647a
sinn, sinna → SIKKA
ṣinnāra (A) : in the mediaeval kitchen, a poker used to remove a loaf of bread from the oven if it fell upon the floor inside. VI 808a
sinnawr (A, pl. *sanānīr*), or *sunnār, sunār* : in zoology, the cat (syn. *hirr, ḳiṭṭ*), both wild and domestic. Of the latter, ~ *miṣrī* 'Egyptian cat' (*Felis maniculata*) and ~ *shīrāzī* 'Persian cat' (*Felis angorensis*) are typical. IX 651b, where are listed many synonyms
In military science, a battering-ram (syn. *kabsh*). III 469b
♦ sinnawr al-zabād → ZABĀD
sīp (P) : mother of pearl. VIII 269a
sipāh (P), or *sipah* : army.
♦ **sipāhī** (P, > Eng *sepoy*, Fr *spahi*) : soldier; in the Ottoman empire, a TĪMĀR-holder. VIII 203b; cavalryman. IX 656a
In North Africa, a *sbā'iḥiyya* (s. *sibāḥī*) denoted a corps of mounted gendarmerie. In the 19th and early 20th centuries, it was used for troopers of the corps of locally-raised cavalry organised by the French army there. IX 657a
♦ sipāhī oghlanlari → DÖRT BÖLÜK
♦ sipāhīlik (T) : the SIPĀHĪ profession and class, prevalent with the Ottomans until the use of handguns made it necessary to resort to mercenaries during the war against the Habsburgs in 1593-1606. X 502b
♦ sipahsālār → ISPAHSĀLĀR
siʿr → TASʿĪR
sīra (A, pl. *siyar*) : way of going, way of acting, conduct; memorable action, record of such an action; in its pl. form, ~ is also used for 'rules of war and of dealings with non-Muslims'. IX 660b
As a Qur'ānic term, ~ is found with the meaning 'state' or 'appearance'. III 369b
In literature, ~ is used for biography, especially that of the Prophet, and for the genre of romantic biographies of famous characters of antiquity or of the Islamic era. III 369b; V 1161b; IX 660b
♦ **sīra shaʿbiyya** (A) : modern designation for a genre of lengthy Arabic heroic narratives called in western languages either popular epics or popular romances. IX 664a
ṣirāʿ → ṢURʿA
sirādj (A, < P *čirāgh*) : lamp, beacon (syn. *miṣbāḥ*, ḲINDĪL). IX 665a
♦ **sirādj al-ḳuṭrub** (A, < Syr) : lit. the werewolf's lamp; in botany, the name for the mandrake, the plant species of *Mandragora officinarum* L, and more specifically for its forked root (syn. *mandrāghūras*, **yabrūḥ**, *shadjarat al-ṣanam, luffāḥ*). IX 667a
sirāḥ (A) : the sweat lost by horses covered by blankets in a thinning-down process for horse-racing. II 953a
ṣirāṭ (A, < ult. L *strata*) : 'way'; in the Qur'ān, ~ is almost always introduced by the verb *hadā* 'to guide' or the verbal noun *hudā* 'guidance', and qualified by *mustaḳīm* 'right'. IX 670b
As a proper name, al-Ṣirāṭ is the bridge which dominates hell. IX 670b
sirb (A, pl. *asrāb*) : a flock of birds (syn. *raʿla*, pl. *riʿāl*). IV 744a
sirbāl (A) : a tunic. VIII 883b; a garment in general. IX 676b
sirdāb → SARDĀB
sirī → ṢUFRĪ
sırık → ḤAMMĀL
sirḳa (A) : in law, theft, *al-~ al-ṣughrā* being used for simple theft and *al-~ al-kubrā*, or ḲAṬʿ AL-ṬARĪḲ, used for brigandage and highway robbery. V 768a
sirr (A) : lit. secret; in mysticism, the notion of mystery, arcana, in the sense of a teaching, a reality or even a doctrinal point, hidden by nature or which is kept hidden from persons considered unworthy of knowing it; also the notion of a 'subtle organ', one of

the layers of the 'heart', making up the human spiritual anatomy, which may be translated as 'inner consciousness'. XII 752b

sirwāl (A, P *shalwar*; pl. *sarāwīl*) : trousers. IX 676a

ṣīṣa (A, pl. *ṣayāṣī*), or *ṣīṣiyya* : in zoology, the very long, straight with a slight backward slope and a two-and-a-half turn spiral, horns of the addax (*Addax nasomaculatus*). V 1228b

sisāmuwīdā (A, < Gk) : in botany, sesame-like plants, considered as classes of a wild sesame. IX 615a

sitā'ish → MADĪḤ

sitār → TĀR

sitāra (A) : in Muslim Spain, an orchestra formed by female singing slaves, named after the curtain which separated in theory the caliph from the singers and musicians. IV 823b; and → ḤIDJĀB

sitr (A) : veil, a curtain behind which the Fāṭimid caliph was concealed at the opening of the audience session. IX 685a; the name given to the curtain by which Muḥammad concealed his women from the gaze of the world. IX 902b; and → ḤIDJĀB

sitta → KHAMSA

siwāk → MISWĀK

ṣiwish (Ott) : in Ottoman administration, the omission of one year in every 33, to keep the financial year in line with the religious year. X 263a

siyāḳat (T, A *siyāḳa*), or *siyāḳ* : in 'Abbāsid financial administration, 'accounting practice', 'revenue bookkeeping practice'. IX 692b

In calligraphy, a script considered to have been used from the Umayyad period onwards, which has no artistic appearance and was used in financial registers and suchlike. II 332b; IV 1124a; IX 692b; a curious stenographic-like Arabic script in which diacritics are not used. VIII 151b

ṣiyām → ṢAWM

siyar (A) : in jurisprudence, the area concerned with the rules of war and of dealings of non-Muslims, apostates and rebels. V 1162b; VIII 495b; and → SĪRA

siyāsa (A) : statecraft, management of affairs of state; from mid-19th century onwards, politics and political policy. IX 693b; punishment, extending as far as capital punishment; the violence the ruler has to use to preserve his authority, specifically punishment beyond the ḤADD penalties. IX 694a

♦ siyāsa shar'iyya (A) : the concept of 'juridical policy', methodically taken up by Ibn 'Aḳīl, Ibn Taymiyya and Ibn Ḳayyim al-Djawziyya, or 'governance in accordance with the sharī'a', a sunnī doctrine calling for harmonisation between FIḲH and SIYĀSA. In modern times, a recognition of authority in the state to take legal acts as needed for the public good when the sharī'a has no text, NAṢṢ, on the matter, provided the sharī'a is not infringed thereby. I 276b; IX 694b f.

♦ siyāsat-gāh (P) : a place of torture and execution. IX 694a

♦ siyāset (T) : (corporal) punishment in Ottoman penal law. II 518b

slamatan → SESAJEN

smala → ZMĀLA

ṣoff → LEFF; ṢAFF

ṣofra : term for a design in the centre of a carpet from 'Ushāḳ, which would seem to indicate the medallion 'Ushāḳ of modern terminology. X 914a

ṣofta (T) : under the Ottomans, a student of the theological, legal or other sciences (var. *sūkhte*). VIII 221b; IX 702b

sökmen → ALP

ṣolaḳ (T 'left-handed') : in the Ottoman military organisation, the name of part of the sultan's bodyguard, comprising four infantry companies of the Janissaries, originally archers. IX 712a

sonḳor (T), or *sunḳur* : one of many words denoting birds of prey, specifically the gerfalcon (*falco gyrfalco*). IX 730a

soyūrg͟hāl (Mon, P, or *suyūrg͟hāl*) : favour, reward granted by the ruler to someone, sometimes of a hereditary nature; in the course of time, ~ came to mean various grants formerly known as IḲṬĀʿ. IX 731b; in Persia, in post-Tīmūrid times, designation for a grant of immunity, often hereditary, from the payment of taxation, frequently, though not by any means always, granted to members of the religious classes. III 1089b; IV 1043b

sowar (Anglo-Eng, < P **suwār**) : in the Indian Army of British India, the designation for troopers in cavalry regiments. IX 909b

stribant : in India, a custom whereby the sons of each wife are regarded as one group and each group is awarded an equal share in the inheritance. Another custom called *chundawand*, similar in effect, entitles the group to its allotted portion until the extinction of its last member. I 172a

su bas͟hi (T) : in Turkish tribal usage, 'commander of the army, troops'; in the Ottoman empire, a common military and police title. IX 736b

ṣu'āb → ḲAML

suʿāt (A) : 'runners' in the postal service, first appearing during the Buwayhid dynasty. I 1044b; 'the dregs of the people, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ṣūba (< ? A *ṣawb* 'patch, track') : in the Mug͟hal empire from Akbar onwards, the term for 'province', which was divided into SARKĀRs and PARGANAs. VIII 271a; IX 738a

♦ **ṣūbadār** : in the Mug͟hal empire, the governor of a province, ṢŪBA, also known as *sipāhsālār* (→ ISPAHSĀLĀR), *nāẓim* and *ṣāḥib ṣūba*. IX 738b

ṣubas͟hî (Ott) : constable. X 413b; person in charge of a *subas͟hîlîḳ*, a division of a SAND͟JAḲ. X 502b

ṣubba → ḲAṬĪʿ

subḥa (A, P *tasbīḥ*, T *tesbīḥ*, modT *tespih*) : rosary, consisting of three groups of beads made of wood, bone, mother of pearl, etc. and used by nearly all classes of Muslims except the Wahhābīs. IX 741b; in classical Tradition, ~ is used in the sense of supererogatory ṢALĀT. IX 742b

subḥān (A) : a Qur'ānic term, recorded solely in the form of an exclamative and annexed to *allāh* or some substitute, e.g. *rabb*, and translated most commonly 'Glory be to God'. IX 742b

sūbiyya (Egy) : an Egyptian spiced beverage, made with either wheat or rice, in either an intoxicating or a legal, non-alcoholic, version. VIII 653a

sūdānī → KŪFĪ

ṣudayra (A) : a short, sleeveless vest, worn by men in Egypt. V 741b

sudda (A) : threshold. IX 762a

ṣudg͟h (A, P *zulf*) : love locks of hair, one of a number of female hairstyles in pre- and early Islam, along with *ṭurra* 'fore locks' and *limma* 'shoulder locks'. IX 313a

sud͟jd͟ja (A) : horses; the name of an idol in pre-Islamic Arabia, as are *bad͟jd͟ja* 'blood drawn from an incision of a camel's vein' and *d͟jabha* 'forehead; a lunar mansion, the moon; horses; humiliation; the leading men of a tribe; the persons responsible for levying money for a ransom or debt'. IX 763a

al-suds al-fak͟hrī (A) : in astronomy, a sextant made by al-K͟hud͟jandī and dedicated to Fak͟hr al-Dawla that determines the obliquity of the ecliptic. V 46b

sudūs (A), or *sadūs* : a green ṬAYLASĀN worn by women, especially in winter time as a protection from the cold. X 614b

ṣūf (A) : the wool of camel (syn. *wabar*). IV 1148a; wool of sheep (syn. *labad*). IX 764b; XII 317a

♦ ṣūfa (A) : a woollen tampon. IX 249a

♦ ṣūfī (A) : in the 2nd/8th century, still an expression for a somewhat disreputable fringe movement of ascetics, in the course of the 3rd/9th century ~ was adopted for reasons which are not clear for the entire mystical movement. It never succeeded in imposing itself universally, however: in the East, in Khurāsān and in Transozania, a mystic was for a long time called ḤAKĪM and 'knower of God' (*ʿārif*) was often used. X 314a

sufahā' → AHL AL-FAḌL

ṣuffa (A), or *ẓulla* : in architecture, a colonnade, and according to Lane, a long, covered portico or vestibule, which formed part of the mosque at Medina. I 266a; I 610a; and → SAḲĪFA

ṣūfiyāna (P) : in the Mughal empire, the days of abstinence from eating meat, introduced by Akbar. IX 766b

ṣufr (A), or *bīrindj* : yellow; in mineralogy, brass. VIII 111b; IX 766a; bronze. XII 552b

♦ ṣufrī (A) : a variety of date, in particular from the al-Aflādj district in southern Nadjd, called by al-Hamdānī *sayyid al-tumūr*, although present-day inhabitants regard the *sirī* variety as the *sayyid*. I 233b

sufra (A), and *naṭʿ* : a table (syn. KHULWĀN and *māʾida*), whereby ~ is a skin stretched out on the ground and serving, not only among the early Bedouin, but also in circles of sedentary Arabic civilisation, various functions in the home and in the country. In dialect, ~ is an ordinary table and *sufradjī* is a waiter in a restaurant or cafe. XII 99b; a mat. X 4b

♦ sufrači-bāshī (P) : in Ṣafawid times, an official in charge of arranging the floor cloth on which food was consumed. XII 609b

♦ sufradjī → SUFRA

suftadja (A, < P *sufta* 'pierced') : in finance, a negotiable instrument in the form of a written bill of credit similar to the modern drawing of a cheque; like ṢAKK, a medium through which funds were remitted. II 382b; VIII 493a; IX 769b

suhayl → SAFĪNA

ṣuḥba (A), or *ṣaḥāb* : in Yemen, an alliance among the Arab tribes of the desert based on a kind of fraternal relationship. It is an agreement, both defensive and offensive, by which two tribes undertake to take up arms on one another's behalf and henceforth may go to live on the territories of the other and also take advantage of its pastures. Excluded from this treaty are the fornicator and the thief. VI 491a; and → ṢĀḤIB

♦ ṣuḥbatiyya → YAZĪDĪ

suḥla (A) : the weanling hare. XII 84b

suḥna (A) : a term applied to the colour of the complexion, used in addition to the general term LAWN 'colour'. V 699b

ṣuḥuf → DAFTAR; DJARĪDA; MUṢḤAF

suḥūr → IMSĀKIYYA

sūḳ (A, < Ar; pl. *aswāḳ*) : market, in the sense of both the commercial exchange of goods or services and the place in which this exchange is normally conducted. IX 786b; XII 756a

♦ čahār sūḳ (P) : 'cruciform market'; in architecture, a type of bazaar with four streets for merchants and artisans, or four sides. V 665b; IX 796b

ṣuḳʿ (A) : region. X 896a

sūḳa (A) : lit. those led to pasture, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

suḳaṭ (A) : second-hand goods. XII 757b

sukhaymānī → UMMA

sukhf (A) : lack of substance; indecency, obscenity (more properly, *fuḥsh*); in literature, a genre of poetry of which the basis is sexuality and scatology, although MUDJŪN was preferred among early mediaeval literati. The adjectival form is *sakhīf*, meaning either shallow-witted or obscene. IV 780b; IX 804a; XII 16b

sūkhte → ṢOFTA

sukkar (A, < P) : the sap crushed from the sugar-cane, solid sugar. Some common types of sugar are *ṭabarzad* 'sugar set hard in moulds', *nabāt* 'sugar, also produced from other substances such as rose syrup or violet syrup, set on palm sticks placed in the recipient where it was being prepared', *fānīd* 'sugar made in elongated moulds produced by adding the oil of sweet almonds or finely-ground white flour to the process of decoction', and *sulaymānī* 'sugar made from hardened 'red sugar' broken into pieces and further cooked'. IX 804b

sukkayt (A) : 'silenced by shame at finishing last', the name for the tenth horse in a horse-race, according to the order of finishing. II 953a

suknā (A) : lit. abode; a Qur'ānic term referring to a woman's right upon her husband to provide shelter for her; also her right to stay in the matrimonial house during her waiting period following divorce or death. IX 805a

sukr (A) : in mysticism, 'intoxication', especially in the vocabulary of al-Ḥallādj. III 102b

suku : in Malaysia, matrilineal descent groups. VIII 483b

sukūn → ḤARAKA

sukurrudja (A) : in chemistry, a pan, one of the many apparatuses in a lab described in the 5th/11th century. V 114b

sukūt (A) : lit. silence; in law, an individual's action of not actively expressing an opinion when involved in an action or contract that requires acceptance or rejection, which 'answer' is clarified by circumstance. IX 806b; IX 845b

suḳūṭ (A), or *suḳūṭ al-kusūf* : falling, the ἔμπτωσις of Ptolemy; in astronomy, the phase from the beginning (*bad'*) of an eclipse to the beginning of totality. V 536b

suḳuṭrī (A, < *suḳuṭra*) : one of a variety of the aloe, considered to be the best and probably corresponding with the *Aloe Parryi* Baker, the *Aloe Socotrina*, which thrives in great quantities on the island of Socotra. The other frequently mentioned varieties are *ʿarabī (ḥaḍramī)* and *simindjānī*. VIII 687b

sulāḥ (A) : in zoology, the particularly vile-smelling droppings of the fox. X 432b

sulaḥfā (A, pl. *salāḥif*), or *sulaḥfā'*, *sulaḥfiyya* : in zoology, the tortoise or turtle in general, terrestrial as well as aquatic. The male is also called *ghaylam*, the female also *ṭuwama*. IX 811a, where dialectal names are also found

In astronomy, *al-sulaḥfā*ᵘ is one of several names for the nineteenth boreal constellation of the Lyre situated between Hercules and the Swan. IX 811a

sulaṭān (A) : in Muslim Spain, a designation for Alfonso VII of Castile after he had come to the throne as a child. IX 849a

sulaymānī → KĀGHAD; SUKKAR

ṣulb (A) : in geography, hard, stony ground. VIII 1048a

ṣulḥ (A) : truce, armistice; peace and reconciliation. II 131a; IX 845a

♦ ṣulḥ al-ibrā' (A) : in Shāfiʿī law, a peace settlement by virtue of which the claimed object would be a HIBA 'donation', as opposed to a *ṣulḥ al-muʿāwaḍa*, when the object is replaced by another. IX 845b

♦ ṣulḥ ʿalā inkār → INKĀR

♦ **ṣulḥ-i kull** (IndP) : universal toleration, a policy of the Mughal emperor Akbar. I 317a; IX 846a

sullam (A) : a bilingual Coptic-Arabic vocabulary. IX 848b

sulṭān (A, < Syr; pl. *salāṭīn*) : holder of power, authority; sultan. VIII 1000b; IX 849a

In the Shībānid realm, ~ denoted an individual eligible to succeed to the khānate. The sovereign had the title *khān*. IX 429b

♦ sulṭān Ibrāhīm (A) : lit. the sultan Abraham; in zoology, the red mullet (*Mullus barbatus*). VIII 1021a

♦ sulṭān al-sawāḥil (A) : the title of Meḥmed, who also used the title Teke Bey, of the Teke-oghullari̊, a Türkmen dynasty. X 413a

♦ **sulṭān al-ṭalaba** (A, pop. *al-ṭolba*) : a traditional Moroccan spring festival, celebrated annually in the second half of April, primarily at Fās. A central feature of the feast was the election of a mock sultan. IX 857b; X 148b

♦ sulṭānī (A, T) : in numismatics, the first Ottoman gold coin, which, when it was introduced in 882 AH, adopted the weight standard of the Venetian ducat, *ca.* 3.52 g. VIII 228b

♦ sulṭānli̊ḳ (T) : in the Ottoman empire, a fief for which one has received investiture. IX 727b

suluk : in Javanese literature, a poetical genre of short mystical poems. VIII 294a

sulūk (A) : in political theory, conduct or comportment of leaders. IX 861b
In mysticism, ~ is the Islamic version of the archetypal motif of the 'journey' which mystics of different religious traditions have used to describe the various steps to realise union with the divine; the progress which the mystic makes on the *via mystica*; also 'spiritual correctness', the 'travelling-manners' which the mystic must possess to traverse the stations of the Way. The ṣūfī wayfarer is called a *sālik*. IX 862a

ṣuʿlūk (A, pl. *ṣaʿālīk*) : in pre- and early Islam, the knight-errant of the desert, brigand of the highways; brigand-poet. II 963b; VIII 496b; IX 863b; XII 122a

sulūḳī (A, pl. *sulūḳiyya*) : the greyhound, used in hawking and falconry. I 1152b

sumʿa wa-riyāʾ (A) : ostentation, i.e. done in order that people may 'hear and see' it. X 900b

sumānā → SALWĀ

sumaniyya (A, < Skr) : the Buddhists. IX 869a

sumayrī (A, pl. *sumayriyyāt*) : a type of ship mentioned as a troop-carrying craft in the historical accounts of the Zandj rebellion in the later 3rd/9th century, and used in 315/927 in order to prevent the Carmathians from crossing the Euphrates. VIII 811a

summ (A, P *zahr*; pl. *sumūm*), or *samm* : poison, venom. IX 872a

sūmūlak : a pudding-like food made of sprouted wheat, which Özbegs distribute to family and friends during the celebration of the New Year. VIII 234b

sunan → SUNNA

sunār → SINNAWR

sunbula (A) : 'the ear of the corn'; in astronomy, *al-~* is the term for Virgo, one of the twelve zodiacal constellations. Some philologists explain ~ to be Coma Berenices. The constellation is also known as *al-ʿadhrāʾ*, while ~ stands for the star α Virginis. VII 83b

sūndar : a Kurdish musical instrument of the pandore type, resembling the ČÜGÜR but with twelve metal strings. X 626a

sundus (P) : a type of green brocade, made in Yazd. XI 304a

sunna (A, pl. **sunan**) : habit, hereditary norm of conduct, custom; a normative custom of the Prophet or of the early community; orthodoxy. I 175b; II 888b; III 23b; IV 147b ff.; IX 878a
In its plural form, *sunan* refers to several important collections of Traditions and legal pronouncements, becoming the generic book title of such works. IX 874a

♦ sunna mu'akkida → NĀFILA

sunnār → SINNAWR

sūr (A, pl. *aswār, sīrān*) : the wall of a town or other enclosed urban or built-up space. IX 881b

♦ sūr-nāme (Ott) : in literature, a work describing imperial weddings and circumcision feasts. X 293a

sūra (A, < Syr *ṣūrṭā, sūrthā*; pl. *suwar*) : a Qurʾānic term, ~ refers to a unit of revelation. The Qurʾān gives no indication as to how long these units of revelation were. They were most likely only parts of the present sūras, of which there are 114 of widely varying length and form, divided into a number of verses. V 402a; V 409b ff.; IX 885b

ṣūra (A) : image, form, shape; face, countenance. IX 889a; and → KAWKABA; TAṢWĪR

♦ **ṣūrat al-arḍ** (A) : lit. the form or shape of the earth; title for two early Islamic geographical works covering the world as it was then known. IX 893b; and → DJUGHRĀFIYĀ; KHARĪṬA

♦ ṣūrat al-rāmī (A) : in astronomy, the constellation of Sagittarius. VIII 842a

ṣurʿa (A), or *ṣirāʿ* : 'wrestling', with the basic idea of hurling one's opponent to the ground. In mediaeval times, it may have been a popular sport; in 251/865 citizens hired *muṣāriʿūn* (s. *muṣāriʿ*) to defend their houses against the violence of the Turkish soldiery. VIII 239a

ṣurad (A) : in zoology, the shrike, mentioned in Tradition. VII 906b

surādiḳ (A) : among the pre-Islamic Bedouin, a cloth tent of quite large dimensions. IV 1147a

ṣurāḥ → IBRĪZ

sūratdji̊ (T) : in the Ottoman army, a rapid-fire artilleryman. XI 328b

surau : in Sumatra, a centre for religious studies; a religious school. VIII 237b; VIII 296b

suraydjiyya → MASʾALA

surghūs (A) : in zoology, the common sargo. VIII 1021a

sürgün (T) : lit. expulsion; under the Ottomans, the compulsory re-settlement of people from various parts of the empire. IV 225a; IV 238a; IX 655a; XII 767a

surkh → RATTĪ

surkhāb → NUḤĀM

surkhadja (P) : in medicine, measles. IX 474b

surma → KUḤL

surnāy (P), and *suryānāy* : in music, the Persian reed-pipe. X 35a

ṣurra (A, T *ṣurre*) : lit. bag, purse; a sealed purse containing coins. IX 894a
Under the Mamlūks, a purse of money distributed as a gift by the ruler. IX 894a
Under the Ottomans, payment made by pilgrim caravans on the way to the Holy Cities, in return for the right to enter alien territory and for protection while staying there. I 483b; IV 1133b; VIII 489b; IX 894a

♦ ṣurrat al-ḥaramayn (A) : the sum once sent by Islamic countries such as Egypt and Tunisia for distribution to the poor of Mecca and Medina during the pilgrimage. IV 1133b

surriyya (A) : a concubine. I 28a; V 553b

sūs (A, P *mahak, mathak*) : in botany, licorice, both the root and the decoction from the root (syn. *ʿūd al-sūs, shadjarat al-furs*). IX 897b; a cavity in wood. XI 263a

sūsan (P, < MidP), or more often *sawsan* : in botany, the iris or lily (*Iris florentina* L., or *Lilium sp.*). The blue iris was called *sūsan asmāndjūnī*; other colours were white and yellow. IX 902b

sutra (A) : initially, a veil or screen, covering, protection, shelter; in Islamic prayer, a technical term for any object placed by the worshipper some distance before him, in front of which no person should pass while the prayer is being performed. VIII 928a; IX 902b

suttūḳ → SATTŪḲ

suʿūṭ (A, Egy *nushūḳ*, P *anfiya*) : snuff, which was adopted in places like Yemen and in the Ottoman empire at times when regular smoking was proscribed. It has long been common in Afghanistan, where it is called *naswar*. X 754a

suwār (P, IndP *sawār*) : horseman; in Muslim India, a rank in the Mug͟hal military indicating the number of troopers (*tābīnān*) and horses the *manṣabdār* (→ MANṢAB) was ordered to maintain. VI 422b; IX 909a

♦ bārgīr-suwār : a category of horsemen in the Mug͟hal army, who neither owned horses nor were enrolled as troopers of the *manṣabdārs* (→ MANṢAB), the *ṭābīnān*. However, as they were fit for cavalry service, in times of emergency they were provided with horses and went into action. They were not, however, part of the regular cavalry. V 686b

suyūrg͟hāl → SOYŪRG͟HĀL

suyūrsāt (P) : purveyance; one of the unfixed taxes in Persia, consisting of levies made for the keep and expenses of military forces, government officials, and foreign envoys passing through the country, and like the ṢĀDIRĀT bore heavily upon the peasantry. II 152a; IV 1043a

sūz-u gudāz (P) : in Persian literature, a genre of short poems devoted to the description of painful experiences, fashionable in the 10th-11th/16th-17th centuries. VI 834b

syair → S͟HĀʿIR

T

tāʾ (A) : the third letter of the Arabic alphabet, with the numerical value 400, representing a voiceless, slightly aspirated, dental (or dento-alveolar) stop. X 1a

ṭāʾ (A) : the sixteenth letter of the Arabic alphabet, with the numerical value 9, representing a voiceless, unaspirated, dental (dento-alveolar) stop with simultaneous velarisation. X 1a

For ~ in music, → TIK WA-TUM

ṭāʿa (A, pl. *ṭāʿāt*) : in theology, an act of obedience to God, contrasted with *maʿṣiya*, an act of disobedience to God, hence a sin. X 1b

taʿaddī (A) : lit. transgression; in law, tort or negligence. II 105a; XI 22a

In grammar, transitivity. Verbs that are *mutaʿadd* cause the agents to be in the nominative and the verb complements to be in the accusative. X 3b

taʿad̲j̲d̲j̲ub (A) : lit. amazement; in rhetoric, one of the basic effects or aims of the poetic process, especially of imagery. X 4a

taʿāḳul (A) : in law, joint liability by the ʿĀḲILA. I 338a

taʿalluḳ (A), or more often, *taʿalluḳa* : lit. dependence, being related to, dependent on; in late Mug͟hal Indian administration, a jurisdiction, fiscal area, from which a fixed amount of taxes was to be collected by a revenue official called TAʿALLUḲDĀR or *taʿalluḳadār*. Distinguished from the older term *zamīndārī*, the ~ did not give its holder feudal rights, and thus the *taʿalluḳdār* ranked lower than the ZAMĪNDĀR. XII 767b

♦ taʿalluḳdār : under the Mug͟hals, a term from the late 11th/17th century onwards for a ZAMĪNDĀR who paid revenue not only on his own jurisdiction but also on those of others. XI 439a

ṭaʿām (A) : food, nourishment. X 4b

taʿammul (A) : in rhetoric, artificiality. X 304b

taʿarrub (A) : in earliest Islam, the return (syn. *tabaddā*) to the Arabian desert after emigration, *hid̲j̲ra*, to the garrison towns and participation in the warfare to expand the Islamic empire. X 5a

taʿāruḍ (A) : in law, conflicting possibilities. IX 324b

taʿaṣṣub (A), or *tanaṭṭuʿ*, *tazammut*, *tas͟haddud* : fanaticism, rigorism, synonyms of TAṬARRUF. X 372a

taʿaṭṭuf → ʿAṬF
taʿāwun (A) : mutual aid; in the 20th century, ~ took on the meaning of co-operation in all modern senses of the term, with *taʿāwunī* (co-operative), *mutaʿāwin* (co-operator), and *taʿāwuniyya* (co-operativism, principally agricultural), and was applied to the activities and institutions of international co-operation. X 5b
taʿawwudh (A) : the use of the phrase *aʿūdhu bi 'llāhi min*... ('I take refuge from God against...'), syn. *istiʿādha*, and, more specifically, the formula *aʿūdhu bi 'allāhi mina 'l-shayṭāni 'l-radjīm* which is a safeguard against misspeaking, omission of words, and other such mistakes when preceding a Qur'ānic recitation or prayer. Its counterpart is *ṣadaḳa 'llāhu 'l-ʿaẓīm*, which follows any formal recitation. X 5a
taʿayyuf → TAṬAYYUR
tāb-khāne (T) : lodgings for dervishes added on both sides of the prayer hall of a mosque. XII 471a
ṭābaʿ (Mor) : the seal, either on a seal ring or mounted on a stem, until recent times serving for the authentication of official documents. IV 1105b
tabaddā → TAʿARRUB
ṭabāhidja : a dish, one of whose stages of preparation calls for a combination of saffron with honey, nuts, corn starch, pepper and various spices mixed together and added to the pot. XI 381b
ṭabaḳ al-manāṭiḳ (A) : in astronomy, an equatorium designed to determine the position of the planets by manual means; the first reference to such an instrument appears in the work of the Hispano-Arab Azarquiel. IV 703a
ṭābaḳ → RUḲĀḲ
ṭabaḳa (A, pl. *ṭibāḳ*) : in Mamlūk times, the barracks in the Cairo citadel where the Royal Mamlūks were quartered. X 5a; Mamlūk tiered accommodation. IX 792b
In architecture, the most common type of living-unit in a Cairene RABʿ, a kind of duplex with a vestibule, a recess for water jars, a latrine and a main room consisting of a slightly raised ĪWĀN and a DŪRḲĀʿA. An inner staircase led up to a mezzanine, *mustaraḳa*, used for sleeping. Each unit had its own enclosed private roof. A ~ may also be a triplex with an additional room above the mezzanine. VIII 344a; and → ṬABAḲĀT
♦ **ṭabaḳāt** (A, s. *ṭabaḳa*) : in literature, a genre of biographical works arranged according to generation, *ṭabaḳa*; ultimately applied to those which follow alphabetical order. VI 109b; X 7b
tabakkala → TAḤASHSHADA
tabannⁱⁿ (A) : adoption, the giving of one's name to another who does not belong within his 'natural' descendance, which is strictly prohibited in the Qur'ān. XII 768a
ṭabar axe. X 18b
tabardār → BALṬADJĪ
ṭabarī (A) : a green silk brocade, known after their place of production, Ṭabaristān. XII 448b
tabarru' (A, P *tabarrā*) : in Islamic religious polemics, the doctrine of exemption or of disengagement, in particular exemption from responsibility. It developed under the Khāridjites to mean 'to regard as an enemy', and in Ṣafawid Persian of the 10th/16th century it was widely expanded to become an euphemism for insult or execration. X 21a
tabarruk (A) : in mysticism, a casual method of affiliation with an order, little exacting in terms of initiation, which consists of the simple reception of BARAKA conveyed by an initiatory lineage. The modality of ~ allows and explains the practice of multiple affiliation. X 245b
ṭabarzad → SUKKAR

ṭabāshīr (A) : a medicament from the crystalline concretions in the internodes of the bamboo, known as 'bamboo sugar', and consisting of silicic acid, silicates, and carbonate of calcium. X 23a

tabattul (A) : in mysticism, 'consecration to God'. IV 697a; celibacy. IV 1089a

ṭabbākh (A) : professional cook, unlike *ṭāhī* or *shāwī* 'roaster', who was probably a slave and not a professional. X 23b

ṭabbāl (A) : drummer; owner of a drum. X 24a

tabbān (A) : a straw seller. XII 757a

tabdaba → AḲWĀL

tabdīl → TAḤRĪF

tabīʿ (A) : a cow or bull in its second year. XI 412a

tābiʿ (A, pl. TĀBIʿŪN) : follower; and → ITBĀʿ; POSTA; ṢĀḤIB

♦ **tābiʿūn** (A) : the Followers, or Successors, of the Prophet's Companions. A large number of these were contemporaries of the Companions, ṢAḤĀBA; some might even have been alive during the Prophet's lifetime but without satisfying the conditions which would have permitted them to be classed among the *ṣaḥāba*. The last of the ~ died around 180/796. IV 149a; VIII 900a; X 28b

♦ atbāʿ al-tābiʿūn (A) : the Successors of the TĀBIʿŪN. There are no sufficiently precise criteria enabling us to define exactly this group of men. They are essentially the most eminent disciples of the great *tābiʿūn*. The middle of the 3rd/9th century can be taken as their *terminus ad quem*. IV 149a; VIII 900a

ṭābiʿ → TAMGHA

ṭabīʿa (A) : lit. nature, a term of Islamic science, philosophy and theology, usually translated in the context of Aristotle's φύσις and defined as 'the essential first principle of motion and rest'. X 25b

♦ ṭabīʿī (A) : natural (ant. *maṣnūʿ*), XII 769a

♦ **ṭabīʿiyyāt** (A, < *ṭabīʿī*) : the science of physics, or natural sciences. VIII 105b; XII 769a

ṭābil → RUḲĀḲ

ṭabīla → SHAKSHĀK

ṭābīnān → (BĀRGĪR-)SUWĀR

taʿbīr (A) : 'the passage of one thing to another, one sense to another', hence 'explanation', like *tafsīr*, lit. commenting, explaining. In current usage, ~ is confined to the sense of 'interpretation of dreams' (→ TAʿBĪR AL-RUʾYA) while TAFSĪR is used for commentaries on e.g. the Bible and the Qurʾān. XII 770a

♦ **taʿbīr al-ruʾya** (A) : the interpretation of dreams, oneiromancy. XII 770a

tabīra : in music, a drum. X 35a

ṭabkh (A) : the action of cooking either in a pot, by boiling or stewing, or by roasting, broiling, frying or baking. X 30a

ṭabl (A) : the generic name for any member of the drum family. X 32b; or *dawul*, a rather large wooden double-headed drum held slantwise by a strap and beaten with two sticks of uneven dimensions and shape. It was the basic percussion instrument of the Ottoman ensemble, MEHTER. VI 1007b

♦ ṭabl al-baladī → DUHUL

♦ ṭabl al-markab : in music, the mounted drum, probably identical with the *dabdāb*, *dabdaba*, and NAḲḲĀRA. X 35a

♦ **ṭabl-khāna** : lit. drum house; the name given in Islamic lands to the military band and its quarters in camp or town. X 34b

♦ ṭabla → DJARAS

tablīgh (A) : propagating the faith. X 38a

tabri'a (A) : an Ibāḍī penal sanction (*tebriya*), viz. 'an indemnity paid by the parents of the murderer to those of the victim for continuing to live within the tribe'; a term used for all sorts of declaratory or constitutive acts which absolve from responsibility. I 1026b

tabs͟hīr (A) : lit. proclamation, spreading of the good news; in modern works, term for Christian proselytism and the work of missionaries (*mubas͟hs͟hirūn*) within the Islamic world. XII 772a

♦ tabs͟hīriyya (A) : missionary activities. XII 772b

ṭabū (T) : in Ottoman administration, a land register. V 336a

ṭābūn (A), or *ṭābūna* : originally, the cavity in which a fire was made to shelter it from the wind; an oven. II 1059a; a small jar-shaped oven used for baking bread. In Jordan it consists of a small construction in which is placed a sort of cooking-pot, surrounded by embers to cook the dough in the interior. V 42b

ṭabūr (T) : in military usage, a pallisade formed of waggons arranged in a circle or square; a body of troops sent out for reconnaissance; a battalion; a body of about 1,000 men commanded by a BIÑBAS͟HĪ. X 51a

tābūt (A) : coffin. I 200a; XII 503a; the Ark in biblical times. X 168b; 'water-screw', a kind of hydraulic machine for irrigating the fields, in use in Egypt from the times of the Ptolemys until the present. It consists of a wooden cylinder (about 6-9 feet in length) hooped with iron. While the spiral pipe is fixed between the inside wall of the ~ and an iron axis, its upper extremity is bent into a crank and its lower end turns on a stake set under the water. One or two peasants crouch at the water's edge, endlessly turning the crank handle. The water rises from bend to bend in the spiral pipe until it flows out at the mouth of the canal. V 864a

In law, the orphan's property deposited in the s͟harī'a court. XI 300a

tabwīb (A) : in the science of Tradition, the bringing together of material in chapters under certain subject headings. X 80a

ṭābya (A) : in architecture, 'cobwork', a technique by which earth with which chalk and crushed baked earth or broken stones are often mixed is rammed between two boards, kept parallel by beams. The wall is plastered over, often in such a way as to simulate joints of heavy bond-work beneath. When this plaster falls, the regularly spaced holes left by the beams become visible. Cobwork was general in the Muslim West in the 5th/11th and 6th/12th centuries. I 1226b

tabyīt (A) : in religious law, each day of fasting. IX 94b

taḍabbaba (A), also *taḥallama, ig͟htāla* : in the terminology of childhood, a verb which expresses the stage when a child becomes fat. VIII 822a

taḍādd → ṬIBĀḲ

taḍammun (A) : in literary criticism, 'implication', that is, 'house' denotes a ceiling, one of a threefold system of denotation outlined by al-Zand͟jānī, along with MUṬĀBAḲA 'congruence' and *iltizām* 'concomitance'. XII 655a

tadāris → TADRĪS

tadāwul (A) : a mode of transmission. IX 455b

tadbīd͟j (A) : 'brocading', in rhetoric, a subcategory of ṬIBĀḲ 'antithesis', a separate figure based on the use of various colours in one line. X 451a

tadbīr (A) : when used synonymously with SIYĀSA, ~ means government, administration; in the phrase ~ *al-manzil*, ~ is used to mean administration or management of a household. ~ *al-manzil* 'economics' is one of the three subdivisions of practical philosophy in the Hellenistic tradition. X 52b

In law, a grant of enfranchisement which takes effect upon the master's death. The S͟hāfi'ī school also applies it to an enfranchisement to take effect from a date after the master's death. A slave freed thus is *mudabbar*. I 30a; X 53a

taḍhiya (A) : the act of displaying; in the Qur'ānic story of the creation, the spreading out of the earth. IV 984b

taḏhkira (A, pl. *taḏhākīr*) : memorandum, or aide-mémoire. I 80a; X 53b
In the science of diplomatic, orders laid down for the higher officials, ambassadors, and commanders of fortresses, chiefly concerned with income and expenditure. I 304a
In Arabic literature, ~ represents two different genres of text presentation: handbooks and notebooks. X 53b
In Persian literature, a 'memorial' of the poets, a genre characterised by a combination of biography and anthology. VII 529b; X 53b
In older Turkish literature, a genre of works treating the lives of holy men and great ṣūfīs. V 193a; X 54b

taḏhyīl (A) : in prosody, a deviation in the metre because of the addition of a quiescent consonant to the *watid madjmūʿ* (→ AWTĀD), thus *mustafʿilun* becomes *mustafʿilān*. I 672a

taḍʿīf (A) : in mathematics, the term for duplation. III 1139b

taʿdīl (A) : in law, the attestation of the ʿADĀLA of a witness; the procedure for substantiating the *ʿadāla* is also known as ~ , or TAZKIYA. I 209b
In the science of Tradition, the testing and verification procedure traditionally required at the outset of all transmitters. VIII 900b
In astronomy, correction or equation (pl. *taʿādīl*), applied to mean positions of the sun, moon and planets to derive the true positions, as in *taʿdīl al-shams* 'the solar equation' and **taʿdīl al-zamān** (or *taʿdīl al-ayyām bi-layālīhā*) 'the equation of time'. IX 292a ff.; X 55a,b; XI 503b
♦ **al-taʿdīl bayn al-saṭrayn** (A) : lit. correcting between the two lines, an expression used in mathematics and mathematical astronomy for interpolation. X 55b

tāḏj (A, < P; pl. *tīdjān*) : crown, an object, like the name, that came from old Persia. X 57b; during the caliphate, one of the caliphal insignia, not a crown per se but an elaborate turban wound in a particuar fashion. VI 850a; and → ʿARAḲIYYA
In zoology, the name given to the comb of a cock and similar birds; X 58b
In astronomy, ~ *al-saʿdān* is used for Saturn (*zuḥal*) and ~ *al-djabbār* is a star near Orion. X 58a,b

taḏja → TAʿZIYA

taḏjaʿfara (A) : to convert to Imāmism. IX 116b

taḏjallī (A) : in mysticism, the manifestation of God to a person at the time of Judgement and then in Paradise, used first ca. 180/796 by Rabāḥ b. ʿAmr al-Ḳaysī. The ~ consists of MUKĀSHAFA 'unveiling', which allows divine light to 'irradiate' the heart. X 60b

taḏjānus (A) : in rhetoric, paronomasia. VIII 614b

taḏjdīd (A) : renewal, both in terms of renewal of the religion and of the Arab Muslim world in its confrontation with the West. X 61b

tāḏjik (P) : term used to designate the Persians, as opposed to the Turks. By the 19th century, ~ was sometimes used to denote the Eastern Iranian peoples, as distinct from the Persians proper of central and western Persia; hence its usage in the designation of Tajikistan set up in 1924. X 62a; in China, ~ almost exclusively means speakers of Iranian Pamir languages in Xinjiang, in particular, speakers of Sarikulī. X 64a

tāḏjir (A) : a merchant, trader; the cognomen of *al-Tādjir* was known for merchants who traded outside their own towns or lands on a large scale. X 67a; and → ḤAWĀNTĪ

taʿḏjīra (Tun) : a large embroidered shawl, worn by women in Tunisia. V 746b

taḏjmīr (A) : in early military and administrative usage, 'keeping the troops quartered on distant frontiers, far away from their families'. X 67a

tadjnīs (A) : in prosody, paronomasia. IX 462b; X 67b

♦ tadjnīs ishtikāk (A) : 'figura etymologica', in prosody, the accumulation of a number of forms from the same verbal root in the same line of a poem. VIII 577b; X 67bff.

♦ tadjnīs tāmm (A) : in rhetoric, a pair of utterances within a line or colon, which are semantically different but phonetically identical. X 67b; and → TĀMM

tadjrīd (A) : abstraction. X 365b; X 932b

tadjwīd (A) : lit. to make better; the art of reciting the Qur'ān; the orthoepic rules of Qur'ān reading (KIRĀ'A; *tilāwa*), concerning pausal location (*wakf*) and division of verses. IX 365b; X 72b

tadjzi'a (A) : specialisation. X 935b

tadlīs (A, < L *dolus*) : 'concealing defects', a term of Islamic law used in both the law of sale and contract ('misrepresentation' in English common law, syn. TAGHRĪR) and in the science of Tradition, where the defect may consist in pretending to have heard a Tradition from a contemporary when that is not so (*tadlīs al-isnād*), or in calling one's authority by an unfamiliar ISM, KUNYA or NISBA (*tadlīs al-shuyūkh*), or in omitting a weak transmitter who comes between two sound ones (*tadlīs al-taswiya*). III 26a; VIII 421a, X 77a,b

taḍmīn (A) : lit. inclusion; in prosody, 'quotation', a rhetorical figure where a poem by another author is taken as the basis and inserted in one's own poem to obtain humorous effects (related terms are *isti'āna* 'seeking help' and *īdā'* 'depositing'). III 355a; V 960b; X 78b; also 'enjambement', a defect of the rhyme, occurring when one line runs into another in such a way that the end of the line only makes complete sense when we add the beginning of the next. IV 413a; X 79a

In rhetoric, implication. VIII 614b; X 79a

tadrīs (A) : in classical and mediaeval periods, the teaching of the religious law, *fiḳh*; when combined with a qualifying phrase, ~ could be used with regard to instruction in other subjects, e.g. ~ *al-tafsīr* 'teaching Qur'ānic exegesis'. ~ came to signify the office of professorship, not merely a profession, a reification that is reflected in the use of the plural *tadāris* indicating separate professorships in different fields. Other terms for the transmission of knowledge were the relatively uncommon *taṣdīr* for instruction generally and *ta'līm*, which usually referred to instruction at a basic level. In contemporary usage, ~ is less specified (→ MUDARRIS). X 80a,b

tadwīn (A) : in the science of Tradition, the collecting of traditions in writing in order to derive legal precepts from them and not as a mere memory aid, for which *kitābat al-'ilm* or *kitābat al-ḥadīth* was used. X 81a

In administration, the drawing up of lists. X 81a

In literature, the gathering of poetry of a certain poet or tribe. X 81a

tadwīr (A) : in astronomy, an epicycle, embedded within the deferent, that contained the actual planet, one of three postulated solid rotating orbs to bring about a planet's observed motions. XI 555a; and → IDRĀDJ; TAḤḲĪḲ

taḍyīḳ (A): in literary theory, a term invented by al-Suyūṭī, according to his own testimony, for devices and artifices such as the avoidance of pointed or unpointed letters or alternating such letters from word to word, the avoidance of labials, the inclusion of a certain letter in every word of the line, the use of all letters of the alphabet in one line, etc. V 841a

tafarnudj (A, P *gharbzada[gī]*, T *alafranga[lik]* 'West-struck[ness]) : lit. adopting, imitating or aping the manners and customs of Europeans, used by the journalist Khalīl al-Khūrī in 1860 but may be older. X 81b

tafarrudj (A, T *teferrüdj*) : in Ottoman guilds, a ceremony, wherein the master awarded his pupil with an apron, once he was qualified in his craft. IX 646a

tafāwut-i ʿamal (P) : under the Ḳād̲j̲ārs, a sum levied by the provincial governors in addition to the regular tax assessment, for the expenses of the administration; it was abolished by the newly convened National Assembly in 1907. II 152b

tafḍīl (A) : lit. superiority, the act of raising something to a higher level or degree. In grammar, the elative, the raising of a quality to a degree combining both the comparative and the superlative functions of European adjectives. X 82a

ṭaff (A) : an area raised above the surrounding country or fringe, edge, bank. X 82a

tafih → MALĪK̲H̲

tafʿīl → WAZN

♦ tafʿīla (A) : in metrics, the constituent metrical foot. XII 482b

taʿfīn → TAKWĪN

tafk̲h̲īm (A) : in grammar, velarisation. A letter that is velarised is called *mufak̲h̲k̲h̲am*. VIII 343a; IX 96a; X 83a

ṭafra (A) : lit. leap or impulsive movement; in philosophy, a term in the anti-atomistic theory of al-Naẓẓām, who argued that it is possible to move over a distance without going through all the parts of the distance, by leaping over those parts. V 385a; X 83b

tāfrūt → S̲H̲AWKA

tafsīr (A) : exegetic interpretation; commentary on the Qur'ān. I 410a; IV 147a; VII 361a; IX 320a; X 83a; also used for commentaries on Greek scientific and philosophical works, being equivalent to S̲H̲ARḤ, while Jews and Christians writing in Arabic also use ~ in the context of translations and commentaries on the Bible. X 83b

tāfta (P, > It *taffeta*, Ger *Taft*) : a silk cloth of technically simple plain or tabby weave, usually dyed in one colour only with a soft shimmering appearance, used mainly in dress in Persia and Turkey from the 16th century onwards. X 88a

tafwīḍ (A) : a theological doctrine, according to which God had entrusted the care of the worldly creation to the IMĀMs. I 304b; the principle of 'leaving it to God' to elucidate through scripture. I 411a

In the science of diplomatic, ~ was the grade of appointment applied to supreme ḲĀḌĪs, used in Mamlūk times only. II 303a

tafwīḳ (A) : in archery, nocking. This consists of bracing the arrow's nock (*fūḳ*) on the binding of the bow-string. There must be no play there, so that when the archer draws back the arrow, together with the bow-string, he accompanies the latter in its rearwards path to the chosen anchorage-point. IV 800b

tagg → ṬAḲṬŪḲA

taggalt (Touareg) : in Touareg society, the bride-price, paid by the groom-to-be's father to the bride's father. X 380a

tag̲h̲azzul (T) : in Turkish prosody, the section of the ḲAṢĪDA which embraces subjects more often found in a G̲H̲AZAL, such as love or wine. IV 715b

tag̲h̲bīr (A) : cantillation (of the Qur'ān). II 1073b

ṭāg̲h̲iya (A) : a tyrant. IV 839b

tag̲h̲rīr (A) : fraud, deception; in law, a fraudulent action (by a *g̲h̲ārr*) that takes place against a second person who buys or enters into a contract. X 77b, X 93a

ṭāg̲h̲ūt (A, pl. *ṭawāg̲h̲īt*) : in pre- and early Islamic usage, the pre-Islamic deities like al-Lāt and al-ʿUzzā, later applied to Satan, sorcerer and rebel, and to any power opposed to that of Islam. X 93b

As a legal term in Yemen, ~ was used to refer to the customary law of the tribes, at times in distinction to *s̲h̲arʿ al-manʿ*, customary tribal law that was compatible with the s̲h̲arīʿa. VI 473b; X 94a

ṭag̲h̲w (A) : mountain peak, any high place. X 93a

tag̲h̲yīr → NAHY

tagor → TAGRA

tagra : a leather bucket for drawing water in Tagorri, the 'Afar dialect of Tadjura, which name is derived from the plural, *tagor*. X 71b

tāgulmust (Touareg) : the famous headveil with which the Touareg man covers his entire face except for the eyes. X 379b

ṭā-ḥā (A) : two isolated letters at the head of sura XX in the Qur'ān, taken to mean either an imperative (from the root *w-ṭ-'*) or from a proper name. Muslim Tradition has from the 3rd/9th century made Ṭā-ḥā one of the names of the Prophet, and from the 4th/10th century mystics see in Ṭā-ḥā the purity (*ṭahāra*) and rectitude (*ihtidā'*) of the heart of the Prophet. X 1b

tahadjdjud (A) : sleep; to be awake, to keep a vigil, to perform the night ṢALĀT or the nightly recitation of the Qur'ān. X 97b

taḥallama → TAḌABBABA

taham (A), and *tihāma* : 'land descending to the sea'. X 481b

tahammul (A) : in law, the 'acceptance of responsibility'. I 339a

taḥammus → ḤUMS

taḥannuth (A, < Heb) : a form of religious devotion, in which Muḥammad is said to have been engaged one month each year in a cave on Ḥirā'. III 166a; III 462a, X 98b; it has been hypothesised also that ~ is the condition one assumes in law when one is liable (*ḥānith*) to fulfill a binding vow, and thus that ~ when referring to the Prophet reflects the idea that he had made a vow to enter a period of retreat. X 99a

ṭahār (A) : the name in Mecca for the rite of circumcision. V 20b

ṭahāra (A) : ritual purity, a necessary condition for the valid performance of prayer. III 647a; X 99a

♦ ṭahāra ḥaḳīḳiyya (A) : 'real' ritual purity, attained by the elimination of any blemish from the body, the clothing and the place. VIII 929a

♦ ṭahāra ḥukmiyya (A) : 'prescribed' ritual purity, attained by WUḌŪ' or by GHUSL. VIII 929a

taḥashshada (A) : a term used by al-Hamdānī in the 4th/10th century for members of the tribal group of Bakīl transferring their allegiance to the tribal group of Ḥāshid (ant. *tabakkala*). III 259b

taḥaykt → ḤĀ'IK

taḥayyur (A) : 'ravishment', the name given by the mystical order 'Īsāwā to the ecstatic dancing practiced as a form of invoking God. It is also called *ḥayra* or *idjdhāb*. IV 95a; and → RABBĀNĪ

taḥbīs (A) : in law, the process by means of which during his lifetime someone renounces ownership of property and such property remains permanently withdrawn from any commercial transaction and is converted from an item of personal estate to the real estate of a family or an institution. XI 75a

taḥdjīr (A) : 'delimitation'; in law, the defining of the limits of MAWĀT land by e.g. setting stones along the length of each boundary in order to fix the extreme limits of the area to be brought into use. III 1054a

ṭaḥḥān (A) : miller, owner and operator of a mill (→ ṬĀḤŪN) to grind wheat and other grains to produce flour. X 102a

♦ ṭaḥḥāna (A) : an animal-powered mill. In contemporary Egyptian usage, a grinder (~ *filfil* 'pepper grinder'). X 114b

ṭāhī → ṬABBĀKH

ṭāhir → NADJIS

♦ ṭāhirī → KĀGHAD

taḥḳīḳ (A) : in Qur'ānic recitation, the term for slow recitation, slower than *tartīl*, which is the ideal form, and used principally in learning and practising. Medium-paced recitation is known as *tadwīr*, whereas rapid recitation is called *ḥadr*, generally reserved for private use. V 128a; X 73b; and → MALĀMIYYA

taḥkīm (A) : in law, arbitration (→ ḤAKAM). Historically, ~ refers to the arbitration that took place between ʿAlī b. Abī Ṭālib and Muʿāwiya. X 107a

tahlīl (A) : the saying of the formula *lā ilāha illā ʾllāh*, the first element of the SHAHĀDA. X 108a; jubilation at seeing the new moon (*hilāl*). X 108a

taḥlīl (A) : the process by which something is made ḤALĀL 'permissible', e.g. in law, the intervening marriage, frequently for a reward, made for the sole purpose of allowing a thrice-divorced couple to remarry. The man who undertakes ~ is called *muḥallil*. X 154b

ṭahmal (A) : in zoology, a silurus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Pimelopterus tahmel*). VIII 1021b

taḥmīd (A) : : the saying of the praise formula *al-ḥamdu-li ʾllāh*. V 425b

taḥnīk → ḤANAK

taḥnīṭ (A) : to prepare a corpse for burial with embalming substances. X 111a

taḥrīf (A) : change, alteration, forgery; used with regard to words and more specifically with regard to what Jews and Christians are supposed to have done to their respective scriptures (syn. *tabdīl*). X 111a

taḥrīr (A) : land census; survey. VIII 291a; VIII 419a; revision of a text, even 'edition', ~ refers to the elements of a text or commentary which have been chosen for comment, clarification or correction. IX 320a

In Ottoman administration, a technical term for the tax registers for the most part compiled during the 15th-16th centuries, mainly designed to keep track of that part of Ottoman state revenue which did not reach the central treasury, but was assigned locally. The most extensive form of ~ was the *defter-i mufaṣṣal*, which contained an enumeration of taxpayers listed by settlement and taxes due. X 112b

♦ taḥrīrī (A) : 'epistolary'; in calligraphy, a name given to a more simple form of the SHIKASTA *nastaʿlīḳ* script and used for writing letters and taking notes. IV 1124b

taḥrīsh (A) : inciting (animals) against each other, forbidden by the Prophet as gambling. V 109a

taḥṣīl (A) : in Indo-Muslim usage, in the British Indian provinces of Bombay, Madras and the United Provinces, the collection of revenue and, thence, the administrative area from which this taxation was collected. The official in charge was the *taḥṣīldār*. X 113a; and → AHLIYYA

taḥsīn wa-taḳbīḥ (A) : 'determining something to be good or repellent'; in theology, a phrase referring to the controversy over the sources of the moral assessment of acts. X 114a

ṭāḥūn (A) : mill; a small domestic grinding mill for use in a kitchen, though *ḥāwūn* 'mortar' was more commonly used. X 114b

♦ ṭāḥūna (A) : general word for mill, as well as watermill. In contemporary Egyptian usage, variously grist mill, windmill, and, in the expression *ṭaḥūnit bunn*, coffee grinder. X 114b; in Muslim Spain, a horse-driven mill. I 492a

taḥwīf → ḤAWFĪ

taḥwīl (A) : in Ottoman administration, the annual renewal of the diplomas of the governors of provinces, of the brevets of the MOLLĀs or judges in towns of the first class (~), and of the brevets of the timariots or holders of military fiefs. This task was carried out by an office in the chancellery. VIII 482a

In dating, the 'changing' of one tax year to another. X 263

tahyast (Touareg) : a simple camel saddle, with a pommel in the form of a rectangular batten, used by the Touareg of the Sahara. III 667a

ṭāʾif → RAHĪSH

♦ **ṭā'ifa** (A, pl. *ṭawā'if*), or *ṭāyfā* : a group, party, company of men; a professional or trade group, corporation (syn. *ṣinf*); a religious or sectarian group, whence ṬĀ'IFIYYA 'confessionalism'. X 116a; a tribe, tribal section. IX 221b; IX 245b; and → ṢAFF
♦ ṭā'ifat al-ḳawm (A), or in short *al-ṭā'ifa* or *al-ḳawm* : 'the group of the men of God', a designation favoured by ṣūfīs for themselves. X 114b
♦ ṭā'ifat al-ru'asā (A) : a guild of corsair captains which, for three centuries, furnished the Algerian treasury with the greater part of its resources. I 368a

ṭā'ifiyya (A) : confessionalism, sectarianism; the system of proportional political power-sharing between different religious groups practiced in Lebanon since the French mandate. X 115a

ṭā'ir (A), or *al-ṭayr* : any being or thing which is able to live or to fly above the ground level. X 117b; in astronomy, al-Ṭā'ir denotes the Swan, the 20th northern constellation (syn. DADJĀDJA), and the star Altaïr, sc. α *Aquilae*. X 117b
♦ ṭayr al-abābīl (A) : mentioned in Q 105:3 as having pelted the army of Abraha when it was attacking Mecca, thought to be either swifts (*Apus apus*), swallows (*Hirundo rustica*) or bats. X 117b
♦ ṭayr al-ʿarāḳib (A) : in zoology, all birds of bad omen, such as the green woodpecker, *sharaḳraḳ* (*Picus viridis*). X 117b
♦ ṭayr al-djamal (A) : in zoology, the ostrich. X 117b
♦ ṭayr al-ḥarrāth (A) : in zoology, the lapwing, seagull. X 117b
♦ ṭayr al-layl (A) : in zoology, the screech-owl. X 117b; and → WAṬWĀṬ
♦ ṭayr al-mā' (A) : in zoology, the waterfowl. I 1152b; X 117b
♦ ṭayr al-Sulaymān (A) : in zoology, the hoopoe (*Upupa epops*). X 117b
♦ ṭayr al-timsāḥ (A) : in zoology, the Egyptian plover (*Plavianus aegyptius*), also known as *saḳsāḳ, zaḳzāḳ* or *tawram*. X 117b; X 510a
♦ ṭayra (A), or *murdjān* : in ichthyology, the *Myripristis*, a small fish of the Mediterranean and Red Sea. X 117b

ṭāḳ (A) : arcade. IX 409a; arch. XII 757a; a green *ṭaylasān*, a name of very rare occurrence. X 614b

taḳaddum (A) : in philosophy, the absolute anteriority of God. IX 382a

takāfu' (A) : 'balancing', the term used by Ḳudāma for antithesis (ṬIBĀḲ), a rather idiosyncratic usage and much talked about in later sources. Strangely, however, ~ was revitalised later by some to denote a specific type of *ṭibāḳ*, one in which one term or both terms of the antithesis are figurative. X 450b

takāful (A) : in finance, insurance. XII 691b

taḳālīd (A, s. TAḲLĪD) : the ensemble of inherited folk traditions and practices, popular customs and manners, and folklore in general, although the loanword from English *fulklūr* is often used, especially for the discipline and its study at large. In recent years also, the term al-turāth al-shaʿbī 'folk inheritance' is being used to denote the common Arabic heritage of popular culture. XII 774b

takalluf (A) : in rhetoric, constraint. X 304b

taḳammuṣ → TANĀSUKH

takārir → FALLĀTA

takārna → FALLĀTA

taḳashshuf (A) : the mortification of the flesh. XI 560a

taḳāwī (Egy) : seed (for sowing). IV 1032b

takayda (Tun) : a pointed woman's bonnet in Tunisia. V 746b

taḳāzīḥ (A) : 'showing the colours of the rainbow'. IV 804b

taḳbīl (A) : kissing or touching (*istilām*) the Black Stone of the Kaʿba, part of the ancient pagan custom. X 376a; the kissing of the carpet on coming face-to-face with the sovereign. IV 940b; and → ḲABĀLA

takbīr (A) : the saying of the formula *allāhu akbar*. X 119b
♦ takbīr al-iḥrām : the TAKBĪR with which the ritual prayer begins, and which puts the worshipper into a temporary state of special relationship with God. III 1053a; VIII 929a, X 119b
taḳdīr (A) : predestination. VIII 125b
In grammar, the imaginary utterance a speaker intends when he says something else, e.g. when saying 'Zayd is in the house' (*Zayd fī' l-dār*) the speaker intends 'Zayd has made his abode in the house' (*Zayd istaḳarra fī 'l-dār*); the latter is termed ~ , also *muḍmar (fī 'l-niyya)* 'concealed (in the mind)' or *muḳaddar* 'intended'. X 119b
In land management and taxation, the process of estimating the amount or value of a crop (syn. *takhmīn*). X 122a
takfīr (A) : the act of identifying someone as a KĀFIR 'unbeliever' or, when born a Muslim, 'apostate'. IX 118a; X 122a
takfīt (A) : in art, inlay in metal (syn. *taṭʿīm*), a technique by which the artist enriches a metal object by overlaying parts of its surface with patterns formed from wires or sheets of a different metal, popular after the 6th/12th century. V 986a
takhalkhul (A) : brittleness (of a gem). XI 570a
takhalluṣ (A) : in onomastics, and particularly in Persian literature, the pen-name adopted by a poet or writer. IV 181a; X 123a
In prosody, the section of the ḲAṢĪDA, in Persian prosody also called *gurīzgāh* and *makhlaṣ*, where the poet turns from the prologue to subsequent themes, esp. the panegyric. It is often called the *khurūdj* 'exit'. IV 57b; X 123a
♦ ḥusn al-takhalluṣ : 'good transition', an artifice used in poetry to effect a formal fusion of heterogeneous motifs. IX 452a
takhathʿama (A) : 'to smear oneself with blood', as on the occasion of a pact of alliance among tribes. IV 1106a
takhayyur (A) : in law, an 'eclectic' expedient used as a basis for reform. X 155a; X 161b
takhfīf (A) : lit. weakening; in grammar, ~ *al-*HAMZA are all the accidents that can befall the *hamza*, such as the *hamza bayna bayna*; the phonetic change of *hamza* into another articulation; and the suppression of *hamza*. III 151a
takhmīn → TAḲDĪR
takhmīs (A, pl. *takhāmīs*) : in prosody, the amplification of poetry that involves the addition of three hemistichs to each BAYT of a given poem; the rhyme letter of the added hemistichs is determined by the first hemistich of each successive *bayt*. This extra material usually precedes the original *bayt*; less commonly the *bayt* may be split and filled, which process is called *tashṭīr*. If the number of added hemistichs is more or less than three, the term for the poem is variously *tarbīʿ* (2 added hemistichs), *tasbīʿ* (5 added hemistichs), etc. VII 661a; IX 243b; X 123b
In North Africa, the taking of Berber captives for the service of the state, such slaves being termed *akhmās*. XII 533a
takhṣīṣ (A) : the principle in which a particular prescription is preferred to a general prescription. The 'particulariser' was called *mukhaṣṣiṣ* or *dalīl al-~* . IV 256a; X 867a
takht (P) : in the Tīmūrid period, a pavilion with a view. IX 46a; and → SARĪR
♦ **takht-i ṭāwūs** (P) : the Peacock Throne, a name given to various highly-decorated and much bejewelled royal thrones in the Eastern Islamic world. X 125a
takhtadjī (T, < *takhta* 'wood') : lit. one who works in woods and forests, woodcutter, sawyer; the name of one of the Turkish nomadic groups of Anatolia. X 125b
takhṭīṭ al-ḥudūd (A) : lit. delimiting boundaries or frontiers, in modern Arabic usage. X 126b

takhyīl (A) : lit. creating an image or an illusion; in literary theory, ~ is a kind of make-believe in the form of giving, to a fact stated in the poem, a fantastic interpretive twist which on the surface explains and supports that fact, but on closer inspection turns out to be an illusion. It was first identified by ʿAbd al-Ḳāhir al-Djurdjānī, who contrasted these phantasmagorical poetic notions (*maʿānī takhyīliyya*) with realistic commonsensical ones (*maʿānī ʿakliyya*). X 129a; XII 653a; and → ISTIʿĀRA; TAWRITA

In logic, the 'evocation of images of things in the minds of listeners by means of figurative language'. X 129b; and → MUḤĀKĀT

In rhetoric, 'giving the impression of praising while one is lampooning and vice versa', as used by Abū Hilāl al-ʿAskarī. X 132a

taʿḳīd (A) : in rhetoric, obscurity. V 898b

takīn → TIGIN

takiya (P), or *Ḥusayniyya* : a special, usually temporary, structure built for the staging of shīʿī passion plays. The ~ is a theatre-in-the-round with a stark, curtainless, raised platform as a stage, which is surrounded by a broad circular strip covered by sand, used for battles of foot and on horseback among other uses. X 406b

takiyya (A) : a hospice. X 635a

taḳiyya (A) : the precautionary dissimulation of one's faith, characteristic of shīʿism, and dispensing with the ordinances of religion in cases of constraint and when there is a possibility of harm. I 1099a; IX 422b; X 134b

ṭāḳiyya (A, < P; pl. *ṭawāḳī*) : the common skull cap worn, in the Arab East, by both sexes alone or under the headdress. Originally a round cap with flat top in various colours, worn without the turban-cloth, under al-Nāṣir Faradj it was extended in height and swollen out like a cupola. In more recent times ~ has been used as a synonym for ʿARAḲIYYA. V 741b; X 614b; and → ʿATABA

taḳlīd (A) : 'imitation'; in law, the unquestioning acceptance of the doctrines of established schools and authorities. A person bound to practise ~ is called *muḳallid.* II 890a; III 1026b; IX 324b; X 137a

In theology, imitation of the Prophet, of his Companions and their pious successors. I 1039a; III 1173b

In the science of diplomatic, ~ was a grade of appointment for high officials such as WAZĪRS and ḲĀḌĪS, although under the Mamlūks it was restricted to very special high officials such as the confidential secretary, *kātib al-sirr.* II 303a

In numismatics, counterfeit (with *muḳallad* 'counterfeited'). X 409b

♦ taḳlīd-i sayf (A, T *ḳilic kushatmasi*) : in Ottoman ceremonial, the girding of the sword, which signified the actual accession to rule of the sultan, in lieu of a coronation in Western style. According to tradition, this took place for the first time in 1421 when Murād II was girded. VI 530b

taklīf (A, pl. *takālīf*) : in theology, the fact of an imposition on the part of God of obligations on his creatures. The person who is governed by this is *mukallaf.* X 138b; the doctrine of individual responsibility. I 272a

In law, every individual who has at his disposal the full and entire scope of the law. X 138b

In Ottoman administration, *teklīf* (pl. **tekālif**) was used synonymously with RESM 'taxes and dues introduced by the state'. VIII 486a; X 412b

♦ tekālīf-i fewḳalʿāde : 'extraordinary taxes', distinguished from *tekālīf-i sherʿiyye*, canonical taxes in accordance with the sharīʿa. The former could include *ʿörfī* taxes, those imposed by the sultan and his servants according to custom, also called ʿAWĀRIḌ. X 412b

♦ tekālīf-i shāḳḳa : 'onerous exactions', in Ottoman administration, exactions taken illegally by local authorities. VIII 486b; X 412b

ṭaḳm (A) : in music, a set of flutes. XII 667a; and → FUSTĀN
takmīl (A) : lit. completion; among the *fityān* (→ FATĀ), full initiation, symbolised by the putting on of ritual trousers (*sirwāl*, P *s̲h̲alwar*). IX 167a
♦ takmila (A) : the continuation of an original work, expressing the idea of completion, becoming the latter's perfection. Works bearing this title are fairly late. IX 604a
taḳnīn (A) : in law, the codification of the s̲h̲arīʿa. X 353a
taḳrīb (A) : 'rapprochement', a term widely used to designate an ecumenical trend within modern Islam in general and a movement towards reconciliation between sunnī and s̲h̲īʿī Muslims in particular. X 139b
takrīr → ṢIFĀT AL-ḤURŪF
taḳrīr (A) : remarks on a text. IX 320a
In the science of diplomatic, the documents (diplomatic notes) presented to the Ottoman government by members of the foreign diplomatic corps. II 314a
In Ottoman administration, reports, e.g. those presented to the sultan by the grand vizier acting as representative of the government. VIII 481b
In taxation matters, liability. IV 1038b
taḳrīẓ (A) : lit. the act of praising; in mediaeval literature, a minor genre, tending to be formulaic in form and style, which consisted of statements praising the virtues of a particular work, some composed after the death of the author of the work in question but probably for the most part composed at the time of the work's appearance with the aim of advertising it. XII 781a
taḳsīm (A, pl. *taḳāsīm*) : in music, a solo melodic modal improvisation entrusted to an instrumentalist, played in the eastern Arab countries and Turkey. The corresponding North African genre is called *istik̲h̲bār*. In Ottoman court music of the 15th and 16th centuries, ~ was given to the initial section of vocal forms of the NAWBA repertoire. VI 97a; X 143a; XII 667b
taḳsīra (A) : a short-sleeved jacket worn by both sexes in Syria and Palestine. V 742a
taḳsīṭ (A) : in early Islamic financial administration, the allocation or distribution amongst the taxpayers of the global amount of taxation due (syn. *ḳasṭ, ḳisṭ*), or the instalments by which it was paid. X 144a
ṭaḳṭaḳa → ṬAḲṬŪḲA
taḳṭīʿ → WAZN
taḳṭīr (A) : in pharmacology, distillation. XII 550b
ṭaḳṭūḳa (A) : in music, a form of strophic song in Egyptian colloquial Arabic. It is unclear whether it has anything to do with *ṭaḳṭaḳa*, a manner of singing to accompaniment of a wand in the 11th and 12th centuries, or to a traditional Egyptian Bedouin song called *tagg*, which is accompanied by the beating of two sticks. X 144a
ṭakūk → WĀḲWĀḲ
taḳwā (A) : in religion and mysticism, fear of God, or godliness, devoutness, piety, pious abstinence, etc. XI 141b; XII 781b
taḳwīm (A, pl. *taḳāwīm*) : tabular form of almanac data. X 146b; a retrospective calendar of events. X 291a; in astronomy, annual ephemeris, with information of the true positions of the sun, planets and moon, from which one could determine the position of the seven celestial bodies relative to each other. X 145a
takwīn (A) : 'bringing into being', the artificial generation of minerals, plants and animals; in the case of plants and animals, the process is often called *tawlīd*, and Ibn Waḥs̲h̲iyya also gives *taʿfīn* 'putrefaction'. X 147a
In Ibn Sīnā, ~ is the production, with an intermediary, of corruptible beings. III 664b
tāl (H) : in Indian music, a cyclic time-measure punctuated by a stress pattern which is marked on a pair of drums. III 454a
ṭalā (A) : in the terminology of childhood, 'the youngling of any kind; an infant until a month old or more' (Lane). VIII 821b

ṭalaʿa → ITHTHAGHARA
talaḥḥī (A) : with *iltiḥā*, a rare synonym for the *taḥnīk*, or way the turban-cloth is brought under the chin (→ ḤANAK). X 614b
ṭalāḳ (A) : in law, repudiation of the wife by the husband, by way of the simple unilateral declaration *anti ṭāliḳ*. I 27b; II 836b; III 949b; IV 689a; X 151a; and → TAʿLIḲ-ṬALĀḲ
♦ ṭalāḳ al-bidʿa : in law, the triple repudiation of the wife in one saying. XI 478b
♦ ṭalāḳ radjʿī : in law, a revocable repudiation. XII 644a
♦ ṭalāḳ al-tafwīḍ : in law, the right of the wife to divorce the husband. I 172b
tālār (P) : in architecture, a flat-roofed portico. I 616a; (*ṭālār*) a colonnaded verandah associated with private dwellings, where it usually provided an open and sheltered vista toward an enclosed garden, pool, or courtyard that served as the physical centre of domestic space. VIII 789a; a pillared hall known from Achmaenid times and adopted during the Ṣafawid period for audience halls. XII 457b
talāthama (A) : to kiss one another. V 770a
talāʾum (A) : in rhetoric, euphony. VIII 614b
talawwun → ḤIRBĀʾ
talbīna (A) : a dish similar to *ḥarīra*, a gruel made from flour cooked with milk, but eaten at funeral meals by pre-Islamic Arabs. II 1059a; VII 908b
talbīs (A) : in mysticism, the practice of 'concealing, changing the guise of something to make it appear other than it is'. XII 752b
talbiya (A) : the invocation made in a loud voice and repeatedly by the pilgrim upon entering the state of ritual taboo for the Pilgrimage at Mecca. X 160a
taldjiʾa (A), or **ildjāʾ** : lit. putting under protection; in the first three or four centuries of Islam, the practice of the 'commending' by an inferior to a superior of a possession of which the former remains the legal owner but for which, by virtue of a tacit agreement, the latter is to be responsible vis-à-vis the administrative authority and more particularly the tax authorities. III 394a; III 1113a
In law, a fictitious sale resorted to by a person who wishes to protect his possessions from possible confiscation. III 394a; III 1113a
talfīḳ (A) : in law, a patchwork approach to the juristic tradition, by bringing together certain elements of two or more doctrines in such a manner as to create therefrom yet another, different doctrine. IX 325b; X 161a
In literary criticism, the knitting together of two independent motifs. XII 709a
ṭalḥ (A) : in botany, a variety of acacia (*Acacia seyal*). I 168b; X 757b
ṭalī (A, pl. *ṭulyān*) : a young lamb. I 541a
tālī (A) : lit. follower; in Druze hierarchy, the Left Wing, the fifth of the five cosmic ranks in the organisation. II 632a
In horse-racing, the name for the sixth horse in a horse-race, according to the order of finishing. II 953a
In logic and arithmetic, the portion following the MUḲADDAM, i.e. the second of two numbers in a proportion. VII 492a
ṭāliʿ (A) : lit. that which rises; in astronomy, that point of the ecliptic which is rising over the horizon at a given moment, called the ascendent or horoscopus. The determining of the ascendent was necessary in mathematical astrology. The opposite point of the ecliptic is *al-ghārib* 'descendent'. X 163a
In astrology, *al-~* is the 'zodiacal sign which rises on the horizon at the first moment of a man or woman's birth'. Other terms used to describe positions are ḲIRĀN 'conjunction' in regard to the relationships between stars, *mumāzadj* 'coincidence' of planets between stars, *ittiṣāl* for the relation of planets between themselves, *ishrāf* 'apogee' of a planet, *hubūṭ* 'declension' of a planet; RAʾS (L *caput*), the ascendent node, in opposition to DHANAB (L. *cauda*), the descendant node, *ghurūb* 'setting' of the planets,

rudjūʿ for their retrograde motion, *istiḳāma* for their 'direct course', MUḲĀBALA 'opposition' of the planets in the signs of the zodiac, *ḥurūḳ* 'fire, which springs into flame on the planets when they find themselves in the signs of the zodiac, *mudabbir* 'regent', said of a planet whose ascendent is in one of the signs of the zodiac, and *ṭulūʿ al-shaʿrā al-ʿabūr* 'heliacal rising of Sirius'. X 163b

ṭaliʿa (A, pl. *ṭalāʾiʿ*) : in military science, an advance guard or reconnaissance force (syn. *kashshāfa* 'scouts'), either an individual or a small group of three or four men, although descriptions of battles in the later Middle Ages evidence much larger bodies of soldiers. Sometimes translated as 'vanguard', this should be reserved for *muḳaddama*, which represents a separate corps of the regular army. X 164a; XII 722a

ṭālib (A) : student; in law, the plaintiff in a lawsuit. The defendant is called *maṭlūb*. II 171a; X 888b; and → ARU; AYḲASH; ṬOLBA

♦ **ṭālibān** (P, < A ṬĀLIB) : a Persian plural, as term ~ 'religious students' came into use in the last years of the 20th century for a radical Islamist group in Afghanistan. XII 786a

taʿliḳ (A), also *taʿlīḳa* : in scholarly activity, the 'appending upon (*ʿalā*)' a text or the 'deriving from (*ʿan*)' an author and then to the resulting notes, glosses, comments, excerpts and appendices. Similar to ḤĀSHIYA, ~ is much less firmly anchored in manuscripts; in later centuries, ~ came to be used quite frequently in titles of essays. X 165a

In calligraphy, a script which is said to have got its name from its letters being connected to each other. According to Persian scholars, ~ is a compound of TAWḲĪʿ, RIḲĀʿ and NASKH scripts. It was used for writing books and letters, and in the DĪWĀNs for official correspondence. It gave place to SHIKASTA TAʿLĪḲ. IV 1124a; there are two variants, Persian ~ and Ottoman ~ . VIII 151b

In the science of Tradition, a tradition derived from (*muʿallaḳ ʿan*) an authority without the indication of a complete ISNĀD or the complete text. X 165b

♦ taʿlīḳ-ṭalāḳ (J) : a Javanese legal institution by which the husband declares to his wife's guardian and the witnesses, immediately after contracting his marriage, that, if he leaves his wife for a certain time without providing for her and without sending her tidings, if he severely illtreats her or commits another unseemly act, then his wife is free to complain before the Muslim authority concerned. If there is evidence of her husband's failing in these respects, the authority states that a ṬALĀḲ has taken place. I 174a; VIII 433a; X 154b

ṭāliḳ (A) : an untethered camel, or a repudiated wife (→ ṬALĀḲ). X 151b

♦ ṭāliḳa (T, < Sl *taliga*) : a carriage, widely used in the 19th century and still in use in Turkey, with no door, but a footboard, surmounted by a small platform. I 558a

ṭalīḳ → ṬULAḲĀʾ

ṭāliḳūn : a copper alloy, which equals μεταλλικόν, and is probably identical with 'Chinese iron' (*khār čīnī, ḥadīd ṣīnī*). Hot ~ dipped in water is said to drive flies off and to prevent eyelashes from growing again after they have been depilated with a pair of tweezers. VIII 111b

taʿlīm → TADRĪS

ṭalḳ (A) : in metallurgy, asbestos, from Badakhshān, out of which wicks and fire-resistant cloths were made in early Islam. V 965a

tall (A) : a hill, mound, tumulus (Eng. tell); in the Maghrib, ~ is said to be 'marly, grey or darkish soil', and by extension, the whole region where this type of soil is found, that part of the Maghrib, from the Moroccan Gharb to northern Tunisia, still under a marked Mediterranean influence. X 167a

talmīḥ (A) : in rhetoric, allusion, which consists of alluding to famous passages in the Qurʾān or Traditions, or in profane literature. A related figure is IḲTIBĀS. III 1091b

talthīma (A) : a woman's veil. V 769b

♦ talthīmat al-bayāḍ : under the Fāṭimids, the distinctive dress of the chief ḲĀḌĪS, who wore it along with the turban and ṬAYLASĀN. V 769b

talwīn → TAMKĪN

ṭ'ām → KUSKUSŪ

ṭama' (A) : in classical Muslim administration, an issue of pay. II 79a

tamānu' (A) : in theology, 'reciprocal hindrance', a major argument for TAWḤĪD, the oneness of God. X 389a; 'mutual prevention'. X 441a

tamarrud → MĀRID

tamaththul (A) : in rhetoric, the activity of one who quotes a line or two of poetry to encapsulate the gist of the situation in which he finds himself, a very popular literary technique in the *Arabian Nights*. X 180a

tamattu' (A) : 'enjoyment'; one of three methods of performing the pilgrimage, viz. by accomplishing the 'UMRA at the same time as the pilgrimage, resuming secular life and dedicating oneself once again to the pilgrimage. III 53b; X 865b

tambākū → TUTUN

tambr → POSTA

tamdjīd (A) : among Copts, songs of praise about a saint. XI 530a

tam[lḥaft → MILḤAFA

tamgha (T) : brand or sign placed on livestock or personal property; seal [of the king or other] (A syn. *ṭābi'*); and, by extension, tariff or commercial tax; in the Ottoman empire, ~ refers to market dues, the tax levied on all kinds of goods bought and sold in cities, on woven stuffs and slaughtered animals, and normally referred to as *tamgha-i siyāh* 'black *tamgha*'. I 861b; II 147a; X 170a; also *ṭamghā* or *tamghā*, a Mongolian tax on trade and urban crafts, possibly originally a poll-tax on urban dwellers and merchants. IV 31a; IV 1050a; X 170a; and → BĀDJ-I TAMGHA

♦ tamghadji (T) : title of 'keeper of the seal', appearing in the earliest Turkish inscriptions from the 8th century, and was later used as term for tax collector. X 170a,b

tamhīd → TASHBĪB

ta'mīm (A, P *millī kardan*, T *devletleştirme*) : nationalisation, that is, the state's assumption of control or ownership of natural resources, services or economic enterprises, from private individuals or corporations. X 176b

tamīma (A, pl. *tamā'im*) : amulet, talisman. In origin, ~ means a stone with white speckles on a black field or vice versa, threaded on a thong or cord and word around the neck to avert danger (syn. *ta'widh*, *'ūdha*). X 177b; X 500b; XII 775b

ta'miya (A) : cryptography. VII 257b
In rhetoric, mystification. VIII 427a

ṭa'miyya (Egy) : the national food of Egypt, Egyptian beans, *fūl mudammas* 'Jew's marrow' or *mulūkhiyya*. II 1065a

tamkīn (A) : 'strengthening, stability'; in mysticism, the spiritual act of endurance and stability, contrasted, according to al-Hudjwīrī, with *talwīn* which indicates a change, an alternating transition from one state to another. III 84b

tamlīṭ → IDJĀZA

tāmm (A) : in literary theory, complete agreement in nature, number, and arrangement of consonants and vowels between two words of different meaning. This category can be further divided into *mumāthil*, where both words belong to the same word class (*zā'ir*: 'visiting' from *z-w-r* and 'roaring' from *z-'-r*), *mustawfā*, where both words belong to different word classes (*yaḥyā*: verb and proper name), *malfūf*, where one of the words is a composite and the composite term consists of two independent words (*dhā hibah* and *dhāhibah*), and *marfūw*, where one of the words is a composite and the composite term consists of one word and a fragment of another. When both terms are composites, it is called *mulaffaḳ*. X 69a

tamma (Mon), or *tanma* : in the Mongolian army, contingents selected from the total available Mongol power. Their purpose was to maintain and extend Mongol rule, and they were initially stationed on the steppe-sedentary borders. Some ~ units later formed the bases of the permanent armies of the subsidiary khānates into which the Mongol empire was divided. VII 233a

tammār (A) : a seller of dates. X 179a

tammūz : the tenth month in the Syriac calendar, corresponding to July in the Roman calendar. X 179b

tamr (A) : dried dates. A basic, and sometimes the only food for Arabs in early times, dates were eaten also fresh (*ruṭab*) or when they were beginning to ripen (*busr*); a special variety called *ʿadjwa* were considered to be a sovereign remedy against poisons and sorcery. II 1058a; IV 995b

♦ tamr ḥinnāʾ : in Cairo, the mignonette plant. III 461a

tamthīl (A) : lit. the adducing of a likeness, example; representation. In grammar, ~ denotes the citing of examples and the technique of definition by exemplification; also, the creation or use of such expressions. In morphology, synonomous with WAZN, and syntactically, 'a systematic recourse to paradigm and to a relation of equivalence between an utterance and a sequence that is not said', later replaced by TAKDĪR. X 179b

In rhetoric, the assimilation of one thing to another, e.g. *naḳī al-thawb* 'clean of clothing' meaning 'exempt from moral vice'. IV 249a ff.; V 117a; X 180a; a simile. II 825b; X 180a

♦ tamthīliyya shāʿirī (U) : in Urdu poetry, 'gnomic verse', in which the thought expressed in the first hemistich of a verse is followed by an illustrative metaphor or simile in the second. IX 90b

ṭamūḥ (A) : in the terminology of horse-riding, a horse that is regarded as impossible to ride. II 954a

tamyīz (A) : the faculty of 'discernment'; in the terminology of childhood, the faculty which enables the child to grasp ideas and thus to distinguish between good and evil. VIII 822b

In the context of the Almohad movement, the methodical and stringent elimination of real or suspected dissidents, which took place in 523 or 524/1128-9. III 959b

tamzak (Touareg) : among the Touareg, a camel's saddle, more luxurious than the TARIK. III 667a

ṭaʿn → SHATM

ṭanāb → ASHL

tanaḳḳul → TANĀSUKH

tanāsub → MUNĀSABA

tanāsukh (A), or *nāsūkhiyya* : in theology, the doctrine of reincarnation, metempsychosis (syn. *nuḳla, tanaḳḳul, intiḳāl, taḳammuṣ*). I 178b; II 136b; IV 45a; VIII 146a; VIII 147b; X 182a; and → RADJʿA

In law, in the context of the laws of succession, ~ is evoked in reference to the fact that 'heirs die after other heirs in such a way that the initial heritage remains undivided'. X 182a

tanaṭṭuʿ → TAʿAṢṢUB

tanawwuṭ nassādj (A) : in zoology, the weaver-bird. XII 19b

tandjīr (A) : a vessel in which sweetmeats were commonly made, used in the mediaeval kitchen. A special type of MUSTAWḲAD 'fire-place' was recommended for the preparation of sweetmeats, which required long cooking over low heat with much stirring, for the shape and position of this *mustawḳad* made it easier to hold the pan and control the heat. VI 808a

tandjīz (A) : in law, the immediate effect of the act of founding a WAḲF. XI 61b
tanfal → THA'LAB
tanfīdha (A) : a land grant. XI 388a
tanga, and TANKA : in numismatics, terms spelled the same in Arabic but pronounced differently and with uncertain etymology, for coinage in the subcontinent. IX 203a; X 185a
♦ tanga-yi nuḳra : in numismatics, a coin introduced by Tīmūr in 792/1390, weighing 5.38 g. It was later reduced to that of the MITHḲĀL, 4.72 g, and became known as the *shāhrukhī*. IX 203a
tängrikän : a wise man; also, an old Turkī title 'ruler'. X 186b
ṭanīb (A) : in North Africa, a man who, to safeguard his rights, to escape from justice or to save his life, leaves the clan of his birth, alone or with his family, and goes to establish himself in a different tribe which promises to assist him. The term is linked with *ṭunub* 'tent-cord', the suppliant being obliged, originally, to touch at least a cord of the tent of the one to whom he appeals. XII 78b
tanka : in numismatics, the generic name for coined money under Maḥmūd of Ghazna and the name of a specific denomination when Shams al-Dīn Iltutmish regularised the currency as part of his administrative reforms in the 13th century. The Mughal ruler Akbar applied ~ to his 2-*dām* copper coin weighing around 41.5 g. The tenth part of the ~ , which weighed 4.15 g, was named the *tankī*. VIII 618a; X 185a; under Bahlūl, a billion issue of 9.2 to 9.4 gms, of traditional north Indian standard, but issued in sufficient quantity for the sobriquet of *bahlūlī* to be applied to it. V 785a
♦ tankī → TANKA
tanma → TAMMA
tannūr (A, < Ar) : a domestic baking oven of Mesopotamian origin. Cylindrical and beehive shaped, it gave the appearance of a large, inverted pot, from which it probably evolved. II 1059a; V 42b; VI 807b; X 30b; also, the large stove-shaped candelabra made in Egypt, frequently found in mosques, and made of gold, silver or copper. VI 665b; any place from which water pours forth. VIII 437b
tañri (T) : heaven, God. X 186b
tanṣīr (A) : conversion, or more precisely, Christianisation (< NAṢĀRĀ). XII 772a
ṭanṭūr (A), or *ṭarṭūr* : a high conical cap resembling a mitre, worn by ṣūfīs in the Arab East. V 742a; X 58a
In Algeria, a high brimless hat which was part of the uniform of the Turkish military élite. V 745b
Among the Druze, a high pointed woman's headdress of wood, horn, or metal, once very common. V 742a
tanwīn (A) : in grammar, nunation. VIII 121a; X 193b
♦ tanwīn al-tarannum (A) : a special usage of *tanwīn* connected with poetic declamation. X 193b
tanzīh (A) : 'withdrawal'; in theology, denying God any resemblance to anything. I 410b; X 318a; transcendentalism. The negative equivalent of ~ is *ta'ṭīl*, divesting God of his attributes. X 341b f.
tanzīl (A) : a revelation to be proclaimed publicly to mankind. I 1099a; a term for the Qur'ān. XI 389a
Among the Ismā'īliyya, the outward revelation, represented by the Prophet, as opposed to the TA'WĪL 'inner truth', represented by the IMĀM. II 631a; X 391b; XI 389a
tanẓīm (A) : 'ordering, setting in order, regulating. X 201a
♦ **tanẓīm al-nasl** (A), also *tanẓīm al-'usra* : family planning, that is, the conscious planning of the occurrence of a pregnancy, including decisions on the interval between pregnancies. X 197a

♦ **tanẓīmāt** (A) : in Ottoman history, the sum of reforms from 1839 till some time between 1871 and 1881, and by extension Ottoman history in its entirety during those years. Also, more specifically, the edict of 3 November 1839 called the Khaṭṭ-i Humāyūn often called the ~ *fermānî*. X 201a

tao (Ch) : way.

♦ tao-chang (Ch), or *daozhang* : lit. Head of the Way, the term in Chinese mysticism for SHAYKH, also called 'Master of the Faith' *chiao-chu* or *jiaozhu*. XI 122a

♦ tao-t'ang (Ch), or *daotang* : lit. Hall of the Way; in Chinese mysticism, the centre of the master's KHĀNAḲĀH to where once in his life the adept must make pilgrimage as the first of his obligations and to pay homage to him by the *k'ou-t'ou* 'great prostration' (> Eng kowtow) and by offering a present (*hai-ti-yeh*, < A *hadiyya*). XI 122a

tapa → SEMEDI

ṭapu (T) : in Ottoman fiscal administration, the holding of state-owned lands by a subject of the sultan; also, short for *resm-i ṭapu*, the tax payable when ~ land was leased by the cultivator. X 209b; and → ṬAPU RESMI

♦ ṭapu resmi (T) : in the Ottoman empire, an occasional (BĀD-I HAWĀ) tax paid on entering into possession of a ČIFTLIK. II 147a

♦ ṭapu senedi (T) : the document issued to legalise the possession of ṬAPU land. X 210a

tār (P 'string') : a weaver's warp. XI 496b

In music, a long-necked pandore with an elongated vault-shaped sound-chest and curvatures at the waist. Europe has borrowed the type in the *chitarra battente*. Quite a number of differently strung instruments bear this word: *yaktār*, a one-stringed instrument, better known in India; DŪTĀR, a two-stringed ṬUNBŪR with a pear-shaped sound-chest in Central Asia; *sitār*, originally a three-stringed instrument but now more generally mounted with four strings. In India it has even more strings, and is distinguished from the ṬUNBŪR by its being fretted and played with a plectrum; *čārtār* or *čahārtār*, a four-stringed instrument, still in use in India; *pančtār*, a five-stringed instrument known in Afghanistan; and *shashtār* or *shashtā*, a six-stringed instrument, of which there were three different types, one of which had fifteen double-sympathetic strings in addition. X 625b

ṭār (A) : in music, a round tambourine with jingling plates fixed in openings in the shell or body of the instrument. II 621a

ṭarab (A) : a term denoting poetic and musical emotion, evoking a broad spectrum of sentiments, from the most private to the most violent. Al-Ghazālī called an uncontrollable trance *iḍṭirāb*. ~ came ultimately to denote music, in particular the music of entertainment, with a negative nuance that has gradually diminished but never disappeared completely. Equivalents are *ḥawl* in Mauritania, *amarg* among the Berbers of Morocco, *ḥāl* among the Persians, and *mast* in Afghanistan. VI 214a; X 210b

In music, the ~ was probably the original of the European *tiorba*; the name is still to be found in an instrument of India. Ibn Ghaybī describes a ~ *al-futūḥ*, which had six double strings, and a ~ *zūr*. X 769b

ṭaradiyya → ṬARDIYYA

ṭaraf (A, pl. AṬRĀF) : province. I 924b; point, cape. X 241b; and → ḲABĪLĪ

In the science of Tradition, the ~ is the gist, or most salient feature, of a Tradition. VII 706b; and → AṬRĀF

♦ ṭarafdār (IndP) : under the Bahmanīs, the governor of a province originally responsible for both the civil and military administration of the province, and under whom the commanders of the forts were placed. During the century that followed the establishment of the dynasty, the power of the ~ was greatly curtailed. I 924b

♦ ṭarafān (A), or *dhu 'l-ṭarafayn* : in prosody, in the context of MUʿĀḲABA, to describe the case e.g. in the RAMAL metre, of both the first and the last cord of the foot *fāʿilātun* being shortened, thus *faʿilatu*, when the preceding and following cords are not shortened. VIII 747b

taraffuḍ (A) : the harbouring of moderate (?) Rāfiḍī ideas. IX 492a

tarāna (P) : in Indian music, a song composed of meaningless syllables. III 453a; a term of pre-Islamic origin which denoted songs intended for feasting and wine. VIII 579b; and → RUBĀʿĪ

tarannum (A) : in singing, the lengthening of the final vowel in the ḲĀFIYA MUṬLAḲA. IV 413b

tarassul (A) : 'correspondence'; in calligraphy, the name given by the DĪWĀN secretaries to a plainer form of the SHIKASTA TAʿLĪḲ. IV 1124a

ṭarastudj → BARASŪDJ

tarāwīḥ (A, s. *tarwīḥa*) : lit. pauses; the term for ṢALĀTs that are performed in the nights of the month of Ramaḍān. X 222a

taraza (N.Afr), or *tarazala, tarazal* : a wide-brimmed straw hat for both sexes, worn in Morocco and Algeria. V 746b

tarazal, tarazala → TARAZA

tarbīʿ (A) : in astrology, the quartile aspect. IV 259b

In prosody, the addition of two hemistichs after each pair of hemistichs of the original poem. IX 243b; X 124a

tarbiya (A) : general term in more recent Arabic for education, pedagogy; and → MAʿĀRIF; SHAYKH

ṭarbūsh (A) : hats of various types for men, worn in North Africa. V 746b; in Egypt, a tight-fitting cap, usually of red wool, with a tassel of black or blue silk. In Syria and ʿIrāḳ, the ~ had sometimes a peak, which hung behind or at the side and kept in position by a piece of cloth. This cap used to be called *shāshiyya* in Egypt. X 614b

ṭard → DAYSAM

tardīd (A) : in rhetoric, a term referring to a repetition of the same word with the same meaning in different syntactic contexts to create a contrast. X 69a

tarḍiya (A) : the eulogy *raḍiya 'llāhu ʿanhu*, which it is a duty to pronounce when one mentions the name of a Companion of the Prophet. VIII 828b

ṭardiyya (A), or *ṭaradiyya* : in literature, the hunting poem. I 1154b; X 223a

tardjahār (A) : a bowl with a graduated orifice in its underside that submerges in a given period, an ancient device for measuring time. XII 373a

tardjama (A, pl. *tarādjim*) : a translation from one language to another. Two other terms used in this sense, in the first few centuries of Islam, are *naḳl* and, to a lesser extent, TAFSĪR. X 225b; XII 788a

In literature, a term in titles introducing a biography, or, especially in North Africa, the biography or autobiography itself; *ʿilm al-tarādjim* is a branch of historical research, sometimes confused by the Twelver shīʿis with *ʿilm al-ridjāl* (→ RIDJĀL). III 1151a; VI 349b; X 224b

In the science of diplomatic, the designation of the sender in the address, ʿUNWĀN, which developed from the simple *akhūhu* or *waladuhu* to *al-mamlūk al-Nāṣirī*, etc. II 302a; and → ʿUNWĀN

♦ ʿilm al-tarādjim → TARDJAMA

tardjīʿ (A, pl. *tardjīʿāt*) : in music, the refrain of a song. II 1073b

In Persian literature, a refrain poem, also called **tardjiʿ-band** (or *tarkīb-band*, T *tercî-bent* and *terkîb-bent*), a variation of the ḲAṢĪDA written in a single metre composed of parts which each have their own rhyme and are separated by a distich (*tardjīʿ band*) that often serves as a refrain, *wāsiṭa*. I 677b; IV 715a; X 235b

♦ tardjiʿ-band → TARDJĪʿ

tardjīḥ (A) : in law, the exercise of preference. IX 324b

tardjumān (A, < Ar; Ott *terdjümān*, > It *drog(o)man*), or *turdjumān* : interpreter. X 236b; and → *terdjümān*

ṭarfāʾ (A) : a type of tamarisk. X 219a

tarfīl (A) : in prosody, a deviation in the metre consisting of the addition of a moving and a quiescent consonant, a *sabab khafīf* (→ SABAB); thus *mutafāʿilun* becomes *mutafāʿilātun*. I 672a

ṭarḥ (A), and *ilḳāʾ* : in alchemy, an inert or molten substance. III 1087b

♦ ṭarḥa : a large, dark head veil that hangs all the way down the back, worn by women in Egypt. V 742a; a neck-veil. X 610b

ṭarī (A, < *ṭarī*) : 'fresh, new'; a gold coin (A *rubʿ*, *rubāʿī* 'quarter-dīnār') struck in Sicily by the Fāṭimids and Kalbids. Under the later Normans, the ~ was approximately one gram in weight, with the SHAHĀDA engraved on one side and the cross of St. Antony, in the form of T, on the other. X 213a; X 238b

taʿrīb (A) : lit. Arabisation or Arabicisation; in grammar, the method or process by which foreign words are incorporated into Arabic, becoming MUʿARRABĀT. More broadly, ~ is the translation of foreign scientific, literary and scholarly works into Arabic. X 240a

For ~ as political policy, XII 790b

taʾrīdj (A) : in classical Muslim administration, an addition register, showing those categories which need to be seen globally, arranged for easy addition, with totals. Receipts for payments made are also registered in the ~ . II 78b

taʿrīf (A) : lit. making known; in logic, a word or a statement that is a definition, *ḥadd*, or a statement that is a descriptive definition, *rasm*. 'Man is a rational animal' is an example of the first, and 'man is an animal capable of laughter' is an example of the second. X 241a

In grammar, the fact or process of making a word grammatically definite (→ MAʿRIFA). X 241a

In literature, a term for biography, appearing in the title of lives of saints, possibly for reasons of discretion, in a period where MANĀḲIB seems to be confined to the hagiographical sphere. This term seems to be particularly common in Morocco. VI 349b For its use in Urdu prosody, → MADĪḤ

tarik (Touareg) : among the Touareg, a camel's saddle with a pommel in the form of a cross. VI 667a

ṭarīḳ (A, pl. *ṭuruḳ*, *ṭuruḳāt*) : 'road, route, way, path', ~ shares a common field of geographical reference with similar terms like ṢIRĀṬ, *darb*, MASLAKA and SHĀRIʿ, though each is to be distinguished in its usage. XII 794b

♦ **ṭarīḳa** (A, pl. *ṭuruḳ*, *ṭarāʾiḳ*) : path (syn. *ṭarīḳ*); method of instruction, initiation and religious exercise; also, a religious brotherhood which forms the organised expression of religious life in Islam. II 164a; X 243b; in the science of Tradition, the plural form *ṭuruḳ* refers to ISNĀD strands. X 381b

In the terminology of tents, one or several bands of hair or wool, about twenty cm wide at the most, attached to the sewing of the awning band, *falīdja*. Each ~ was equipped at each of its extremities with a device for anchoring it called *ḥatār* and it was to this that the rope (*ṭunub*, pl. *aṭnāb*) was attached and tied to a peg (*watid*) driven into the ground some distance away with a mallet (*mīṭad*). IV 1147b

In zoology, the empty shell of an (ostrich) egg after the hatching of the chicks. VII 829b

♦ ṭarīḳa ḥallādjiyya (A) : a phrase referring to the beneficial effect of a spiritual influence, here al-Ḥallādj, traversing time, since *ṭarīḳa* is not invariably indicative of a materialised order. X 246b

♦ ṭarīḳa k͟hiṭābiyya (A) : 'way of eloquence'; a form employed in Qur'ānic preachings. II 447

♦ ṭarīḳa al-muḥammadiyya (A) : the proper terminology for 'mystical brotherhood', since in the final analysis, *ṭarīḳa* has meaning for the ṣūfīs only in terms of the relationship wich it establishes with the Prophet. This modality is correctly called 'the Muḥammadan Way', sometimes also *al-ṭarīḳa al-muṣṭafawī*. X 246b

♦ ṭarīḳat al-k͟hawād͟jagān: 'way of the masters', a line of 7th/13th-century Central Asian SHAYKHS, not a constituted order, reckoned to be the initiators of the Naḳs͟hbandiyya. X 245a

♦ ṭuruḳ ḥurra (A) : 'free ṣūfī orders', term for the orders functioning in Egypt in the latter half of the 20th century outside the formal administrative framework of the Ṣūfī Council and more numerous than those who de facto recognised its jurisdiction and were known as *ṭuruḳ rasmiyya* 'official ṣūfī orders'. X 325a

ta'rīk͟h (A, < Sem; pl. *tawārīk͟h*) : date, dating, chronology, era. X 257b; history, historiography. X 271a; XII 795a

In the science of diplomatic, ~ 'dating' is one of the parts of a Turkish document; it is marked by means of an Arabic formula, e.g. *taḥrīr*[an] *fī* and is followed by the decade of the month, the name of the month, and the year. II 307a; II 315a

In Turkish and Persian poetry, a chronogram, consisting of a a group of letters whose numerical equivalents, added together, provide the date of a past or future event, known in Arabic as RAMZ. III 468a; X 302a

♦ ta'rīk͟h-i Ilāhī (P '**Ilāhī Era**') : the 'divine era', introduced by the Mug͟hal emperor Akbar in 992/1584. The first year of this solar year was the year of Akbar's accession, 963/1555-6. XII 410b

ṭarḳ (A), also *ḍarb* : lithomancy. The technicalities of this cleromantic rite are unknown to us, but it is supposed to have consisted of casting pebbles (*ḥaṣā*) on the sand and of interpreting the patterns they made, or the signs which are given by the way they fell on top of each other. Instead of pebbles, grain or nuts could be used. From the marks made by the pebbles on the ground, lines were traced in the sand, and from this there has been a gradual development which ultimately results in making *ṭarḳ bi 'l-ḥaṣā* the synonym of *k͟haṭṭ bi 'l-raml*, i.e. geomancy (→ KHAṬṬ). IV 1128b

ṭark͟hān (A, < M.Per), or *tark͟hān* : a high-ranking Inner Asian title of considerable antiquity; also a personal name. By the Čiŋggisid era, ~ had come to mean 'those who are exempt from compulsory contributions, and to whom the booty taken on every campaign is surrendered'. X 303a; under the Ilk͟hāns, personal immunities granted to Mongol princes and princesses and tho members of the religious classes and scribes. IV 1045a

♦ tark͟hāniyyāt (A) : in the science of diplomatic, concessions granting aged officials exemption from taxes, and possibly also a fixed salary, in the classical period. II 303b

ṭark͟has͟hḳūḳ (A) : in botany, *taraxacum*, the dandelion used in popular medicine because of its bitter substance. XII 370b; and → 'ALATH

tark͟hīm (A) : in grammar, phonetic reduction. IX 528a

ṭark͟hūn → SHĪḤ tarkīb (A) : a composition. IV 981a

♦ **tarkīb-band** (P) : in Persian literature, a refrain poem like the TARDJĪ', but called a ~ if the refrain differs in each instance where it occurs. I 677b; VII 662a; X 235b and → MUSADDAS

tarma (A) : a gallery, or wide room, giving on to the courtyard of a house through three bays. II 114a

ṭarrāḥī (A) : in art, designing; in the context of pictures, the production of the underdrawing. VIII 451b

ṭarrār (A) : pickpocket, also called *k̲h̲ālis*, MUK̲H̲TALIS or *nas̲h̲s̲h̲āl*, each of which indicates acquisition of other people's property in a public place, with *muk̲h̲talis* placing greater emphasis on secrecy and *nas̲h̲s̲h̲āl* indicating swiftness. X 304a

ṭars̲h̲ (A) : in art, an engraved block used for printing. X 304b

tarṣīʿ (A) : in rhetoric, a stylistic feature of word combination based on the principle of equivalence of sound. X 304b

tarsīm (A) : in Mamlūk times, perhaps predominantly, the detaining of a person in one place or putting him under guard. IX 547a

tartīb (A) : in Moroccan usage, the term employed by the MAK̲H̲ZAN to denote the reforms (*tartībāt*) it was obliged to undertake during the second half of the 19th century under European pressure, with connotations similar to those of TANẒĪMĀT in the Ottoman empire. ~ is still applied to the fiscal reforms initiated ineffectively by Mawlāy al-Ḥasan (1873-94) and revived by his successor Mawlāy ʿAbd al-ʿAzīz (1894-1907) in the least favourable of circumstances and only brought to a conclusion by the Protectorate. X 307b; in Morocco, a single tax, which merged the ZAKĀT and ʿUS̲H̲R. V 1199a; and → ḲĀNŪN

♦ bi 'l-tartīb : lit. step by step; in music, slow motion. IX 101a

tartīl (A) : in the science of the Qur'ān, an incantatory mode of recitation (syn. *taḥḳīḳ*). V 128a; and → NAS̲H̲ĪD

ṭarṭūr → TAḤḲĪḲ; ṬANṬŪR; ṬURṬŪR

tarwiya (A) : the 'day of watering', the name for the 8th day of D̲h̲u 'l-Ḥid̲j̲d̲j̲a (*yawm al-~*), on which day the pilgrimage begins. Arabic authors explain this as the day on which the pilgrims water their animals and provide themselves with water for the following days, but some Western scholars see in this name traces of an ancient rain rite. III 35b; X 312b: the name given to the first day of the pilgrimage, possibly because of the rite of drinking a fermented beverage on the occasion. II 1060a

ṭāsa (A) : in astronomy, the magentic compass. X 312b

taṣābī (A) : in the expression ~ *'l-s̲h̲ayk̲h̲*, a collection of motifs given in poetic dialogues warning the old man not to cavort like a young man. IX 385b

tasāḥuḳ → SIḤĀḲ

tasāk̲h̲īnī (A) : a kind of neck-veil, *ṭaylasān*. X 615a

tasallum → ḲABḌ

taṣarruf (A) : in Ottoman land law, property in the form of usufruct. V 473a

taṣawwuf (A) : 'the wearing of woolen clothes (*ṣūf*)'; the phenomenon of mysticism within Islam. X 313b

tasbīʿ → TAK̲H̲MĪS

tasbīḥ (A) : the saying of the formula *subḥāna 'llāh*. V 425b; and → SUBḤA

taṣdīr → ṢADR; TADRĪS

tasdīs (A) : in astrology, the sextile aspect. IV 259b

tasekkurt (B) : the partridge. IX 536b

tasfīr (A) : the art of bookbinding. VIII 150b

tas̲h̲addud → TAʿAṢṢUB

tas̲h̲ahhud (A) : the recitation of the Islamic affirmation of faith, especially in the ṢALĀT. VIII 929b; X 340b

tas̲h̲āhir → KABŪS̲H̲

tas̲h̲arruf (A) : the ceremony of initiation in the heterodox Ṭāwūsī ritual, whereby the initiate, in the presence of the initiator, *dalāl*, contracts several obligations and is presented with the *dīg-i d̲j̲ūs̲h̲* 'boiling pot'. X 397b

tas̲h̲bīb (A) : in literature, ~ is frequently used as a simple synonym for G̲H̲AZAL and NASĪB. II 1028a; IV 714b; in Urdu literature, ~ is the prelude of the ḲAṢĪDA, also, but less frequently, called *tamhīd*. V 958b

In rhetoric, ~ is synonymous with *ibtidā'* 'introduction, prologue', in its widest sense. III 1006a

tashbīh (A) : 'the act of comparing, comparison'; in rhetoric, a simile. IV 249b; VIII 614b

In theology, the comparing of God to the created; anthropomorphism. I 410b; III 160a; X 318a; X 341b; used in polemical language, the positive pendant to ~ is *ithbāt*, the affirmation of the divine attributes by analogy. X 342a

In prosody, description of the beloved, a standard amatory topic of poetry. X 220a

For ~ in grammar, → ĀLA

tashdīd → SHADDA

tashī → ḲUNFUDH

taṣḥīf (A) : a mistake in writing (syn. TAḤRĪF, without the specialised used of the latter). One who commits mistakes in writing is *ṣaḥafī* or *ṣuḥufī*. X 347a; in prosody, forgery. IX 455b

In rhetoric, paronomasia based on modifications of the graphic representations of two words and not on sound. II 825b

tash'īr (A), or *sha'ra* : in mineralogy, cleavage, a defect or impurity in a gem. XI 263a

tashlama (T) : in Turkish folk poetry, a satirical genre, which has social injustices as one of its main targets. III 358a

tashrī' (A) : in law, statutory legislation incorporating elements from the sharī'a, in an attempt to adapt it to the changing requirements of a modern society. X 353a

tashrīf → KHIL'A

tashrīḥ (A) : in medicine, anatomy, both as a description of the human body and as the empirical science of dissection. X 354b

tashrīḳ (A), and *ayyām al-~* : a special name for 11–13 Dhu 'l-Ḥidjdja, the last three days of the Muslim pilgrimage, during which the pilgrims stay in Minā and throw seven stones daily on each of the three piles of stones there. Traditionally they are called *al-ayyām al-ma'dūdāt* 'the numbered, i.e. few, days'. III 32a; X 356b; in early Islam, ~ was also given to the solemn ṢALĀT on the morning of 10 Dhu 'l-Ḥidjdja. X 357a

tasht-dār (P) : the 'keeper of the washing vessels'; a palace officer under the Ghaznavids and the Saldjūḳs. II 1082a

tashṭīr (A) : in prosody, the intercalation of two hemistichs between the first two of an existing poem. IX 243b; IX 462b; X 124a

ta'ṣīb (A) : in law, the male relationship. XI 208b

taṣ'īd (A) : in pharmacology, the procedure of sublimation (rudimentary distillation). XII 550b

tasili (Touareg), conventionally *tassili* : used by the Touareg as a generic term for the sandy and rocky ensemble of plateaux of the central Saharan massif. X 357b

ṭā-sīn (A) : the two letters found at the head of sura xxvii that have been taken by early mystics to designate Iblīs. X 1b

tas'īr (A) : in law, the fixing of a commodity's price, which requires a political decision. *Tathmīn* refers to estimating the value, *ḳīma*, of the subject-matter. A comparison of the two verbal nouns makes the distinction between *si'r* and *thaman*, both 'price', appear less subtle. X 358b

ta'sīs (A) : in prosody, an *alif* of prolongation placed before the rhyme letter, *rawī*, and separated from it by a consonant which may be changed at will. IV 412a

taslīm (A) : submission. X 377b

taṣliya (A) : the invocation of God's blessing upon the Prophet Muḥammad, commonly referring to the section of the TASHAHHUD in which the worshipper recites the *ṣalāt 'alā 'l-nabī*. A ~ is also a part of the response to the ADHĀN, also known as the *du'ā'*

al-wasīla. More broadly, ~ is understood as the repetition of the phrase *ṣallā 'llāhu ʿalayhi wa-sallama* 'May the prayers and peace of God be upon him'. In India and Pakistan especially, *durūd* is used to refer to the ~ , while *ḳunūt* also overlaps with it. X 358b

tasmīr (A) : shoeing a horse with nails, a Gallo-Roman invention in the 6th century, unknown in early Islam, where tribes used a sandal of iron or leather, *naʿl*. IV 1144b

tasmiya → BASMALA; NISBA

taṣnīf (A) : lit. sorting out, distinguishing, classifying something, whence 'putting in order, composing a book, etc.' and then as a common noun 'orderly presentation or classification'. X 360a

tasnīm (A) : the name of a fountain in Paradise, occurring in Q 83:27, whose water will be drunk by the *muḳarrabūn* 'those who are admitted to the divine presence'; also, the verbal noun of form II of *s-n-m* 'raising graves above the level of the earth'. It is said the Muḥammad's grave is *musannam*. X 360a

taṣrīʿ (A) : in prosody, internal rhyme, a shortening or lengthening of the last foot of a rhyme appearing at the end of the first hemistich, in order to make it conform to the pattern of the last foot of the second hemistich. II 825b; IV 413b

taṣrīf (A) : in grammar, one of the two main divisions of linguistic theory, 'morphology', the other being NAḤW 'syntax'. In later grammar, ṢARF is used and in modern Arabic it has become the usual term for 'morphology'. X 360b

In rhetoric, the transformation of a root (into various *awzān*). VIII 614b

taṣrīḥ (A) : in mysticism, an unequivocal declaration of one's feelings and intentions, seen as the opposite of *ramz* (→ ISHĀRA). VIII 428b

ṭassūdj (A, pl. *ṭasāsīdj*; < MidP *tasōk* 'one quarter') : in Sāsānid and early Islamic ʿIrāḳ, a sub-province, subdivision of a KŪRA 'province'. The ~ was in turn divided into RUSTĀḲS 'district'. I 3a; VIII 636a; X 361a

taṣwīr (A) : the constitution of a shape. IV 981a; in art, the representational arts (painting, drawing, sketching, engraving and photography) and the process of their creation (syn. ṢŪRA, pl. *ṣuwar*, and the rarer *taṣwīra*, pl. *taṣāwīr*, or in Persian texts *naḳsh* and *nigār*), often contrasted with *timthāl* 'sculpture'. X 361b

♦ taṣwīr shamsī, or *taṣwīr ḍawʾī* : along with the more simple TAṢWĪR and the borrowed *fūtūghrāfiyā*, terms for photography, introduced in Muslim lands soon after its invention in 1839. X 363b

taswiya (A) : the act of leveling; in the Qurʾānic story of the creation, the 'leveling' of the sky. IV 984b

tasyīr (A) : in astrology, a procedure of artificial continuation of a planet or of an astrological house or any other definite part of the heavens to another star or its aspects, or other houses with the object of ascertaining the equatorial degree situated between these two places, the figure of which is used to prognosticate the date of a future happening, either good or evil. X 366a

tat (T) : a term used in earliest Turkish with the general meaning of 'alien, non-Turk', but speedily coming to be applied to the Persians as opposed to the Turks, with a somewhat contemptuous nuance of meaning as with the term TĀDJĪḲ. X 368a; in Arabic and Ottoman Turkish sources for the military and social history of Syria after its conquest by Selīm I in 922/1516, foreign troops in Syria, those neither Arab nor Rūmī, distinguished from the *yerlü*, locally-recruited toops. X 369b; XI 333b

♦ tātī : the name given to New Western Iranian dialects surviving in language islands in the eastern Caucasus region. X 369b

taṭabbub (A) : medical practice. IX 8a

taṭarruf (A) : extremism, radicalism, the opposite of moderation, *tawassuṭ*, *iʿtidāl*. X 372a

ṭāṭawī → WĀḲWĀḲ

taṭawwuʿ → ṢAWM

taṭayyur (A) : in divination, an augury based on the flight of birds (syn. *taʿayyuf*). XII 777b

taṭfīl → ṬUFAYLĪ

taṭhīr (A) : in law, a purifying punishment. X 406a

tat̲h̲lit̲h̲ (A) : lit. to make or call three; in theology, the doctrine of the divine Trinity. X 373b

In astrology, the trine aspect. IV 259b; VII 794b

tat̲h̲mīn → TASʿĪR

tat̲h̲wīb (A) : repetition; the term for the formula *al-ṣalāt k̲h̲ayr min al-nawm*, pronounced twice in the morning prayer. I 188a

taʿṭīl (A) : 'stripping'; in theology, ~ is applied to the denial of attributes, that is, the assertion that God does not possess attributes of power, knowledge, speech etc. which are distinct from His essence. I 334a; I 411a; III 953b; X 342b

taṭʿīm → TAKFĪT

taṭwīʿ (Tun) : the diploma of secondary education from the Zaytūna of Tunis. IX 160b

ṭāʿūn (A) : in medicine, the plague. VIII 783a; IX 477a; both the bubonic plague and the swellings of the lymph glands so characteristic of this disease. XI 2b; and → WABĀʾ

ṭāʾūs → ṬĀWŪS

ṭawāf (A) : the circumambulation of a sacred object (syn. *dawār*), specifically the Kaʿba during the pilgrimage. The pavement surrounding the Kaʿba on which the course is run is called al-*maṭāf*. The ~ itself is obligatory, but two other circumambulations, that of greeting or arrival (~ *al-tahiyya* or ~ *al-ḳudūm*) and that of departure (~ *al-wadāʿ*) are not. I 610b; III 35a; X 376a,b

♦ ṭawāf al-ifāḍa : the circumambulation of the Kaʿba on 10 D̲h̲u ʾl-Ḥid̲j̲d̲j̲a, after the sacrifice. III 35b; VII 169b

tawakkul (A) : in religion and especially mysticism, trust in God to such an extent that one does not support oneself; submission to the divine will. He who trusts in God is called *mutawakkil*. VIII 596a; VIII 691b; X 376b

tawallud (A) : 'engendered act'; according to the Muʿtazilite Bis̲h̲r b. al-Muʿtamir, ~ is an act prompted by a cause which is itself the effect of another cause. Thus, in the act of opening a door with a key, there is first a voluntary act, then the movement of the hand which turns the key, and lastly that of the key which turns the tongue of the lock. This last movement is an engendered act for it does not emanate directly from a voluntary decision. I 413b; I 1243b; X 378a

In biology and philosophy, spontaneous generation, that is, the generation of plants and animals directly from inanimate matter, as opposed to sexual generation or procreation, *tawālud*. X 378a

tawālud → TAWALLUD

tawʾamān → AWZĀʾ

ṭawās̲h̲ī (A) : in the Ayyūbid army under Ṣalāḥ al-Dīn, fully-equipped cavalrymen. I 797b; II 507a; VIII 468a; a eunuch. I 33a; IV 1087a; the bottom member in the hierarchy of the Mamlūk barracks, responsible for training small groups of *mamlūk*s only. X 7b

ṭawāsīn (A) : a name for the SŪRAs that begin with the letters *ṭā-sīn*: xxvi-xxviii. IX 887b

tawassuṭ → TAṬARRUF

tawātur (A) : roughly 'broad authentication'; in the science of Tradition, ~ indicates that a historical report or a prophetic tradition is supported by such a large number of ISNĀD strands, each beginning with a different Companion or other ancient authority, that its authenticity or truthfulness is thereby assumed to be guaranteed. X 381b

In law, a form of testimony which consists of the affirmation of a fact by a number of persons so large (a minimum of twenty-five is generally accepted) as logically to exclude any possibility of fraud or lying. The ~ is superior to all other modes of proof with the exception of confession. II 171b

♦ tawātur lafẓī (A) : in the science of Tradition, the verbatim MUTAWĀTIR transmission of a text, distinguished from *tawātur maʿnawī*, transmission according only to the gist or one salient feature of a given text. The latter far outnumbers the former. X 381b

♦ tawātur maʿnawī → TAWĀTUR LAFẒĪ

tawāzun al-suluṭāt (A) : in political science, the balance of powers. The notion of 'separation of powers' (*faṣl al-suluṭāt*), originally introduced as *faṣl al-ḥukm* or *infiṣāl al-ḳuwwa al-ḥākima* by al-Ṭahṭāwī, was taken up in the Muslim world from the second third of the 19th century. Classically this concept is unknown. X 382a

ṭawb (A) : unbaked brick. I 1226b

tawba (A) : in religion, repentance. X 385a; XI 141b

tawbīkh (A) : verbal reprimand. X 406a

tawbīr (A) : an instinctive attempt by a hare to blur its tracks by placing its body weight on the back foot only. The back foot has a pad which is covered with hair and thus prevents the toes and claws from marking the ground. XII 85a

tawdjīh (A) : in prosody, the vowel before the quiescent rhyme letter; according to others, also before the vowelled rhyme letter. IV 412a; and → TAWRIYA

ṭawf (A, pl. *aṭwāf*) : a raft of early ʿAbbāsid Mesopotamia, similar to the KELEK. IV 870b; VIII 810b

tawfīḳ (A) : in theology, 'facilitating, helpfulness, predisposing towards', used especially of God's grace and help towards mankind, and seen as the opposite of KHIDHLĀN. X 386b

tawḥīd (A) : the assertion of God's unity, in a word, monotheism. X 317b; X 389a; in current usage, ~ , or *ʿilm al-tawḥīd*, is the modern equivalent of *ʿilm al-kalām*, theology. X 389b; a kind of dates. I 126b; and → NĀṬIḲ

tawhīm → TAWRIYA

taʿwīdh → TAMĪMA

ṭawīl (A) : lit. long; in prosody, the name of the first Arabic metre. The ~ forms, with the metres *basīṭ* and *madīd*, the group of metres whose hemistichs consist of 24 consonants each. I 670a; X 389b

In numismatics, the name of a coin in Ḥasā, on the Arabian peninsula, which is only an inch long and of very base silver, if not copper, without any trace of inscription. V 684a; and → ḲALANSUWA

taʾwīl (A) : explanation, exposition, or interpretation of the Qurʾān. IV 147a; X 390b; and → TANZĪL

ṭawḳ → ḤADJRA; SHAʿĪRA

tawḳīʿ (A, T *tewḳīʿ*) : an extended table of memorable events; a tabular almanac providing seasonal information. X 146b; edict, decree of the ruler. X 392b

In calligraphy, a variety of the THULUTH script, with its letters somewhat more compressed and rounded. This script was used in Persia for the final page, sc. that with the colophon showing the date and place of copying and the scribe's name, of elongated format Qurʾāns. IV 1123b; for Turkish diplomatic practice, a specific technique for writing more formal and solemn documents. The script used was the DĪWĀNĪ, also known as *tewḳīʿ* in its various forms. II 315b; VIII 151b; X 393b

In the science of diplomatic, ~ seems originally to have been the ruler's signature, which was appended in the chancellery. Later on, ~ was also used for letters of appointment, quite generally to begin with, but later only for the lesser officials. II

303a; X 392b; into the 10/16th century, ~ in the *corroboratio* refers to the seal; not until the 11th/17th century was ~ replaced by the (long overdue) expression MUHR. II 311b; and → IMḌĀ; IṬLĀḲĀT

♦ tawḳīʿ ʿalā 'l-ḳiṣaṣ (A) : in the science of diplomatic, the decision of petitions in open court, said to have been the custom even in Sāsānid times. II 303b; X 392b

tawḳīr (A) : respect. XI 388a

tawlīd → TAKWĪN

tawrāt (A) : the Pentateuch. IX 321b; X 393b

tawrīḳ (A) : in art, arabesque, mostly of the sort restricted to foliage. The term is preserved in Spanish *ataurique*, commonly used by Spanish authors to designate the genuine arabesque. I 498b; I 560b; X 395a

tawriya (A) : in rhetoric, mispointing information for secrecy. VIII 427a; in prosody, double-meaning. IX 460b; a one-term pun (*double entendre*), also known by a confusing number of other names, e.g. *īhām, tawhīm, takhyīl, tawdjīh, mughālaṭa maʿnawiyya*, etc. A related figure is the *istikhdām*, based on a compound sentence where the main clause and the subordinate each 'make use of' one of the double meanings of the term on which the figure depends. X 67b; X 395a

tawthīḳ → MIḲRAN

ṭāwūs (A, < Gk; pl. *ṭawāwīs, aṭwās*), or *ṭāʾūs* : in zoology, the peacock (*Pavo*), nicknamed *Abu 'l-washy* 'he of the splendid coat', of the family of the Phasianidae, comprising four species: the blue peacock, the spiciferous peacock, the Congo peacock and the black peacock. I 177b; X 396a

In music, a pandore viol from India, with the ESRĀR one of the two best-known examples. The ~ is practically identical with the *esrār*, but is adorned with the figure of a peacock at the bottom of the body of the instrument. VIII 348b

♦ ṭāwūsiyya (A) : in zoology, the greater peacock moth (*Saturnia pyri*) and the lesser peacock moth (*Saturnia pavonia*), from the family of Saturnidae, and the peacock butterfly (*Vanessa io*), from the family of Nymphalidae. X 396b

tawwāb (A, pl. **tawwābūn**) : 'penitent', in its plural form, the self-imposed title of an early shīʿī movement. X 398a

ṭawwāb (A) : a mason who builds a wall in clay. V 585b

tawakkul (A) : in mysticism, confidence in God. XI 141b

tawwaziyya (A) : textiles from the mediaeval city of Tawwadj (Tawwaz) in southern Persia. IX 310b

tāy → ČAY

tayammum (A) : ritual purification with sand, soil, or dust, allowed when water is unavailable. II 1104a; VI 709b; VIII 926b; X 399b

taydjī djemāʿatī (T) : in the Ottoman empire, a special category of MÜSELLEM which enjoyed exemption from taxes in exchange for breeding horses for the royal stables. IX 855a

ṭayf al-khayāl → KHAYĀL

ṭaylasān (P, pl. *ṭayālisa*) : a headshawl worn over the turban, worn in mediaeval Islam particularly by religious scholars and notables in the northern and eastern parts of Iran and even by the common folk in Fārs. V 747b; X 398b; insignum of rank. X 375b

ṭayr (A) : in mysticism, spiritual flight, one of the degrees of the mystical journey. IX 863a; for ~ in zoology, → ṬĀʾIR

tays → ʿATŪD; TAYYĀS

ṭayy (A) : in prosody, a deviation in the metre due to the suppression of the fourth consonant of a foot. I 672a; XI 508b

ṭayyār → BAYYĀZ

♦ ṭayyāra (A) : 'flyer', a name describing a kind of skiff used in mediaeval Mesopotamia. VIII 811a; and → BĀD-I HAWĀ

tayyās (A), or *tays* : a goat-herd. XII 317a

ṭayyibāt : 'jocose poems', a genre in Persian literature, defined by classical Persian literary critics according to its contents rather than to its form. III 355

tazakkara → MUSTAKRISH

tazammut → TAʿAṢṢUB

taẓarruf (A) : in mediaeval Islamic social and literary life, an intensification of certain features, intellectual, literary, social, and personal, that are held to characterise the man of ADAB. XI 460a

taʿzīr (A, pl. *taʿāzīr*) : in law, discretionary punishment by the ḲĀḌĪ in the form of corporal chastisement, generally the bastinado, for offences for which no ḤADD punishment is laid down. The term means both showing respect and disrespect. I 29b; II 519a; X 406a; X 799b

taʿziya (A) : in Persian literature, the shīʿī passion play, the occurrence of which is not documented before the late 12th/18th century. IV 50b; X 406b; in Muḥarram processions on the Indian subcontinent, ~ signifies the bier on which al-Ḥusayn's headless body was carried from the battlefield to its final resting place; it also stands for his tomb. It is called *tadja*, due to phonetic transformation, on the island of Trinidad, where they are still being built. X 408a

In literature, a letter of condolence addressed to the parents of the deceased, becoming frequent from the 2nd/8th century onwards. When it is in verse, it is virtually indistinguishable from the MARTHIYA. VI 605a

tazkiya (A) : in law, the procedure for substantiating the ʿADĀLA of witnesses, also called *taʿdīl*. I 209b

♦ al-tazkiya al-ʿalāniyya : the second stage of the procedure known as TAZKIYA, in which the persons who received a sealed envelope in the first stage (→ AL-TAZKIYYA AL-SIRRIYYA) appear at the public hearing to confirm their former attestation. I 209b

♦ al-tazkiya al-sirriyya : the first stage of the procedure known as TAZKIYA, in which the judge proceeds to a secret investigation, by sending a question in a sealed envelope to qualified persons. I 209b

tazwīr (A) : the falsification or forgery of a document or piece of writing. X 408b

tazyīf (A) : in numismatics, the forgery of coins. X 409b, where are found many terms associated with counterfeit coins.

tebriya → TABRIʾA

teferrüdj → TAFARRUDJ

tegulmust → LITHĀM

tekālīf → TAKLĪF

tekaṭkaṭ (Touareg) : a large, loose tunic with sleeves, often dark indigo-coloured, worn by both sexes among the Touareg. Under it men wear large trousers with a low crotch, women a skirt. X 379b

tekfur (P, T, < Arm *taghavor* 'crown bearer'), or *tekvur* : a title used in late Rūm Saldjūḳ and early Ottoman times by Persian and Turkish historians to denote Byzantine lords or governors of towns and fortresses in Anatolia and Thrace. X 413b

tekke (T, < A *takiyya*, pl. *takāyā*; P *takiya*), *tekiyye* or *tekye* : an establishment belonging to a group of ṣūfīs, where they gather around a SHAYKH and perform their ritual and their devotions, etc. It is thus similar to RIBĀṬ, KHĀNḲĀH, *dergāh*, ZĀWIYA and *āsitāne*, but it has not yet been determined how ~ is employed in preference to these other terms. It seems that its use was first developed in an Ottoman context from the 10th/16th century onwards, with the rise of an organized Ottoman network of brotherhoods. X 415a

teklīf → TAKLĪF

telkhīṣ (T, < A) : in Ottoman administration, a document in which the most important matters are summed up for presentation to the sultan. X 416b; memoirs, e.g. those presented to the sultan by the grand vizier acting as representative of the government. The officer to whom they were given was called the **telkhīṣdji**. VIII 481b ff.; X 415b

♦ telkhīṣdji → TELKHĪṢ

temenggung → BENDAHARA

temidelt → AGADIR

temlīk-nāme (T) : in the Ottoman empire, a special diploma issued by the sultans, recognising proprietary rights on waste land as well as on running water and springs within the area delimited by the document. V 878b

tende → aHAL

tennūre (T) : in Ottoman Turkey, a long dervish's robe without sleeves. V 752a; IX 168a

teptyar (Rus, < A *daftar*) : 'people of the register', a social term and subsequently ethnonym, used to denote populations of Volga Tatar, Mishär, Bashkir, Čuvash and Volga Finnic origins, all of whom spoke a Tatar dialect in Bashkiria. X 417b

terakkī (T) : 'advancement', a bonus granted to cavalrymen in the Ottoman empire. IX 656a; a pay raise in the Ottoman military. X 811b; XI 324b

terdjümān (T) : in mysticism, a term used by the members of FUTUWWA groups and by the Turkish dervish orders of the Mawlawiyya and Bektāshiyya for speech utterances, generally in verse, recited during the ritual or, outside this, during the accomplishment of some piece of work or some particular act. These formulae, which are made up of a prayer, are pronounced in order to seek pardon for some offence. ~ can also denote a sum of money or a sacrifice made in order to secure pardon for an offence. In practice, ~ is often mixed up with *gül-bank* (→ GULBĀNG), which is reserved for longer prayers in prose. X 418b; and → TARDJUMĀN

terken (T) : in old Turkish, a royal title, often but not invariably applied to females, and in these cases roughly equivalent to 'queen'. X 419a

terlik (T) : in Ottoman Turkey, the most popular shoes, worn by men and women, without heels or quarters slightly raised at the end, in leather or material and often decorated. V 752b

tersāne (T, < Genoese *tersana*) : 'dockyard, maritime arsenal'; in the Ottoman period, it was applied in particular to the Ottoman Imperial Arsenal on the eastern side of the Golden Horn, at Galata, opposite Istanbul. X 420a

tesbīḥ → SUBḤA

teslīm tashî (T) : 'stone of submission', the name given to a small, twelve-fluted disc worn on a cord, sometimes with smaller stones strung along the cord, around the neck, and given to the young Bektāshī dervish at the end of his novitiate. VIII 244b

təstmal (N.Afr) : a fringed head scarf for women worn in Libya. V 746b

tewḳiʿ → TAWḲĪʿ; TUGHRA

♦ tewḳīʿī → NISHĀNDJÎ

thāʾ (A) : the fourth letter in the Arabic alphabet, with the numerical value 500, representing the voiceless member of the apico-interdental triad of fricatives, as opposed to the voiced DHĀL and the velarised ẒĀʾ. X 423b

thabat → FAHRASA

thābit (A) : having the characteristic of 'positive', as e.g. the non-entity in Muʿtazilī thought. I 178b

thaḳāfa → RUMḤ

thaḳalayn → ḤADĪTH AL-THAḲALAYN

thākur (H) : an honorary title, used to address the Hindus of the Lohaga caste. VIII 307a

tha'lab (A, pl. *tha'ālib*; P *wāwi, rūbāh*, T *tilki*) : in zoology, the fox (*Vulpes vulpes*), which bears the nicknames of Abu 'l-Ḥusayn, Abu 'l-Nadjm, Abu 'l-Nawfal, Abu 'l-Wathab and Abū Ḥinbiṣ. The vixen is called *tha'laba, thu'ala, thurmula* and *thu'lubān*, with the nickname Umm 'Uwayl, and the fox-cub is known as *hidjris* and *tanfal*. X 432a
In botany, ~ is secondary growth on the date-palm, which needs to be pruned away (syn. *fasīl*). X 433a
♦ tha'laba → THA'LAB
♦ tha'labiyyāt (A) : in astronomy, several stars of the Great Bear. X 433a
♦ dā' al-tha'lab (A) : 'fox disease', in medicine, alopecia and baldness. X 433a
♦ 'inab al-tha'lab (A) : 'fox grape', in botany, the current. X 433a
thaldj (A) : snow or ice. X 435a
♦ **thallādj** (A) : the seller of snow or ice. The NISBA al-Thaldjī relates to the Banū Thaldj, however. X 435a
♦ thaldjiyyāt : in poetry, snow poems. IX 8b
thalweg : main navigation channel. IX, 369a; X 127a
thaman → TAS'ĪR
thanawiyya (A) : in heresiography, the term for dualists, becoming current in the 4th/10th century, covering a number of different sectarian groups, in particular the Manichaeans, the Bardesanites, and the Marcionites. It seems to have been preceded by *aṣḥāb al-ithnayn*, while the expressions *ahl al-ithnayn* and *ahl al-tathniya* are also found. X 439b
thanāyā (A) : in anatomy, the incisors. VIII 695b
thanī (A) : the name for a foal between two and three years old. II 785a; and → 'ATŪD; MUSINNA
tha'r (A) : blood revenge, which by law could settle most homicide disputes among Bedouin in modern times but in actuality only settles a small minority of cases. X 442b; punitive raids of retaliation, one of the Bedouin's activities. II 1055a
thāra → SHAGHABA
tharīd (A) : a dish consisting of bread crumbled into a broth of meat and vegetables, associated with the tribal tradition of the Ḳuraysh and said to be among the favourite dishes of the Prophet. II 1059a; V 41b; X 31a
thawāb (A) : in theology, recompense, especially with reference to the next world, usually only in a good sense. II 518a; and → 'IWAḌ
thawābit → AL-KAWĀKIB AL-THĀBITA
thawb (A, pl. *thiyāb, athwāb* 'clothes') : in early Islam, a general word for garment and fabric. V 733b; in modern times, a basic tunic worn by both sexes throughout the Middle East; a woman's dress. V 742a
thawr (A, < Gk) : in astronomy, *al-~* is the term for Taurus, one of the twelve zodiacal constellations. VII 83a
thawra (A, P *inḳilāb*, T *inkilap*) : uprising, revolt or revolution. The term has undergone a change over the centuries, from implying an undesirable development to a desirable one, even in the latter part of the 20th century being employed in a juxtaposition with Islam that was previously inconceivable: ~ *islāmiyya*, meaning revolution designed to restore the good old order of early Islam. X 444a f.
thaytal → BAḲAR
thayyib (A) : a girl over the age of puberty who is no longer virgin, being either widowed or repudiated. III 17a; X 901b
therwet-i fünūn (T) : lit. riches of the arts; the name of a late Ottoman Turkish literary movement, named after the journal with the same title which ran from 1896 till its closure in 1901. The movement has also been referred to as *Edebiyyāt-i djedīde*. X 445b

thika (A, pl. *thikāt*) : 'trustworthy'; in the science of Tradition, the highest quality of a reliable transmitter of Tradition, although through over-use it gradually lost its positive meaning, becoming more often than not a meaningless epithet. I 104b; II 462a; VIII 900b; VIII 983a; X 446a

thikāf → RUMḤ

thikhan (A) : thickness. XI 556b

thiyāb → ḲUMĀSH

thu'ala → THA'LAB

thughūr (A, s. *thaghr*) : lit. gaps, used for ports of entry between the DĀR AL-ISLĀM and the DĀR AL-ḤARB, in particular the forward strongholds in the frontier zone which extended between the Byzantine empire and the empire of the caliphs in the north and north-east of Syria, and the march lands, 'the Marches', in al-Andalus between the Arabs and the Christian kingdoms to the north. I 761a; II 503a; VIII 603a; VIII 869b; X 446b; and → 'AWĀṢIM

In naval science, strategic ports. X 446b; XII 120a

thulth → NIṢF

thu'lubān → THA'LAB

thulūl (A) : in medicine, a wart. XII 350a

thuluth (A) : lit. one-third; in calligraphy, a script which is generally said to have derived its name from being based on the principle of a third of each letter being sloping. It was and is still used for every kind of frame and for book titles in all Muslim countries. IV 1123b; VIII 151b

thūm (A) : in botany, garlic, one of the winter crops in mediaeval Egypt. V 863a

thumān (A) : in botany, a grass. IV 1147a

thumn (A) : a measure used in Muslim Spain for weighing olive oil. A ~ contained $2^1/_4$ Spanish raṭls (503.68 g), i.e. 1.12 kg. VI 121a

thunā'iyyāt → MUTHANNAYĀT

thurayyā → NADJM

thurmula → THA'LAB

ṭīb → AFĀWĪH

ṭibāḳ (A) : 'antithesis', in rhetoric, a figure consisting in the inclusion, in a verse or colon, of words of opposite meaning (syn. *muṭābaḳa* and *muṭābaḳ*, and in later writings, *taḍādd* and *mutaḍādd*). X 450b

tibāra (H) : a Hindī term also applied to Muslim buildings in India, for a hall with three adjacent bays or doors. V 1214b

ṭibb (A) : medicine. X 452a

♦ al-ṭibb al-nabawī (A) : 'prophetic medicine', a genre of medical writing arising in the 3rd/9th century, intended as an alternative to the exclusively Greek-based medical systems and authored by clerics rather than physicians. X 453a

tibgh → TUTUN

tibnī (A) : the designation for the colour of the palest, straw-coloured yellow sapphire. XI 262b

tibr (A) : gold dust. X 915a; raw ore. XII 704a

tidjāra (A) : trafficking, trade, commerce; a trader is known as TĀDJIR (pl. *tudjdjār*, *tidjār*, *tudjur*, *tadjr*, and in Ibn al-Athīr, *tudjār*), which early on was synonomous with *khammār* 'wine-seller'. X 466a

tidyanin → TIQSIḌIN

tifā(wa) → TUFFA

tīfāf → HINDIBĀ'

tifinagh (Touareg, s. *tafinekk*) : 'Phoenician letters', the alphabet of the Touareg, consisting of geometrical consonantal characters. X 380b; X 476b

ṭifl (A) : child; according to Lane, 'a child until he discriminates... after which he is called *ṣabiyy*' or 'a child from the time of his birth... until he attains to puberty'. VIII 821b

tiftik (T) : the silky hair of the white long-haired goats in central Anatolia. I 511a

tīghbend (T) : among the Bektāshīs, a girdle fashioned from ram's wool, the girding on of which is the second element in their ceremony of initiation, *iḳrār*. IX 168a; and → ELIFI NEMED

tigin (T), or *takīn* : an ancient Turkish title with the original meaning of 'prince'. In the early Türk empire it denoted the legitimate son or grandson of the Supreme Ḳaghan, but since royal princes in the Türk empire usually held high military and administrative office, ~ gradually became detached from the necessity of royal descent and became a title of function. Among eastern Turks, ~ retained its meaning, but further west, it decreased in status and could be applied to any military leader. By the time of the Mongol invasions, it seems to have fallen out of use. X 480b

tihāma → TAHAM

ṭiḥuža (B) : in Tarifiyt, the genre of fairy tales, a part of the traditional oral literature. X 242a

tik wa-tum (A) : in music, a technical term corresponding to the learned term *ṭā'*, meaning the note struck, sharp and heavy, on the edge of the tambourine, sometimes of the little cymbal that is fixed there; or on the back of the closed left hand when the hands are beaten; or with the left foot on the ground when dancing. It is one of the two terms of the fundamental metrical dualism of the MUWASHSHAḤ: *ṭā'* (usually *tik*) and *dīh* (usually *tum*). The latter is struck on the stretched skin at the centre of the tambourine; on the centre of the open left palm if the hands are beaten; or with the right foot on the ground when dancing. X 498a

tikka → FŪṬA

ṭīkūk → SHAḲĪḲAT AL-NU'MĀN

ṭilā' (A) : the pitch with which a camel's skin was smeared; also, a kind of syrup made from grapes that was cooked till two-thirds was evaporated, losing its inebriating power. IV 995b

tilasm, tilism → ḤIRZ; TILSAM

tilāwa → TADJWĪD

tillīs (A) : a measure of capacity which was used in Egypt in the caliphal period for measuring grain. VI 119a

tilmas (B) : 'spring, water-hole', which plural *tilmisān* is a plausible, if not certain, etymology for the Tlemcen, a town of western Algeria. X 498b

tilsam (A, Gk τέλεσμα), also *tilsim, tilism, tilasm* : a talisman, that is, an inscription with astrological and other magic signs or an object covered with such inscriptions, especially also with figures from the zodiacal circle or the constellations and animals that were used as magic charms to protect and avert the evil eye. X 500a

tīm (P) : term used by Nāṣir-i Khusraw for caravanserai, still used in its diminutive form *tīmča* in parts of the Iranian world. IX 796a; XII 457a

tīmār (P, T equivalent *dirilik*, DIRLIK) : lit. care, attention; in the Ottoman empire, a system of non-hereditary prebends, divided into three categories: KHĀṢṢ, ZI'ĀMET and ~ , used to sustain a cavalry army and a military-administrative hierarchy in the core provinces. X 502a; and → SERBEST

tīmča → TĪM

timrād (A, pl. *tamārid*) : narrow pierced pigeon hole in the loft (*ḳurmūṣ*, < Gk) of a pigeon. When placed at the foot of the loft, it forced the pigeon to climb up a ladder inside its nesting-place, which strengthened its muscles, thus becoming an indoor pigeon as distinct from an outside one which returned to the loft through pigeon-holes at the top. III 109b

timsāḥ (A, < C *'imsaḥ*; pl. *tamāsīḥ*) : in zoology, the Nile crocodile (*Crocodilus vulgaris*), the only crocodile known in the Arabophone countries. X 510

♦ ḥabḳa al-timsāḥ : in botany, the common calamint (*Clinopodium vulgare* or *Calamintha clinopodium*), a labiat member of the Melissa genus. X 505b

timthāl → TAṢWĪR

ṭimṭim → NAḲAD

timucuha → TIQSIḌIN

tīn (A) : in botany, the common fig (*ficus carica*), widespread throughout the Mediterranean. A tree and fruit resembling ~ is *djummayz*, the sycamore fig. X 529a

♦ tīn akhḍar → NĪL

ṭīn (A) : mud, clay; in the Qur'ān, the material from which man was made, and the substance from which Jesus will create a live bird. X 529b; edible clay or earth, a diatomaceous earth or kieselguhr, made up of the siliceous remains of minute marine organisms, found in various parts of Persia in mediaeval Islamic times (also called *nuḳl, ṭīn nadjāhī* 'successful, auspicious, valued clay'. X 530b

♦ ṭīn-i makhtūm (A) : *terra limnia*, a sort of volcanic earth that had reputedly medicinal power and a famous export product from Lemnos, an island in the northern part of the Aegean Sea, which used to be dug once yearly with some ceremony. V 763b

♦ **ṭīna** (A) : in philosophy, matter, rendering the basic meaning of Gk ὕλη, Ar. HAYŪLĀ, in early Arabic translations from the Greek and in the first period of Arabic philosophical writings. X 530a

ṭinfisa (A) : a kind of carpet with a pile. XII 136a

tinmal (B), or *tinmallal* : a Berber term for terraces for agriculture on a mountain side. X 530b

tinnīn (A) : lit. dragon; in folklore, an enormous serpent. III 335a; X 531a
In astronomy and astrology, the Arabic name for the constellation Draco (the third of the 21 northern constellations according to Ptolemy); also the figure of a mythological dragon, or serpent, which was assumed to cause solar and lunar eclipses. X 531a; and → DHANAB; DJAWZAHAR

♦ dhanab (al-tinnīn) → DHANAB

♦ ra's (al-tinnīn) → RA'S

tiqsiḍin (B) : a narrative genre popular in Kabylia, a Berberophone area of Algeria, consisting of long narratives in verse recounting the adventures of Muslim heroes and saints. Other narrative genres are the *tidyanin*, aetiological legends about animals, and the *timucuha*, which narrate the adventures of heroes and heroines who assert the moral and symbolic organisation of the conventional Kabyle society. X 119a

tira (P) : a subdivision of a tribe; among the Kurdish, ~ can be best described as a political group, not to be confused with the *hoz*, a group of the same lineage. The ~ is subdivided into many *khel*, each *khel* composed of twenty to thirty tents or households united by economic links as well as by family links. V 472a; among the Shāhsewan in Persia, a tribal section, formed by two or three winter camps of 10-15 households. IX 224a

ṭīra (A) : originally, the observation and interpretation of the spontaneous flight, cries and perching activities of certain birds, used in divination; evil presentiments aroused by the contents of a phrase or a song are generally also grouped under this head. A whole literature, essentially of poetry and proverbs, created to dissuade man from following the ideas inspired in him by ~ , and to which all men are subject, is derived from the term. II 758b ff.; IV 290b; V 101a

ṭirāz (A, pl. *ṭuruz*; < P) : textiles. I 24a; silken fabrics and brocades designed for ceremonial robes. I 501a; embroidery, especially embroidered bands with writing in them; an elaborately embroidered robe, such as might be worn by a ruler or his entourage. ~

garments were bestowed as tokens of royal favour and were among the standard gifts brought by diplomatic embassies to other rulers as part of foreign policy. III 219a; V 736b; X 534b; XII 341b; ~ , or *dār al-ṭirāz*, also came to designate the workshop in which such fabrics or robes were manufactured. X 534b

In art, from the meaning 'embroidered strip of writing' ~ came to mean 'strip of writing', border or braid in general, applied not only to material but also to any inscriptions on a band, whether hewn out of stone, done in mosaic, glass or faience, or carved in wood. X 534b; X 538b

In relation to papyrus, until the middle of the 4th/10th century, ~ could designate the inscriptions officially stamped with ink upon the rolls of papyrus in the factories. ~ in turn extended to indicate the factories themselves. X 534b

In the science of diplomatic, ~ was the term for the introductory protocol in diplomatic documents, with considerable variety in the wording. The purpose seems to have been to endow the document with a certain authenticity. From the 4th/10th century, the ~ was omitted altogether. It is also called *iftitāḥ*. II 301b

tirbāl (A) : in architecture, an Iranian square-shafted tower with an external ramp winding round it, the remains of which still stand in Fīrūzābād. VI 365a

ṭirimmāḥ (A) : tall, proud. X 541a

tīrkash (P) : in archery, a quiver made of horse-hair, used by archers from the province of Gīlān. IV 799b

tirme(dji) → DESTĀNDJĪ

ṭirs (A) : parchment from which the original text had been washed off and which then was written on again. II 540b; VIII 408a

tiryāḳ (A) : in medicine, a remedy which could be used as a prophylactic against poison. IX 873a; and → AFYŪN

ṭiʿs (A, pl. *ṭuʿūs*) : on the Arabian peninsula, a dune bare of vegetation. A larger dune is called *naḳā*ʾ. II 537a

tishrīn (Syr) : the name of the first two months of the Syrian calendar. X 548a

tishtaniyya → BURḲUʿ

ṭisḳ → WADĪʿA

tīṭ (B) : a Berber word for 'sacred spring'. X 548a; X 757a

tiwala (A) : 'spells by means of which a woman seeks to gain a man's love'. X 177b

tiyūl (T) : a grant of money or land in pre-modern Persian lands. X 550b; a type of appanage in the Turcoman states of eastern Anatolia. X 502a

♦ tiyūldār : the holder of a TIYŪL. X 550b

ṭoghrïl (T) : a designation in Old Turkish for a bird of prey, a possibility being the Crested Goshawk (*Astur trivirgatus*). It was certainly used for hunting purposes. The Turkish word may have given Magyar *turul* 'a kind of falcon or eagle'. From Uyghur times onwards, ~ was a common personal name. X 552b

tōlā (H 'balance, scales') : a Mughal measurement of weight for both gold and silver. In British India, by a regulation of 1833, the ~ of 180 grains, being also the weight of the rupee, was extablished as unit of the system of weights. II 121a; X 563b

ṭolba (Mor, s. *ṭālib* 'student') : in Morocco, a colloquial plural that denotes the students at madrasas or at universities. For their spring festival, → SULṬĀN AL-ṬALABA. X 148b

ton : 'group', in Mali, *ton jon* 'group of slaves' being the basic social institution of the Bambara empire of Segu, making up the army and a good part of the bureaucracy. IX 121b

ṭop (T) : in the Ottoman military, the term used for cannon. It originally denoted 'ball', hence cannon-ball; it appears in almost all the Turkic languages and passed into the usage of Persian, the Caucasian and the Balkan languages, etc. X 564b

♦ ṭopdju : in the Ottoman military, a member of the corps of artillerymen. X 564b

♦ ṭopkhāne : in the Ottoman military, the name for the central arsenal in Istanbul. X 564b

ṭopal (T) : lame; as 'the lame' a nickname given to two prominent Ottoman figures on account of their walking with a limp. IV 884b; X 564b

torbeš → POTURI

toy (T) : a public feast given by the ruler, a practice that was apparently introduced into the Islamic world by the Saldjūḳs from the custom among the pastoral nomads of Eurasia. The institution was also known as *shölen* or *ash*. VI 809b; the festival of marriage or of circumcision throughout the Türk world, called *dügün* in Turkey. X 733b

tozluḳ (T) : breeches worn by men as an outer garment in Ottoman Turkey. V 752b

trīmūlīn (A) : in zoology, the arenicol, a small beach worm (*Arenicola marina*), often used as bait in fishing. VIII 1022a

tuan (M 'master') : term preferred for 'saint' instead of WALĪ in Aceh. XI 121b

ṭūb (A) : in the Muslim West, a lump of earth or an unfired brick, whence Sp. *adobe*. In Egypt, ~ is used as a synonym of *ādjurr* 'fired brick'. V 585b; and → SHAWKA

tubba' : a term (pl. *tabābi'a*) used by Muslim writers as a dynastic title for those Ḥimyarite rulers who, between the late 3rd and early 6th centuries A.D., controlled the whole of Southwest Arabia. It is not clear how the Muslim writers came to envisage ~ as a title; it was not used by the rulers themselves. X 575b

tubbān (A) : very short drawers, made of hair, reportedly worn by the men who bore 'Ā'isha's litter on the pilgrimage, and worn under trousers by Umayyad soldiers. V 733b; IX 677a

tuc (Mon) : according to Marco Polo, a corps of 100,000 of the Great Khān's troops. X 590a

tudhrī (A) : in music, a trill. II 1073b

tüdük → SIBIZGHI

tufah → TUFFA

tufangčī (T) : in the Ṣafawid and Ottoman military, a musketeer. I 8a; I 1068a; VIII 786a; IX 477a

ṭufaylī (A) : in mediaeval Arabic literature, an uninvited guest and/or a social parasite, whose behaviour constitutes *taṭfīl*, which covers a variety of actions ranging from coming uninvited to social functions to consuming more than one's share of food or drink to overstaying one's welcome. The ~ was one of the most popular character types in the Arabic ADAB genre. The lexicographers distinguished between a ~ who comes uninvited while people are eating (*wārish*) and one who comes uninvited while people are drinking (*wāghil*). X 586b; cadgers. X 4b

tuffa (A), or *tufah, tifā, tifāwa* : in zoology, the Jungle Cat (*Felis chaus*), trained to hunt game. II 739b

tuffāḥ (A) : in botany, the apple (*Pyrus malus, Rosaceae*). Some preparations made from the ~ were fruit purée (*djawārish al-tuffāḥ*), apple juice (*sharab al-tuffāḥ*) and apple sauce (*rubb al-tuffāḥ*). X 587a

♦ tuffāḥ al-djinn → YABRŪḤ

♦ tuffāḥ indjān (A) : in botany, the berries of the mandrake, called thus in one Palestinian village in the 1970s, said to encourage broodiness in chickens. XI 225b

♦ tuffāḥiyya (A) : a mediaeval meat dish with apple. X 31b

tugh (T, < Ch *tu* 'banner') : among the early Turks and Ottomans, an emblem of royal authority, a standard, traditionally a horse's tail or a bunch of horse hair on a pole, or a drum. A great ruler would be described as having nine ~s, the maximum. Under the Ottomans, those to whom royal authority had been delegated had a lesser number of ~s. X 590a

tughra (T, A *tughrā*, pl. *tughrāwāt*) : in the science of Turkish diplomatic, a calligraphic emblem of Turkish rulers, from the time of the chiefs of the Oghuz; the device or the sign of the sultan, also called *nishān-i humāyūn, tewkiʿ* (→ TAWKĪʿ) and *ʿalāmet*, and of different design for each sultan. It contains the name of the sultan and all his titles and other distinctions with the formula *muẓaffar dāʾima*, encased in an ornamental design, always with the same motifs and shape. II 314b; IV 1104b; V 232b; VIII 62a; X 595a; and → ʿUNWĀN

In Ottoman administration, chancellor. VIII 62a

♦ ṭughra-kesh (T) : in late Ottoman administration, a clerk especially assigned to drawing and painting the TUGHRA; in the earlier period NISHĀNDJI, also *tughra čekmek*, and in Persian *tughra kashīdan*. II 314b, X 597b

♦ ṭughrāʾī (A) : in Turkish administration, dating from the Saldjūḳ and Khʷārazm-Shāhī periods, the official charged with drawing the TUGHRA. X 595b

ṭughyān (A) : tyranny. XI 567b

ṭuḥayḥī (A) : on the Arabian peninsula, a small, fierce-looking lizard. I 541b

tuḥfat al-ʿūd (A) : in music, according to Ibn Ghaybī, a half-sized lute. X 769b

tukʾa → WISĀDA

tuku (J) : the remnant of a bride-price in Java. I 174a

tulad, tuladj → HAYTHAM

ṭulaḳāʾ (A, s. *ṭalīḳ* 'a person set free [from imprisonment or slavery]') : in early Islam, a technical term denoting the Meccans of Ḳuraysh who, at the time when Muḥammad entered Mecca in triumph, were theoretically the Prophet's lawful booty but whom he in fact released. It was subsequently used opprobriously by opponents of the Meccan late converts. X 603a; a derogatory name, sometimes applied to the Umayyads by their opponents, explained as a reference to the fact that as a result of Muḥammad's conquest of Mecca, they had become his property but he had then magnanimously chosen to set them free. X 841b

ṭulb (A, pl. *aṭlāb*) : in the military of the Ayyūbid and Mamlūk periods, a squadron or battalion of cavalrymen. In the Ayyūbid army, ~ was the basic parade and field unit, although it appears to have been an ad hoc formation; under the Mamlūks, ~ is used both for an AMĪR's entourage of personal MAMLŪKs and for the larger unit under his command. IX 610a; X 608a

tulband (T, < P *dulband*) : a sash or wrapper for the head, thence turban, the typical form of traditional headdress in the eastern Islamic lands, the Iranian world, and the Muslim and Sikh parts of the Indian subcontinent. X 608a

ṭulma (A) : 'flat bread'; in ancient Arabia, a kind of pancake cooked on a heated stone. V 41b

ṭulumba (T, < It *tromba*) : water pump for firefighting; these appeared first in Italy in the 15th century and spread around the Mediterranean shores. They are mentioned as ~ already in the 1560s, but the firefighting pump was introduced into the Ottoman empire by a renegade Frenchman in 1718. X 616a

♦ **ṭulumbadji** (T) : fireman, firefighter; Ewliya Čelebi mentions a guild of *~yān* who had the task of pumping water out of ships in the 16th century. After 1720, the ~s comprised a company of the Janissaries until the latter was abolished in 1826. The personage of the ~ was a major figure in Istanbul folklore of the 19th and early 20th centuries. X 616a

tūmān (P) : in numismatics, the unit of account which formed the basis of the Persian currency system during the period of Ṣafawid rule; its value was fixed at the currently-established weight of 10,000 silver dīnārs. The weight of the ~ was customarily expressed as a fixed number of MITHḲĀLs or *nukhūd*s of refined silver which could then be converted into coin with the value of 10,000 dīnārs. One *mithḳāl*, weighing approx-

imately 4.60 g, was equal to 24 *nukhūds* which each weighed about 0.192 g. VIII 790a; X 619b

In the Mongol empire, ~ refers to a division of the army numbering 10,000 men, which was further broken up into units of 1,000, 100 and 10. It is frequently mentioned in Persian and Arabic sources as the standard formation of the Mongol army in battle, but whether ~s actually had a full complement of 10,000 troops remains an open question. The ~ also is used to refer to an administrative district within the Ilkhānate. X 619a

tumāntōḳ : in Muslim India, a standard appearing in Mughal court ceremony, resembling the common ʿALAM but with its shaft adorned with Tibetan yak-tails. VI 533b

ṭūmār (A, < Gk) : a sixth of a papyrus roll, the smallest piece used in the trade. IV 742a; V 173b; and → MUKHTAṢAR AL-ṬŪMĀR

ṭumrūḳ → WAṬWĀṬ

tunbāk → TUTUN

tunbān → LUNG

ṭunbūr (A, < P *dum* or *dunba* 'tail' and *bara* 'lamb'; pl. *ṭanābīr*) : in music, the classical name for the pandore and various types of long-necked instruments in the East. It is generally to be distinguished from the lute, ʿŪD, by its smaller sound-chest and longer neck. A wire strung instrument, the *tel* ~, was smaller than the others and was popular with the women-folk. Synonymous terms for the instrument are *buzuk*, *djura*, SĀZ, etc. V 234a; X 624b, where variants and many other terms can be found

♦ ṭunbūr khurāsānī (A) : the pandore favoured in Khurāsān and to the north and east of it, generally found with two strings although sometimes mounted with three. X 625a

♦ ṭunbūr mīzānī (A), or ~ baghdādī : the pandore attributed to the Ṣabians, which retained in its frets the scale of pagan times, was used in ʿIrāḳ and to the south and west of it. It was generally found with two strings. X 625a

♦ ṭunbūr-i shīrwānī (P) : a pandore with a deep pear-shaped sound-chest and two strings, favoured by the people of Tabrīz. It was played with the fingers. X 625a

♦ ṭunbūra-yi turkī (P) : a pandore with sometimes three strings, but generally two, whose sound-chest was smaller than the *ṭunbūr-i shīrwānī*, although it had a longer neck. It was played with the fingers. X 625a

tunḳus (A) : in zoology, the tench. VIII 1021a

ṭunub → ṬANĪB; ṬARĪḲA

tūp-khāna (P) : in the Ṣafawid military, artillery. VIII 786a; artillery park. IX 476b

ṭūr (A, < Ar *ṭūrā* 'mountain') : mountain, with *djabal al-~* being the name for Mount Sinai, and, with *djabal zaytā* or ~ *zaytā*, also for the Mount of Olives. X 663a ff. For ~ in mysticism, → LAṬĪFA

turʿa (A) : a canal of a river, distinguised from minor branches and the main stream. VIII 38a

turandj → ʿUNWĀN

turba (A, T *türbe*; pl. *turab*) : an Islamic funerary building or complete funerary complex of various forms, or, in a more generic sense, denoting only the funerary aspect of the building. When used as the only term in a funerary inscription, ~ suggests the meaning 'mausoleum'. X 674b; with *kümbed*, a tomb surmounted by a dome, ~ is the classical word which was driven out of use by ḲUBBA, until it was again popularised by the Turks. V 289a; VI 652b; VIII 964b

In its basic meaning, ~ is 'earth', 'dust' and 'soil', the material from which the earth and mankind were formed. X 674a

türk → SĀRT

türkü (T, < *türkī*) : in Ottoman Turkish music, both the folksong in general, as opposed to the song belonging to Turkish art music, SHARḲĪ, and a genre of folksong, primarily

identified by the melodies proper to it. X 736a; a type of folk-poetry of Anatolia. I 677b; VIII 2b

türkmen (T, A *al-turkumān, al-tarākima*) : 'resembling the Turks, Turk-like', a term used collectively for Turkic tribes distributed over much of the Near and Middle East and Central Asia from mediaeval to modern times. X 682a

ṭurmūḳ → WAṬWĀṬ

turmus (A) : in botany, lupin, one of the winter crops in mediaeval Egypt. V 863a

ṭurra (A) : lit. border of a piece of cloth, upper border of a document; confused with TUG̲H̲RA in 13th-century Arabic literary and popular usage, arising from the part of the document where the *ṭug̲h̲rā* was normally affixed. X 595b; *al-~ al-sukayniyya* 'Sukayna-style curls', a particular hair-style made famous by Sukayna bt. al-Ḥusayn, a granddaughter of ʿAlī b. Abī Ṭālib. IX 803a; and → ṢUDG̲H̲; ʿUNWĀN

turs (A) : in military science, shield. IX 891a; XII 736a

turs̲h̲ī (P) : pickled vegetables, which condiment, along with sour grapes, *g̲h̲ūra*, dried lemons and walnuts, remain essential to Persian cooking. XII 609a

♦ turs̲h̲īči-bās̲h̲ī (P) : in Ṣafawid times, an official in the royal kitchen who supervised the preparation of pickled vegetables. XII 609b

ṭurṭūr (A) : a high cap around which the turban can be wound. In the 8th/14th century, the pointed ~ , with or without the turban, was the headdress of the common people in Egypt and the countries adjoining it. X 615a; and → S̲H̲IMRĪR

turud̲j̲ān → TURUND̲J̲ĀN

ṭuruḳ → S̲H̲AYK̲H̲ AL-S̲H̲UYŪK̲H̲; ṬARĪḲA

turund̲j̲ān (A), more commonly *bādrund̲j̲ubūya* : in botany, balm (*Melissa officinalis* L.) of the Labiatae, the lemon balm or bee plant, its synonyms being *bad̲h̲rund̲j̲ubūya, turud̲j̲ān, ḥabaḳ al-turund̲j̲ānī*, and *ḥas̲h̲īs̲h̲at al-naḥl*. It has been cultivated since Antiquity, was known in Spain in the 10th century AD and was possibly introduced further north by Benedictine monks. X 740b; and → ḤAS̲H̲ĪS̲H̲AT AL-SANĀNĪR; NUḤĀM

ṭusayt → ṢAḤN

tūs̲h̲māl-bās̲h̲ī (P) : in Ṣafawid times, supervisor of the royal kitchen, a subordinate to the steward of the royal household, *nāẓir al-buyūtāt*, and responsible for the quantity and quality of the meat served at the court, also acting as the royal taster. XII 609b

ṭusūt (A) : in music, the general term for harmonica, played with sticks, *ḳuḍbān*. An author of the 9th/15th century refers to the harmonica as the *kīzān* 'cups' and *k̲h̲awābiʾ* 'jars'. IX 11b

tūt (A), also *tūt̲h̲* : in botany, the mulberry, *Morus* spp., of the Moraceae, known for its fruit and leaves. A synonym is *firṣād*. X 752a

♦ tūt al-arḍ (A) : in botany, the strawberry. X 752a

♦ tūt al-ʿullayḳ (A) : in botany, the raspberry. X 752a

tūtin (P) : a cigar-shaped raft of reeds, found among the population of hunters (*ṣayyāds*) in Sīstān, on which they travel to fish and hunt waterfowl. IX 682b; XI 516b

tūtiyā (A) : in mineralogy, calamine or tutty, used to denote the natural zinc ores, especially zinc carbonate, or the white zinc oxide which was obtained during the treatment of the ores. V 149b; V 356b; V 965a

tutun (A) : in botany, tobacco, more specifically, pipe tobacco. Other terms used are the Arabic *duk̲h̲ān* and *tibg̲h̲*, and, for water-pipe tobacco, the Persian *tunbāk* and *tambākū*. While in much of the Western world smoking was long deemed unbecoming for women of polite society, no such social stigma seems to have existed in the Middle East. Until the 20th century, a smoking device that was widely used was the regular tobacco pipe. Originally made of clay, and later also of wood, these pipes were known as *čupūḳ* or *čapūḳ* in Turkish and Persian (< P *čūb* 'wood'). Lane observed similar pipes, known as *s̲h̲ibuk* or *ʿūd*, in early 19th-century Egypt. X 753a

tutkavul → RĀHDĀR
ṭuwama → SULAḤFĀ
tuyugh (T), or *tuyuğ* : in Turkish literature, a type of quatrain, similar to the RUBĀʿĪ. I 677b
tuyūl : in mediaeval Persia, temporary grants in return for services. They frequently carried with them the right to collect (as well as to receive) the taxes, and rights of jurisdiction. III 1089b; IV 1043 ff.; IX 733a
tuzghü → SAʾURI
tūzūk (T, < P) : in military science, a ruler's or military commander's 'arrangement', or the order in which he keeps his soldiers and establishment. ~ is often coupled with *ḳāʿida, maḍbūṭ*, and *ḍabṭ u rabṭ*, all of which are synonymous in these contexts. X 760b
From the post-Tīmūrid period on, a generic title for memoirs and biographies of rulers. X 760b

U

ubna → LŪṬĪ
ʿūd (A, pl. *aʿwād, ʿīdān*) : 'wood, piece of wood, plank, spar', in botany, agallocha wood, which is the better term for ~, often incorrectly defined as aloe wood (ṢABR). ~ has to do with certain kinds of resinous, dark-coloured woods with a high specific weight and a strong aromatic scent, used in medicine as perfume and incense. The designation derived from the place of origin was also usual, e.g. *al-ʿūd al-mandalī, al-ʿūd al-samandūrī, al-ʿūd al-ḳimārī*, etc. X 767b
In music, the lute, whose player is an *ʿūdī*. I 66b; X 768a, where many different terms for lutes and the names of the various parts of the ~ are found; and → TUTUN
♦ al-ʿūd al-hindī : a wood mostly synonymous with agollocha. X 767b
♦ ʿūd ḳadīm → ʿŪD KĀMIL
♦ ʿūd kāmil : a larger ʿŪD than the classical one (*ʿūd ḳadīm*), with five strings, which was common by the time of Ṣafī al-Dīn al-Urmawī (d. 692/1293). X 769b
♦ ʿūd al-ḳarḥ : in botany, *Anacyclus pyrethrum* D.C., *Compositae*. X 767b
♦ ʿūd al-rīḥ : lit. fragrant wood; in botany, *Berberia vulgaris* L., *Berberidaceae*. X 767b
♦ ʿūd al-ṣalīb : lit. cross wood; in botany, *Paeonia officinalis* L., *Ranunculaceae*. X 767b
♦ ʿūd al-shabbūṭ : in music, a lute whose shape resembles the round and flat fish of that name, invented by Zalzal. XI 427b
♦ ʿūd al-ʿuṭās : 'sneezing wood'; in botany, *Schoenocaulon officinale, Liliaceae*. X 767b
♦ al-ʿūdāni : 'the two things of wood' of the KHAṬĪB, viz. the minbar and the staff or wooden sword which he has to hold in his hand during the sermon. IV 1110b
ʿudār (A) : part of the ancient Arabs' repertoire of fabulous animals, the ~ was a male whose habit was to make men submit to assaults, which proved mortal if worms developed in the anus of the victim. II 1078b
ʿudda → SILĀḤ
ʿūdha → ḤIRZ; TAMĪMA
udḥī → ḌAHŪL
ʿudhr (A) : in law, a plea. I 319b

'udhri (A) : the NISBA of the Arabian tribe 'Udhra, ~ came to mean an elegiac amatory genre among the poets of the tribe, who expressed passionate desire for an unattainable beloved, chastity and faithfulness until death. *Al-ḥubb al-* ~ is a favourite theme in classical Arabic poetry and prose, often identified with 'platonic' or 'courtly' love. The opposite, performative, physical love, is known as Ḥidjāzī. X 774b; X 822b

udhun (A) : ear.

♦ iltihāb al-udhun (A) : in medicine, otitis. X 433a

'udiya (A) : 'having a single tent-pole'; among the Tiyāha on the Arabian peninsula, a tent whose ridge-pole rests on a row of three poles. The Sbā' call it a *gotba*. IV 1148a

udj (T) : frontier. II 1044b; under the Ottomans, a military post. VIII 608b; the frontier districts or marches. X 777a

♦ udj-bey (T) : the military lord of a district zone carrying out war against the neighbouring Christians. X 777b

'udjra (A) : protuberance, knot. X 508a

'udjma → 'ADJAM

udm (A), or *idām* : a condiment, eaten with bread by pre-Islamic Arabs. II 1058a; V 42a

'udūl → 'ADL

ufk (A) : falsehood. IX 567b

'ufr → KHANZUWĀN

uf'uwān → AF'Ā

ughlūṭa → MU'ḌILA

uḥbūla → ḤIBĀLA

'uhda (A) : in Egypt under Muḥammad 'Alī, an estate consisting of bankrupt villages whose taxes were collected by their new landholders rather than by members of the government. II 149a

uḥdjiyya (A, pl. *aḥādjⁱⁿ*) : 'riddle, conundrum', one of three kinds of literary plays upon words, the others being LUGHZ and MU'AMMĀ. The term denotes a simple guessing game, e.g. 'guess what I have in my hand', but can also mean a type of enigma fairly close to the *lughz*. Thus for *salsabīl* 'wine' : 'What is the alternative sense meant by the person setting forth a riddle when he says: ask (= *sal*) the way (= *sabīl*)?'. V 807a

uḥdūtha (A) : 'speech, tale', giving rise to *ḥaddūta* 'folktale' in colloquial Arabic. XII 775a

'uhūd → 'AHD; 'AHDNĀME

'uḳāb (A) : the Prophet's flag, according to the traditional literature. I 349a; the black banner used in the battles against Ḳuraysh. IX 14a; and → NŪSHĀDIR

In zoology, the eagle (pl. *a'ḳub, 'iḳbān, 'uḳbān, 'aḳābīn*), which has the tecnonyms of *Abu 'l-ashyam* 'father of the one with the mole or beauty spot', *Abu 'l-ḥudjdjādj* 'the man with the pilgrims', i.e. of Mecca, *Abu 'l-ḥasan* 'the fine one', *Abu 'l-dahr* 'the long-lived one', *Abu 'l-haytham* 'the eaglet's father', and *Abu 'l-kāsir* 'the breaker of ones'. Out of the nine species of Aquilae, seven are known in the Arab-speaking lands. I 1152b; X 783b, where numerous terms for the various eagles are found

In astrology, al-~ is the name of the 17th boreal constellation, yielding in ancient Latin texts such deformations as *alaocab, aloocab, alaucab*, etc. X 784a

'uḳad, or *al-'uḳadā'* → AḤMĀL

'uḳalā' al-madjānīn (A) : 'wise fools', a general denomination for individuals whose actions contradict social norms, while their utterances are regarded as wisdom. Several authors of classical Arabic literature have treated the phenomenon in specific works that belong to the literary genre dealing with unusual classes of people, such as the blind or misers. XII 816b

'uḳda → 'AḲD; DJAWZAHAR

ukhdha → SIḤR

ukhrūf → UKRŪF

ukhuwān (A) : in botany, the chrysanthemum; ~ is also used to render the παρθένιον of Dioscorides, by which we should probably understand the medical *Matricaria chamomilla*, still in use today. XII 114b

ukiyānūs → KĀMŪS

ūkiyya (A) : in numismatics, a piece of 40 dirhams. XI 413a

'ukkāl → 'ĀKIL; DJĀHIL

ukla (A) : an itch. IX 435a

uknūm (A, < Syr; pl. *akānīm*) : hypostasis. X 374a

ukrūf (A), or *ukhrūf* : a high cap common in the Maghrib, which could be made either quite simply or of valuable material. X 615a

uksūsa (A) : in modern Arabic literary terminology, the fictional genre of the short story. The term enjoys less currency than *kissa kasīra*, the Artabic literal translation of the English term. X 796b

'ukūba (A) : in law, punishment in all its forms, encompassing both discretionary punishments and those designated as HADD. ~ is frequently confused with DJAZĀ', which can be both punishment and reward. X 799a

ulači (Mon) : during the Mongol empire, both a postal courier and an ostler, the functionary responsible for the welfare of the post horses. XI 268a

ulak (T) : the official courier service in the Ottoman empire, which origin, with some reason, the Ottomans traced to the Mongols. The state couriers are also termed ~ . From the middle years of Süleymān's reign, a network of staffed posting stations, *menzil-khāne*, was introduced along the major routes. X 800a

ūlak : an Özbeg sport in which men on horseback battle to carry the carcass of a cow to a goal, played at the celebration of weddings and circumcisions. VIII 234b

'ulamā' (A, s. *'ālim*) : the term denoting scholars of almost all disciplines, although referring more specifically to the scholars of the religious sciences. In Sunni Islam, the ~ are regarded as the guardians, transmitters and interpreters of religious knowledge, and of Islamic doctrine and law, embracing those who fulfil religious functions in the community that require a certain level of expertise in religious and judicial issues. The *'ālim* is often seen as opposed to the *adīb*, he of 'profane knowledge', ADAB. X 801b; XII 720b

ulee (Oromo) : a long, forked stick, carried by pilgrims to the tomb of Shaykh Husayn, having a practical use but being above all a sign of their status as pilgrims. IX 399a

ulkā : in the Safawid period, a district or region held by a tribal group. X 550b; and → YURD

ulu beg (T) : 'senior lord'; in Saldjūk and early Ottoman administration, the designation for the father of the ruling family in his capacity as ruler of the state. It was he who concluded treaties, struck coins and was apparently commemorated in the Friday public prayer. VIII 192b

'ulūfe (A, T; < *'alaf* 'provender or grain rations for mounts') : in Ottoman financial and military organisation, the wages of members of the imperial household. This basic pay for members of standing military regiments at the Porte was continuous in both peace and war. Use of the term ~ for salary also separated military from administrative personnel, since the latters' wages were usually termed *wazīfe* (pl. *wazā'if*). X 811b

ulugh khān (T 'great khan') : a title borne by various of the ethnically Turkish Dihlī Sultans in 7th-8th/13th-14th-century Muslim India. X 814a

ulus (Mon) : a Turkic term meaning 'country' or 'district' (→ ĪL), which when it came into Mongolian acquired the meaning of 'people', and as such is found referring to both the Mongol peoples themselves and neighbouring nations who were absorbed by them. It was also applied to the various appanages given to the sons of Čingiz Khān, and can often be translated henceforth as 'state'. X 814a

ʿuluww → ISNĀD ʿĀLĪ

ʿumda (A, pl. *ʿumad*) : in 19th-century Egypt, the term for veteran masters in the guilds. XII 409b

♦ ʿumdat al-mulk (IndP) : in the Dihlī sultanate, the title for the chief secretary, DABĪR, also called *ʿalāʾ dabīr* and *dabīr-i k͟hāṣṣ*. IV 758b

umdūḥa → MADĪḤ

umm (A) : mother.

In astronomy, the inner surface, usually depressed, on the front of the astrolabe, enclosed by the outer rim, ḤAD͟JRA. I 723a

♦ umm al-banīn → UMM AL-WALAD

♦ umm ḥubayn → ḤIRBĀʾ

♦ umm ḳarn : in zoology, the trigger fish (*Balistes*). VIII 1021a; and → KARKADDAN

♦ **umm al-kitāb** : lit. the mother of the book, an experssion that appears three times in the Qurʾān and some forty Prophetic traditions, but has no equivalent in the earlier Semitic languages. It most often denotes the heavenly prototype of the Qurʾān, identified with *al-lawḥ al-maḥfūẓ*. In an extension of this, certain authors, particularly the mystics, define ~ as the first intellect or the Supreme Pen, which writes down the destinies on the tablet. Some authors see in ~ the celestial ʻmatrixʼ of all the revealed books. X 854a

In s͟hīʿism, ~ is also the title of an enigmatic book associated with the early s͟hīʿī G͟HULĀT of southern ʿIrāḳ. Originally produced in Arabic, only a later enlarged version, written in archaic Persian, has been preserved by the Central Asian Nizārī Ismāʿīlī communities in present-day Tajikistan, Afghanistan and northern areas of Pakistan. X 854b

♦ **umm al-ḳurā** : lit. the mother of settlements, or villages, a Qurʾānic expression that has been taken to mean Mecca, although Bell pointed out that the idea of a cluster of settlements or hamlets fits much better the topography of the Medinan oasis in Muḥammad's day, whereas Mecca was from early times a necleated town, and moreover, all three of the passages in which ~ appears in the Qurʾān are Medinan. IV 680a; X 856a

♦ umm sālim : in zoology, the bifasciated lark. I 541b

♦ umm al-s͟habābīṭ : in zoology, the barbel (*Barbus sharpeyi*). VIII 1021a

♦ umm t͟halāt͟h: in zoology, the nickname given to the female sandgrouse, because she lays two or three eggs. IV 744a

♦ **umm walad** : in law, the title given to a concubine, or slave-girl, who has a child by her master. In contrast, the name for a free woman was *umm al-banīn* ʻmother of sonsʼ. I 28a; X 857a

♦ umm zubayba → K͟HARŪF AL-BAḤR

♦ **ummī** (A, pl. *ummiyyūn*) : ʻbelonging to a people without a revealed bookʼ, this term appears four times in the Qurʾān in the plural, and once in the singular in regard to the Prophet. There is no basis in the Qurʾān for the traditional view that ~ means ʻilliterateʼ. V 403b; X 863b

umma (A, pl. *umam*) : as a Qurʾānic term, ~ denotes the nation of the Prophet, the Community. II 411a; in the Qurʾān, ~ usually refers to communities sharing a common religion, while in later history it almost always means the Muslim community as a whole. In modern usage, the plural *umam* means ʻnationsʼ and is therefore distinct from the Islamic meaning normally associated with ~ . X 861b

In geography, a term on the Arabian peninsula for the Tihāma fogs, also called *suk͟haymānī*. IX 39b

ʿumra (A) : the Little or Lesser Pilgrimage, in contrast to the ḤAD͟JD͟J, the Great Pilgrimage. It consists of walking seven times around the Kaʿba, praying two *rakʿa*s, a sequence of actions performed in the ṢALĀT, facing the *maḳām Ibrāhīm* and the Kaʿba,

and finally traversing seven times the distance between Ṣafā and Marwa. III 31b; III 35a; X 864b; and → 'URS

'umrā (A) : as defined by the Ḥanafī, Shāfi'ī and Ḥanbalī schools of law, a gift with full ownership but as a life interest, the donee undertaking to restore the property on his death, at the latest. In the Mālikī school, ~ is a gift of the usufruct and as such valid; it thus becomes very hard to distinguish it from *'āriyya* 'loan for use'. III 351a

'umūm wa-khuṣūṣ (A) : lit. generality and specificity, a term of legal theory that bears upon the scope of applicability of rules of law. According to the majority view, whenever an interpreter came across a general expression in a text (e.g. *muslimūn* 'Muslims', *al-darāhim* 'the dirhams'), he had grounds for an initial presumption to the effect that the author of the text intended an all-inclusive reference. If he subsequently discovered a contextual clue indicating that specificity rather than all-inclusiveness was intended, he would have grounds for setting aside this initial presumption. Otherwise the initial presumption would stand. X 866b

ūniḳs (A, < Gk) : in zoology, a kind of water-snail, valued because of its aroma. VIII 707a

'unḳ → IBRĪḲ

'unnāb (A) : in botany, the jujube tree (*Ziziphus jujuba*), syn. *zafzūf* (dim. *zufayzif*). IX 549b; X 868a

'unṣur (A, pl. *'anāṣir*) : 'origin', 'family', 'race', 'constituent'; in modern Arabic, the plural *'anāṣir* may also be rendered as 'nationalities'. X 868b

In philosophy, elementary body, material cause; element, matter. X 530a; X 868b

'unwān (A, pl. *'anāwīn*) : the address or superscription at the head of a document. In manuscript production, ~ is used for the title of a composition and is thus one of the terms used for an illuminated frontispiece or headpiece, with or without the title of the book inscribed in it. The other technical terms are *tardjama, ṭurra, ṭughrā, sarlawḥ, dībādja, shamsa* and *turandj*, although there is no consensus as to their exact meaning. Apart from the last two, which are medallions of round or oval shape, the other terms may refer to any type of illumination preceding the main text. X 870b

In the science of diplomacy, the ~ is part of the introduction of documents, denoting the direction or address. Al-Ḳalḳashandī collected fifteen different forms of the ~ . II 302a; X 870b

'urafā' → 'ARĪF

'urāt (A) : the 'naked', name for turbulent social elements who grouped themselves around the caliph and barred the path of the besiegers of Baghdad in 196/812 until their resistance was overcome. I 437b

'urbān → BAY' AL-'URBĀN

urdjūḥa (A), or *mardjūḥa* : a seesaw, according to tradition where Muḥammad first saw 'Ā'isha. V 616a

urdjūza → RADJAZ

urdu (U, < T ORDU), and *zabān-i urdu* : in South Asia, the term used to designate the mixed Hindustani-Persian-Turkish language of the court and the army; now the Urdu language of a large proportion of the Muslims in the subcontinent. VIII 174b; X 873b

'urf (A, P) : custom, customary law, administrative regulations on matters of penal law, obligations and contracts, issued by Muslim rulers, called ḲĀNŪN in Turkey. I 170a; X 887b; and → 'ĀDA; A'RĀF; 'ARĪF

In Ottoman dress, a large globe- or pad-shaped turban worn by learned men, corresponding to the Arabic *danniyya* and the Persian *kulāhī-ḳāḍī*. Meḥemmed II was fond of wearing the ~ embroidered with gold. X 615a

urfī (A) : in zoology, the braize orphe, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Pagrus orphus*). VIII 1021b

ʿurfuṭ (A) : in botany, the name of a thorny shrub which exudes an evil-smelling resin. III 587a

urg͟han, urg͟hanūn : in music, the artifically wind-blown instrument known as the organ. It also stood for a certain stringed instrument of the Greeks, and was used by the Persians to denote a species of vocal composition somewhat similar to the mediaeval European *organum*. At no period in Muslim history, however, was the organ considered an instrument of music in the same sense as e.g. the NĀY or ʿŪD. It was probably accepted as an interesting mechanical device. X 34b; X 893a

♦ urg͟hanūn al-būḳī : in music, the flue-pipe organ. X 893b

♦ urg͟hanūn al-zamrī : in music, the reed-pipe organ, a very primitive type in which the bellows are inflated by the mouth. X 893b

ūriyā (Syr) : teacher. IX 490a

urka (A), or *ḳattal* : in zoology, the orc or grampus, one of the marine mammals or cetaceans. VIII 1022b

ʿurs (A, pl. *aʿrās*), or *ʿurus* (pl. *ʿurusāt*) : originally the leading of the bride to her bridegroom, marriage, also the wedding feast simply, ~ is the wedding performed in the tribe or the house of the man, whereas *ʿumra* is the wedding performed in the house of tribe of the woman. X 899b; in the Indo-Pakistan subcontinent, a feast held in honour of a saint. VI 896b; XI 535b; a death anniversary. X 59b; among the dervishes, a celebration to commemorate a dead saint. VIII 416a; in South Africa, festival commemorating death anniversaries of ṣūfī saints. IX 731a

urṣūṣa (A), *arsusa*, or *russa* : in dress, said to be a melon-shaped hat. X 615a

ʿurūb : water-mills. X 479a

ʿurūba (A) : lit. the quality or nature of Arabness; in modern political parlance, the doctrine of Arabism or pan-Arabism. X 907b

ʿurwa (A), or *ḥabs* : part of the suspensory apparatus of the astrolabe, ~ is the handle, which is affixed to the point of the KURSĪ so that it can be turned to either side in the plane of the latter. I 723a

usbūʿ (A) : a week; also the term for a wedding in early Islam, since a wedding lasted a week. X 900a

usbūr (A) : in zoology, the sparid fish. VIII 1021a

ʿuṣfur → ḲURṬUM

ʿus͟har (A) : in botany, a tree of the Middle East and Africa (*Calotropis syriaca*). XI 107b

ʿus͟hb → ʿAS͟HS͟HĀB

us͟hnān (A) : a perfumed (powdered, pasty?) mixture for washing and scenting the clothes and hands, used in mediaeval times. VIII 653a

ʿus͟hr (A, T *ʿös͟her*; pl. *aʿs͟hār*, *ʿus͟hūr*) : in law, the tenth or tithe; generally a tax on the land owned by Muslims, or a tax on the commercial goods to be paid by all merchants, Muslim or non-Muslim. X 917a; in the Ottoman empire, the main land tax for Muslims, a tithe of the produce. VII 507b

us͟hturbān (P) : the Persian equivalent of the Arabic *d̲j̲ummāl* 'camel-driver', 'owner and hirer of camels', 'a dealer in camels'. XII 241b

us͟hturmurg͟h → NAʿĀM

üsküf (T) : in the Ottoman empire, a high KÜLĀH 'cap' worn by the Janissaries. Its rear part fell in the form of a covering on the back, a ribbon ornamenting it at the base where a metal case for the officer's spoon or plume was also fixed. V 751b; also called usḳūfiyya (< It scuffia; = A kūfiyya), a peaked cap embroidered with gold, which the officials of the Janissaries and some Palace officials like the Baltad̲j̲is wore, also called ḳūḳa. Süleymān Pas͟ha is said to have invented it; it came into general use in the reign of Murād I and became a kind of ruler's crown. X 615a

usra → CĀʾILA
usrub → RAṢĀṢ
usṭā → ADJĪR
ustādār (P) : in the Mamlūk sultanate, the title of one of the senior AMĪRS, who headed the *dīwān al-ustādāriyya*, which was responsible for managing expenditure on the sultan's household supplies. The ~ was in charge of the food tasters, *al-djāshankīriyya*, as well as for the court retinue and the servants in the sultan's palace. X 925a; (< *ustādh al-dār*). X 926a
ustādh (A, < Pah; pl. *ustādhūn, asātidha*), or *ustād* : an intelligent and hightly-esteemed person; a master, in the sense of professor, or maestro in music; a master craftsman; eunuch. I 33a; X 925b; as an honorific among the Shāfiʿīs, al-~ denoted Abū Isḥāḳ al-Isfarāyīnī. X 926a
♦ ustādhiyya : a neologism meaning professorate. X 926a
ustān (P), or *istān* : in administrative geography, province, with its subdivisions being SHAHR or KŪRA; state domains, administered by an *ustāndār*; in high ʿAbbāsid times, ~ acquired a special connotation regarding taxation, explained either as *iḥāza*, land taken over by the state, or MUḲĀSAMA, land from which taxation was taken as a fixed proportion of its produce. X 926a
♦ **ustāndār** (P) : an administrative term for the governor of a province or for the official in charge of state domains. X 927b
usṭuḳussāt (A, < Gk στοιχεῖα), or *ʿanāṣir* : in philosophy, the primary bodies. X 530a
usṭūl (A, < Gk στόλος; pl. *asāṭīl*) : in the Arab navy, the term for a fleet, and secondarily, an individual 'galley' or 'man-of-war'. X 928a; XII 120a
usṭūra (A, pl. *asāṭīr*) : legend, myth. III 369a
♦ **asāṭīr al-awwalīn** (A) : a Qurʾānic phrase meaning 'stories of the ancients', suggesting a set expression that had been long in use. Its meaning hardly in doubt, most of the discussion has concerned its derivation, for *asāṭīr* was a plural without singular. Nowadays the term has been reinstated in the singular form *usṭura*. III 369a; XII 90b
ustuwā : uplands. X 928b
uṣūl → AṢL
♦ uṣūlī (A) : a specialist in **uṣūl al-fiḳh**. X 930b
♦ **uṣūliyya** (A) : lit. those who go back to first principles; in law, the doctrine of going back to first principles, and more specifically, within the Twelver shīʿī tradition, those of its adherents commonly identified as supporting application of the rationalist principles of jurisprudence. The term does not appear to have been used until the 6th/12th century. X 935a; and → AKHBĀRIYYA
In modern theologico-political parlance, ~ is used as the equivalent of 'fundamentalism', but in less formal Egyptian Arabic, Islamic fundamentalists are often called *islāmiyyīn, al-sunniyya*, or, in the singular, *ikhwāngī* or *rāgil sunnī*. X 937a
ʿuṭārid (A, P *tīr*) : in astronomy, the planet Mercury, also called *al-kātib* in Andalusian and Maghribī sources. X 940a
utenzi (Sw), or *utendi* : in Swahili literature, the verse epic. IV 886b
uthāl (A, > Lat *aludel*), or *athāl* : in chemistry, a pot used in the sublimation process for causing bodies to pass from the solid state to that of gaseous aggregation by means of steam pressure. X 946a
utrudj, utrudjdja (A) : in botany, the citron, thought to be found in the Qurʾān under the name of *mitk, matk*. II 1058b; IV 740b; one of the names for the Cedrate tree or Adam's apple (*Citrus medica Risso*). V 962a, where many variant names are found
ʿutūb (A, s. *ʿutbī*) : in its most strict sense, communities of Nadjdī origin, probably from tribal stocks, who in the 17th century moved to the Gulf coast and settled in Kuwayt and Bahrain.

uṭum (A, pl. *āṭām*) : in early Islam, a fort. V 436a
ʿuṭʿuṭ → SAKHLA
uwaysiyya (A) : in mysticism, a class of mystics who look for instruction from the spirit of a dead or physically absent person, derived from Uways al-Ḳaranī, who is supposed to have communicated with Muḥammad by telepathy. X 958a
üzengi ḳurčisi → RIKĀBDĀR, kept often either by one of the royal ladies or by a trusted official. II 806a; a small round seal for decrees relating to titles, high appointments, DJĀGIRs and the sanction of large sums. VII 473b
ʿuzla (A) : isolation, one of the components of asceticism, ZUHD. XI 560a
uzuk, or *ūzuk* : in Muslim India, a royal seal (a 'privy' seal), kept often either by one of the royal ladies or by a trusted official. II 806a; VII 473b; a simple seal with his name in *nastaʿlīḳ* characters, owned by Akbar. IV 1104b

V

vār : in Muslim Pandjābī literature, an historical ballad. VIII 256b
vāv : in Gudjarāt, an analogous structure to the BĀʾOLĪ 'step-well', with the entire well being covered at surface level. V 888b

W

wā-sōkht (U, P) : in Perso-Urdu literary criticism, a theme intrinsic to Persian love poetry that came to be exploited for its own sake in the 10th/16th-century GHAZAL; in Urdu poetry of the 18th and 19th centuries, a stanzaic poem devoted to the theme of repudiating the beloved, which genre seems to have originated with Sawdā. Variously transcribed as WĀSŌKH and WĀ-SŪKHT. VIII 776a; IX 378a; XI 2a
wā-sūkht → WĀ-SŌKHT
wabāʾ (A, P *wabā*) : in medicine, an epidemic, pestilence, and theoretically distinguished from *ṭāʿūn* in the more specific sense of 'plague' (a mediaeval Arabic expression found in medical treatises is 'every *ṭāʿūn* is a ~ but not every ~ is a *ṭāʿūn*') although with later Muslim writers it is doubtful whether the precise distinction existed. IX 477a; XI 2a; cholera. VIII 783a
wabāl (A) : in astrology, 'detriment'. X 942a
wabar (A) : camel's hair. IX 764b
♦ ahl al-wabar : 'the people of the camel skin', a designation for nomads, as opposed to *ahl al-madar*, i.e. the sedentaries. V 585a
waʾd (A) : infanticide, in pre-Islamic times generally of newborn daughters, who were buried alive (**waʾd al-banāt**), prohibited by Q 81:8. X 199a; X 6a
al-waʾd al-khafī : 'the hidden burying alive', i.e. coitus interruptus. XI 6b
waʿd (A) : in eschatology, part of the dogma of **al-waʿd wa 'l-waʿīd**, promises and threats in the life beyond, one of the five fundamental principles dear to the Muʿtazilīs. With this slogan, the Muʿtazila expressed their conviction that not only the unbelievers had to face damnation on the Day of Judgement but that Muslims who had committed a grave sin without repentance also were threatened by eternal hellfire. III 465a; IX 341b; X 6b
wadʿ → WADAʿ
waḍʿ al-lugha (A) : lit. the establishment of language; in linguistics and legal theory, a view of the nature of language, which is understood to be a code made up of patterned

vocal sounds or vocables and their meanings and this code was seen to have emerged out of a primordial establishment of the vocables *for* their meaning. V 805b; X 7a

waʿda (A) : a communal meal. IX 20b

wadaʿ (A, s. *wadaʿa*), or *wadʿ* : cowrie shells, *Cypraea moneta* or *Cypraea annulus*, used in India and widely in West Africa as money down to the early 20th century. They were also known in Egypt as *kawda*, or *kūda*, reflecting its Hindi and Sanskrit origin as *kauri* (> cowrie). XI 7b; ~ could also be called *kharaz*, and the term was used also for shells in general. XI 9b

wadaad (Somali) : in Somali society, a man of religion, who also mediates in disputes between lineages. This term is used in contrast to *waranle* 'warrior', the other class of Somali men. IX 723a

waḍaḥ → DJUDHĀM

waḍḍaʿ → ṢĀLIḤ

wadhārī : an expensive cloth of cotton woven on cotton made in the Transoxianan village of Wadhār, which was made into a light resistant type of yellow overcoat, very popular in winter. VIII 1030b; XII 176b

wādī (A, pl. *widyān, awdiya*) : a watercourse filled only at certain times of the year; stream channel. I 538a; VII 909b; XI 13b; in the Maghrib, all watercourses, including the great perennial rivers; it can equally designate, in very arid regions, low-lying areas where there is a total lack of any flow. XI 14a

waḍīʿ → ḌAʿĪF

wadīʿa (A, pl. *wadāʾiʿ*) : in law, the legal contract that regulates depositing an object with another person, whether real or supposed. The actual act of depositing is *īdāʿ*, ~ is in reality the noun for the object of the contract, and *mūdiʿ* is the person who deposits an object or property with the *mūdaʿ* 'depositary'. The ~ is a depositing process which produces no benefit or ownership for the depositary vis-à-vis the object. XI 21b

waḍīʿa (P, < A) : in taxation matters, a tax schedule (syn. *ṭisḳ*) drawn up to meet the variety of physical conditions placed on land for the payment of land tax. IV 1037b

wadjd (A) : in mysticism, a technical term meaning 'ecstasy, rapture', feelings which dissociated the mystic from his personal qualities. The highest state of ecstasy was called *wudjūd* 'existence'. XI 23a

wadjh (A, pl. *wudjūh*) : face; variant. I 155a; in music, the belly of the ʿŪD. X 769b; and → ʿIRḌ

wādjib (A) : in theology, a synonym of FARḌ 'a religious duty or obligation', the omission of which will be punished and the performance of which will be rewarded. The Ḥanafī school, however, makes a distinction between these two terms, applying *farḍ* to those religious duties which are explicitly mentioned as such in the Qur'ān and the SUNNA, or based on consensus, and ~ to those the obligatory character of which has been deduced by reasoning. II 790a

wafāt → MAWT

wafaya (A, pl. *wafayāt*) : obituary. XI 345b

wafd (A) : lit. delegation; the name of a nationalist political party in modern Egypt. XI 25b

wafḍa (A) : originally, a shepherd's leather bag; in archery, a quiver made from skin entirely, with no wood in its construction. IV 800a

wāfid (A) : 'one who comes, makes his way, in a delegation or group' (syn. *muwaffad*); used in the collective, **wāfidiyya**, for Mamlūk troops of varying ethnic origins who came to Egypt and Syria to join the Sultanate's military forces. XI 26b; XI 220a

wāfir (A) : in prosody, the name of the fourth Arabic metre. I 670a; XI 27b

wafḳ (A, pl. *awfāḳ*) : lit. harmonious arrangement; in sorcery, a square, in the field of which certain figures are so arranged that the addition of horizontal, vertical and diagonal lines gives in every case the same total (e.g. 15 or 34). II 370a; X 501b; XI 28a

wāg͟hil → ṬUFAYLĪ

wāḥa (A, pl. *wāḥāt*) : oasis. XI 31a

waḥam (A), also *waḥām, wiḥām* : pregnancy craving; little noted in the medical literature, in popular Islam, ~ was considered very important to attend to, cf. the verb *waḥḥama* 'to slaughter a camel in order to satisfy a woman's craving'. XI 32a

waḥda (A) : oneness; unit, unity, used as a technical term in philosophy and theology with these meanings, though not occurring in the Qur'ān. XI 37a

In grammar, the genitive construct *ism al-* ~ 'noun of unity' forms the counterpart to *ism al-d͟jins* 'generic noun'. XI 36a

♦ **waḥdat al-s͟hhuhūd** : 'the oneness of witnessing', a doctrine established by S͟haykh Aḥmad Sirhindī. I 416a; III 102a; XI 37b; monotheism. I 297b

♦ waḥdat al-wud͟jūd : 'the oneness of existence', a main line of mysticism which came to dominate from Ibn al-ʿArabī onwards. I 416b; III 102b; X 318a; XI 37a; pantheism. I 297b

waḥf (A) : a woman's exuberant hair. IX 313a

wahhābiyya (A) : in law, both the doctrine and the followers of Muḥammad b. ʿAbd al-Wahhāb. XI 39b

wāḥid (A), or *fard, mufrad* : in grammar, the singular. II 406b

wahm (A, pl. *awhām*) : lit. notion, supposition, in particular false notion, delusion; in philosophy, estimative faculty (also *al-ḳuwwa al-wahmiyya*); imagination. I 112a; III 509b; XI 48b; XII 822b; 'whim'. VIII 953a

♦ wahmiyyāt : the science of *fantasmagorica*. VIII 105b

waḥs͟h (A, pl. *wuḥūs͟h*) : wild, desolate, uninhabited; a collective noun meaning 'wild animals'. XI 52a

♦ **waḥs͟hī** (A) : wild; the singulative of WAḤS͟H. ~ has two opposites: *ahlī* 'domesticated' and *insī* 'the side that points toward the human body'. A synonym is *ḥūs͟hī* (< *wuḥūs͟hī* ?), said to be a relative adjective derived from AL-ḤŪS͟H, a land of the d͟jinn, whence come the *ḥūs͟hī* camels, jinn-owned stallions that allegedly sire offspring among herds belonging to men. XI 52a; the part of the point of the nib of a reed-pen to the right of the incision. IV 471b; XI 52b

In literary criticism, ~ and *ḥūs͟hī* denote words that are uncouth and jarring to the ear due to their being archaic and/or Bedouinic. XI 52b; and → G͟HARĪB

♦ waḥs͟hiyya : bestiality. II 551a

waḥy (A) : a Qur'ānic term primarily denoting revelation in the form of communication with speech. XI 53b; and → ILHĀM

waʿīd (A) : the K͟hārid͟jite and Muʿtazilī doctrine of unconditional punishment of the unrepentant sinner in the hereafter. VII 607a; IX 341b; and → WAʿD

waʿil (A) : in zoology, the ibex. V 1228b

wāʿiẓ (A, pl. *wuʿʿāẓ*) : a preacher, mostly a preacher who gives sermons conveying admonishments (*waʿẓ, mawʿiẓa*), the public performance of which is called *mad͟jlis al-waʿẓ* or *mad͟jlis al-d͟hikr*. In the Qur'ān, the root *w-ʿ-ẓ* in most cases contains a warning; however, the root can also indicate 'good advice' and 'right guidance'. ~ can also mean WAṢIYYA, the spiritual testament that a father gives his son. XI 56a

waḳʿa (A) : part of the expression *waḳʿat al-ḥufra* 'day of the ditch', sometimes considered a literary topos, but referring to a trap in which the notables of Toledo fell and were all slain, in either 181/797-8 or 191/806-7. X 605a

♦ **waḳʿa-nüwīs** (T) : 'events/event-writer', the post of the late Ottoman official historian who with his predecessors compiled a continuous, approved narrative of recent

Ottoman history as a formal historical record, dating from the early 18th century. The post was early on called *weḳāyiʿ-nüwīs* and it is known to have been held on an ad hoc basis by individual historians from the early 17th century, who recorded the events of a military campaign or an embassy. XI 57a

waḳaʿa (A), or *awḳaʿa* : in grammar, the nearest thing to 'transitive'. IX 528a

wakāla (A) : in law, power of attorney or deputyship. X 376b; XI 57b

In mediaeval Islam, a meeting-place in cities for commercial agents. IX 788b

♦ waḳālat al-ḳuṭn → PENBE ḲABBĀNĪ

♦ waḳāla muḳayyada : an authorisation that is limited by its modus operandi, its opposite being *waḳāla muṭlāḳa*. XI 58a

♦ waḳāla muwaḳḳata : an authorisation that is restricted by a time designated in the contract setting it up. XI 58a

waḳaṣ → WAḲṢ

waḳf (A, pl. *awḳāf*), or *ḥubus, ḥabs* : in law, the act of found a charitable trust and hence the trust itself. The Imāmī shīʿīs distinguish between ~ and *ḥabs*, the latter being a precarious type of ~ in which the founder reserves the right to dispose of the ~ property. I 661a; VIII 512b; XI 59a; XII 823a; and → ḲAṬʿ

♦ waḳf ʿāmm : an endowment designated for the Muslim community as a whole or groups of an undetermined number of people being in need of charity that are supposed to exist continually till the end of time. Its opposite is *waḳf khāṣṣ*, an endowment for a limited number of people who would eventually die out. XII 824a

♦ waḳf khāṣṣ → WAḲF ʿĀMM

♦ waḳf khayrī : charitable WAḲFS dedicated to pious causes, as opposed to family *waḳfs*, *waḳf ahlī*, made in favour of one's relatives and descendants. XI 60b

♦ waḳf al-nuḳūd : 'cash waḳf', cash holdings possessed by WAḲFS, whose foundation administrators lent out at interest, with the purpose of creating liquid assets for the endowment. XI 89a

♦ waḳf-i awlād : a family WAḲF, also known as *waḳf ahlī* (→ WAḲF KHAYRĪ). XI 92b

♦ waḳfiyya, or *rasm al-taḥbīs* : the document recording the WAḲF's founder's declaration. XI 61b

♦ awḳāf ahliyya : one of three divisions of the *waḳf* system among the Mamlūks, the ~ included the great foundations of sulatans and AMĪRS, supported by urban and agricultural estates, whose revenues served combined charitable and private purposes. The other two divisions were the *awḳāf ḥukmiyya*, which were supervised by the Shāfiʿī chief judge and included urban buildings in Cairo and Fusṭāṭ, and whose revenues served purely philanthropic functions such as the support of the Holy Cities; and the *rizaḳ* (s. *rizḳa*) *aḥbāsiyya*, a special kind of endowment based on the alienation of treasury land for the benefit of individuals rather than institutions. XI 65a

♦ awḳāf-i tafwīḍī (P) : WAḲF's constituted by the reigning shāh. XI 86a

wāḳiʿa-niwīs → MADJLIS-NIWĪS

wāḳif (A), or *muḥabbis* : the founder of a WAḲF. XI 60a

♦ al-wāḳifa, or *al-wāḳifiyya* : lit. the ones who stand still, or who stop, put an end to; the name of a shīʿī sect given to them by their Twelver opponents because they let the succession of IMĀMS end with the seventh *imām* Mūsā al-Kāẓim. XI 103a

♦ wāḳifiyya : in theology, term for the 'Abstentionists'. I 275a; and → WĀḲIFA

wakīl (A, pl. *wukalāʾ*; T *wekīl*) : agent; in the context of the pilgrimage, the ~ is especially used to designate an agent of the *muṭawwifūn* (→ MUṬAWWIF). His task is to meet pilgrims arriving in Djudda, help them choose a *muṭawwif*, be responsible for them in Djudda until they depart for Mecca and again when they return to Djudda. Like the *muṭawwifūn*, the *wukalāʾ* are organised in a special guild. VI 170b

In law, the representative of a party. I 319b; an agent or trustee. X 377a

In hydraulics, ~ is known in Oman and the United Arab Emirates to be the name for the official in charge of the upkeep of the *faladj*, a mining installation for extracting water from the depths of the earth. IV 532a
In the Ottoman empire, a synonym for *wezīr* (→ WAZĪR). XI 194b
♦ wakīl-i dār : under the Saldjūķs, the intendant, an influential official of the sultan's court entourage. VIII 954a
♦ wekīl-i khardj : under the Ottomans, the paymaster-general, an officer in each regiment who oversaw the distribution of funds held in trust for use by those in special need as well as the collection of contributions for each regiment's independent campaign provisions fund, ĶUMANYA. XI 325a
♦ wakīl-i nafs-i nafīs-i humāyūn : in Ṣafawid Persia, an office created by Shāh Ismāʿīl, whose functionary was to be the *alter ego* of the shāh, superior in rank both to the WAZĪR, the head of the bureaucracy, and the AMĪR AL-UMARĀʾ, the commander in chief of the ĶÏZÏLBĀSH forces. VIII 768b

wakīr (A) : a flock of more than two hundred sheep or goats. When several ~ are joined together with their dogs and carrier donkeys, the large entity ensuing, sometimes numbering several thousand head, is called a *firķ* or *mughnam*. XII 319b

waķķād (A, Tun *sakhkhān*) : the 'stoker' of the furnace of a **ḥammām** 'steam bath'. III 140a

waķs (A) : in prosody, a deviation in the metre because of the loss of both the second consonant of a foot and its vowel. I 672a; a case of ZIḤĀF where the second vowelled letter is elided. XI 508b
In law, ~ (or *waķaṣ*, also *shanaķ*) is the amount of property below the minimum quantity on which ZAKĀT is due, *niṣāb*, and between each subsequent *niṣāb*. XI 411b

waķt (A) : time; and → ṢĀḤIB AL-WAĶT

wāķwāķ (A) : a name, possibly onomatopoeic, of uncertain origin, found in mediaeval literature to mean variously an island or group of islands inhabited by a dark-skinned population who speak a distinct language; a people or race; and a tree producing human fruit. XI 103b
In zoology, a member of the Cuculides family of birds (Eng. cuckoo). Local names include *ḥamām ķawwāl, ṭāṭawī, ṭakūk, ķawķal, kukur, kukum, kunkur* and *hūhū*. XI 108a

waʿl (A) : in zoology, the ibex, on the Arabian peninsula also called *badan*. I 541b; IX 98b

walāʾ (A) : proximity.
In law, contractual clientage (syn. *muwālāt*), a solution in early Islam to the problem of affiliating non-tribesman to a tribal society; though most such tribesmen were clearly converts, conversion was not necessary for the legal validity of the tie. The persons linked to one another by ~ were known as MAWLĀ. In pre-Islamic poetry, ~ usually denoted an egalitarian relationship of mutual help, but in later literature, it more commonly designates an unequal relationship of assistance, *mawlā* being a master, manumitter, benefactor or patron on the one hand, and a freedman, protégé or client on the other. I 30b; III 388b; VI 874b ff.
♦ walāʾ al-muwālāt : in Ḥanafī law, an institution between free men. I 30b

walad → AWLĀD

walāya (A) : in theology, a term often taken as the equivalent or simply an alternative vocalisation of WILĀYA, but which has in shīʿī usage the specific meaning of 'devotion', denoting the loyalty and support that is due the IMĀM from his followers. In shīʿism, ~ is one of the pillars of Islam. XI 209a

wālī (A, pl. *wulāt*) : person in authority, governor, prefect, administrator manager. A near-synonym is *ḥākim* 'one who exercises power, jurisdiction, etc.'. Under the Ottomans, the ~ , also termed PASHA, was the governor of a province. XI 109b; local ruler. IX 6b; and → AṢḤĀB AL-ARBĀʿ

♦ wāli 'l-ḥarb (A) : the name for the governor of a province, who was still essentially the general of an army of occupation, in the first generations following the Arab conquest. III 184a

walī (A, pl. *awliyā'*) : in mysticism, a saint, friend of God, often a mystic in general. I 137b; VIII 742b; XI 109b; and → MURĀBIṬ; WILĀYA

In law, a guardian for matrimonial purposes. I 27b; VIII 27a; curator of the *maḥdjūr* 'a person who is restricted of the capacity to dispose'. III 50a

♦ **walī al-ʿahd** (A) : the title granted to the heir presumptive, in the sense of beneficiary of a contract (ʿAHD) concluded between him and his community. An heir to the caliphate was more formally entitled *walī ʿahd al-muslimīn*. IV 938b; XI 125b

♦ walī 'l-dam (A) : in law, the next of kin who has the right to demand retaliation. IV 689b; V 178b; IX 547b

♦ walī ḥaḳḳ Allāh (A) : in al-Tirmidhī's thought, one of two classes of friends of God, with *walī Allāh*. The first comes near to God on the mystical path by observing the obligations of the divine legal order with all his inner power, while the second reaches his aim through divine grace. XI 110a

♦ walī mudjbir (A) : '*walī* with power of coercion', the father or grandfather who has the right to marry his daughter or granddaughter against her will, so long as she is a virgin. VIII 27b

♦ walī 'l-sadjdjāda → SHAYKH AL-SADJDJĀDA

♦ wali sanga (Ind) : lit. nine saints; the legendary founders of Islam in Java. XI 120b; XI 536b

wālide sulṭān (A, T) : in the Ottoman empire, mother of the reigning sultan, used only for the duration of the son's reign. IX 709a; XI 130a

walīma (A) : a wedding dinner-party. III 210a; X 900b

wangala : in Mauritania, the custom of slaughtering and sharing, each day, a sheep within a given group. VI 313a

wansharīs (B) : 'nothing higher', a reference by local people to a mountain massif in Central Algeria. XI 138b

waraʿ (A) : in mysticism, the 'spirit of scruple', advocated in so-called 'sober' ṣūfism. IX 812b; XI 141a; for Dhu 'l-Nūn al-Miṣrī, 'total abstinence'. XI 141a

waraḳ (A) : one of the terms for parchment, later to be reserved for paper. VIII 407b; with *waraḳa*, the leaf of a tree or of a manuscript. VIII 835a; and → DJILD; RAḲḲ; WARRĀḲ

In contemporary Arabic usage, 'money'. XI 148a; and → DIRHAM WARAḲ

♦ waraḳ al-bardī → BARDĪ

warashān (A) : in zoology, a type of bird. XI 152a

ward (A, s. *warda*; P *djull* or GUL) : in botany, *Rosa sp., Rosaceae*, any flower but generally the rose. According to Maimonides, it was known to physicians as *djull*, but the Arabs used this only for the white rose; *nisrīn* was the wild rose or Chinese rose. According to Ibn al-Bayṭār, the red variety is called *ḥawdjam* and the white *watīr*. XI 144b; XII 550a; and → MĀ' AL-WARD

For ~ in literature, XII 828a

♦ wardī (A) : the pale rose-pink colour of the ruby. XI 262b

wardjiyya (A), and *wariyya, huwayriyya* : in Kuwayt, the local open boat made from palm fibres. VII 53b

wariḳ (A) : in numismatics, silver money, distinguished from gold money, *ʿayn*, and refined silver in bars or ingots, *nuḳra*. The meanings of *nuḳra* and *wariḳ* changed as a result of Ṣalāḥ al-Dīn's introduction of pure silver coins, which he called *nuḳra* dirhams while the term ~ was reserved for the debased coins. In 815/1412-13, the last *nuḳra* dirhams were demonetised and ~ resumed its significance of silver coinage in general. XI 147b

wārish → ṬUFAYLĪ
wārith → MĪRĀTH
wariyya → WARDJIYYA
warrāḳ (A) : lit. producer or seller of leaves, WARAḲ; in mediaeval Islam, the copyist of manuscripts, paper seller, and also bookseller. The earliest known person with this designation seems to be a man of Wāsiṭ who died in 195/811. XI 150a
wars (A) : a yellow dye from a perennial plant cultivated in Yemen, identified as *curcuma*. V 786a; or as *Memecylon tinctorium, Melastomaceae*, or sometimes *Flemmingia rhodocarpus* BAK, *Leguminosae*. Al-Dīnawarī describes the best ~ as *bādira*, from a young plant, the other sort being called *ḥabashī* because of some blackness in it. Dyestuffs are not always so easily identified and it may have been at times confused with *Carthamus tinctorius, Compositae*, the safflower. XI 152a; the sap of the Ceylon cornel tree. VII 1014b
wasaḳ (A, pl. *awsuḳ*) : a measure of volume, reportedly equivalent to 300 ṢĀʿ according to the *ṣāʿ* of the Prophet, or in weight, 609.84 kg. XI 412b
wasaṭ (A, pl. *awsāṭ*) : in astronomy, the mean motion. XI 503b
♦ wasaṭ al-shams (A) : in astronomy, the mean solar longitude. IX 292b
wasāṭa (A) : in Fāṭimid administration, a function which involved interposing and interceding between the Imām and the ethnic factions of the palace and the army, filling a gap, along with the office of the SIFĀRA, in the vizierate created by al-Ḥākim in 409/1018. The vizierate was later re-established during the reign of his son al-Ẓāhir, but the offices of the ~ and *sifāra* continued to be filled irregularly till the end of the dynasty by persons with a lower rank than the vizier. XI 189a
wasé kuala : in Aceh in Indonesia, a tax demanded by the *shahbandar* 'harbour master' for disembarking or loading certain goods, for preserving the water supply for departing ships, and for help for those stranded. XII 200b
waṣf (A) : lit. description; in poetry, a literary genre of flattering or embellished description. XI 153a
In law, form, external aspects, or incident, each of which is opposed to substance, *aṣl*. XI 158b
For ~ in grammar, → NAʿT
washaḳ (A), or *kiṭṭ-namir* : in zoology, the Serval or Tiger-Cat (*Leptailurus serval*). II 739b; lynx. II 817a
washīdj (A) : in botany, a tree (ash ?) mentioned as providing wood for spear shafts. XII 735b
wāshima → WASHM
washm (A) : tattooing; a woman who tattoos other is *wāshima* and a woman who asks to be tattooed is *mustawshima*, both of whom are said to have been cursed by the Prophet. XI 160a; XII 830b
waṣī (A, pl. *awṣiyāʾ, waṣiyyūn*) : in law, the executor of a will. I 28b; XI 63a
In shīʿī theology, variously rendered as legatee, executor, successor or inheritor, first used to designate ʿAlī as the inheritor of Muḥammad's worldly possessions and of his political and spiritual authority. Early Ismāʿīlī doctrine held that each of the first six speaking prophets (→ NĀṬIḲ) was succeeded by a legatee; while the *nāṭiḳ* brought the scripture in its generally accepted meaning, the ~ introduced a systematic interpretation of its inner, esoteric aspects. One who falsely claims to be a ~ is a *mutawaṣṣī*. XI 161a; and → KHĀTAM AL-WAṢIYYĪN
♦ **waṣiyya** (A, pl. *waṣāyā*) : lit. inheritance; in shīʿī theology, the utterance by which a WAṢĪ is appointed and, more generally, an instruction of a legal or moral nature. XI 161b

In law, bequest or legacy (defined as the transfer of the corpus or the usufruct of a thing after one's death without a consideration), and last will and testament. I 137b; IX 115b; IX 781b; XI 171b

In the science of diplomatic, that part of the text of a (state) document in which the duties of the nominee are specified in detail. II 302a

waṣīf (A) : in the terminology of childhood, '[a boy] who has become of full stature and fit for service' (Lane). VIII 822a; a male slave; negro. I 24b

wāṣil (A) : lit. reaching; in grammar, used by Ibn al-Sarrādj to refer to a level of interaction between the action denoted by the verb, the doer, and the semantic object covering the semantic side of verb intransitivity which the term TA'ADDĪ does not. X 4a

wāsima → NĪL

wāsiṭa (A) : mediator. IX 779b; under the Fāṭimids, a minister who was given neither the title nor the office of vizier but only the duty of acting as intermediary between the caliph and his officials and subjects. II 857b; XI 171a; and → TARDJĪ'

waṣiyya → WAṢĪ

wasḳ (A) : a measure of capacity which was used in the Ḥidjāz in the days of Muḥammad, equal to 60 MUDDS. The ~ did not spread to other countries. VI 118a

waṣl (A), or *ṣila* : in prosody, a letter of prolongation following the *rawī* 'rhyme letter'. It can also consist of a vowelless *hā'* followed by a short vowel or a *hā'* followed by a letter of prolongation and preceded by a short vowel. IV 412a

In grammar, broadly denotes juncture, i.e. a syntactic or phonological 'connecting'; thus the antonym of both interruption (ḲAṬ') and pause (*waḳf*, → ḲAṬ'). XI 172b; and → ṢILA

waṣla (A) : Egyptian musical composition, which combined elements of the earlier local NAWBA and the Turkish FAṢĪL. X 143b

wasm (A, pl. *wusūm*) : brand, as in camel brands by which Bedouin identify their camels. Brands are sometimes placed on things other than animals, e.g. tombs, rocks, wells or trees, to indicate whose territory they are or are protected by. XI 173b

♦ wasma → NĪL

♦ wasma-djūsh : in mediaeval times, a word used in Khurāsān to designate a special object for grinding KUḤL 'eye cosmetic' and pouring it into narrow-necked vessels. V 357a

wāsōkh → WĀ-SŌKHT

wasūṭ (A) : among the pre-Islamic Bedouin, a tent made of hair, generally said to be smaller than the MIẒALLA, but larger than the BAYT or the KHIBĀ', but sometimes described as the smallest tent. IV 1147a

waswās (A) : satanic whispering in the heart, inciting evil. III 1119b

waṭ' → BĀH

watad → AWTĀD; ḲUṬB

waṭan (A) : homeland, fatherland, syn. *mawṭin*. I 64a; IV 785b; XI 174b; in early usage, the locality from which a person came. IV 785b; XI 174b

In mediaeval mysticism, used in the sense of 'the heavenly kingdom'. IV 785b

♦ waṭaniyya (A) : nationalism, patriotism, civic pride, in all the modern applications of these terms. XI 175a

watar → AWTĀR

wathaniyya (A) : idolatry, a later term. In classical Arabic, idolatry is given by the phrase *'ibādat al-aṣnām* (or *al-awthān*).

wathīḳa (A, pl. *wathā'iḳ*) : a document that certifies the commission of a promise or legal act; a general term for an official or legal document or formulary. In modern Arabic the plural is often used in the sense of 'official records, archives', housed in a *dār al-wathā'iḳ*. IX 733a; XI 178b

watid → AWTĀD
watīr → WARD
waṭwāṭ (A, pl. *waṭāwīṭ, waṭāyīṭ*) : in zoology, all cheiropters or bats, without distinction of families or species, syn. *khuffāsh* (pl. *khafāfīsh*). The bat is also called *ṭā'ir al-layl, khushshāf* and *khuṭṭāf* by comparison with the swallow, *saḥāt, ṭurmūḳ, ṭumrūḳ*, and *'ashraf*. XI 183a
wāw (A) : the twenty-seventh letter of the Arabic alphabet, with the numerical value 6. It stands either for the semivowel *w* or for the long vowel *ū*. XI 183a
wāwī (A) : in zoology, the jackal. I 541b
wayang (Ind) : a shadow play performance. XII 759b
waydj → SILB
wa'ẓ → WĀ'IẒ
wazagh (A) : a kind of lizard, the killing of which, preferably with one blow, is prescribed by SUNNA. IV 768a
waẓīfa (A, pl. *waẓā'if*) : lit. task, charge, impose obligation; an administrative fiscal term meaning an extra, fixed payment, made by the tax collector, on top of the land tax collected; it subsequently also came to mean the financial allowance or stipend paid to an official or as a reward for someone who had pleased a ruler or governor, and by extension, the official post or function itself. XI 184b; and → MUWAẒẒAF; 'ULŪFE
In mysticism, a devotional text or litany, normally consisting of a sequence of prayer formulas, invocations, and verses from the Qur'ān, recited by the members of some ṣūfī orders as one of the elements of their assignment of daily devotions, and also as part of the liturgy of a ḤAḌRA or communal DHIKR ritual. XI 184b
wazīr (A, T *wezīr*) : vizier or chief minister; head of the bureaucracy. From its original Qur'ānic meaning as 'helper' it acquired the sense of 'representative' or 'deputy', and under the 'Abbāsids came to designate the highest-ranking civil functionary of the state next to the caliph. VIII 768b; XI 185a
♦ **al-wazīr al-ṣaghīr** (A) : head chamberlain, a term of Fāṭimid administrative usage, also called *ṣāḥib al-bāb*, who was equal in status to the commander-in-chief of the army. XI 197b
♦ wazīr al-tafwīḍ (A) : 'vizier with delegated powers'; a term employed by al-Māwardī for the minister who was entrusted with full powers. II 857b; XI 186b
♦ wazīr al-tanfīdh (A) : a designation by al-Māwardī for the ministers who, notwithstanding their power and influence over the caliphs, were considered as agents for the execution of the sovereign's will. II 857b; XI 187a
♦ wazīr-i čap (P) : a title sometimes given to the official historiographer during the Ṣafawid rule. XI 194a
♦ wezīr-i a'ẓam → ṢADR-I A'ẒAM
wazn (A, pl. AWZĀN) : lit. the act of weighing; in eschatology, the 'weighing' of deeds on the Last Day, with good deeds being heavy and bad deeds light. III 465a
In numismatics, the weight at which the gold and silver coinage was struck. XI 198b
In language and literature, the establishing of a pattern in morphology or in prosody, which resulted in a word form or metre. A morphological ~ is also called BINĀ' (pl. *abniya*) and prosodical weighing or scanning is also *taḳṭī'* or *taf'īl*. XI 200a
wēsh (Pash) : in Afghanistan, the ancient custom of periodical redistribution of land. I 217a
wezīr → WAZĪR
widjā' (A) : in medicine, a form of castration consisting of binding the cord supporting the testicles and making them gush out. IV 1088a
wilāya (A) : in law, representation, the power of an individual to personally initiate an action. When a person acts on behalf of others, ~ is more often termed *niyāba*. XI

208a; the power of a WALĪ to represent his ward. III 50b; guardianship over a child, involving guardianship over property (*wilāyat al-māl*) and over the person (*wilāyat al-nafs*). To these should be added the father's duty to marry his child off when the latter comes of age (*wilāyat al-tazwīdj*). VIII 824a

In shīʿism, the position of ʿAlī b. Abī Ṭālib as the single, explicitly designated heir and successor to Muḥammad; the guardianship of ʿAlī of the community, as expressed in the doctrinal creed pronounced by shīʿis: *lā ilāh illā Allāh, Muḥammad rasūl Allāh, ʿAlī walī Allāh.* XI 208b

In mysticism, sainthood. VIII 742a

Among the Khāridjites, the dogmatic duty of solidarity and assistance to the Muslim. I 1027b

♦ wilāyat al-faḳīh (A) : 'the guardianship of the jurist', in modern Iran the mandate of the jurist to rule, promulgated by Khumaynī. XII 530a; the position of the supreme leader in modern Iran. XI 209b

♦ wilāyat al-māl → WILĀYA

♦ wilāyat al-nafs → WILĀYA

♦ wilāyat al-tazwīdj → WILĀYA

wilāyet → EYĀLET

wird (A, pl. *awrād*) : in mysticism, set, supererogatory personal devotions observed at specific times, usually at least once during the day and once again at night; a distinctive aspect of ~ when compared to ḤIZB and DHIKR is its close association with a particular spiritual guide to whom it is attributed as well as the set times for its observance. XI 209b; and → ḤIZB

wisāda (A) : in mediaeval times, a large cushion often used for supporting the back (syn. *mirfaḳa, tukʾa, miswara, numruḳ,* MIKHADDA); a pillow. V 1158b; XII 99a

wiṣāl (A), less frequently *muwāṣala* : in mysticism, 'maintaining an amorous relationship, chaste or otherwise' (syn. *waṣl*; ant. *hadjr* or *hidjrān*). XI 210b; and → ITTIṢĀL

wisām (A) : in Morocco, a term applied to each of the nine orders, decorations, that were regulated in a document (*ẓahīr*) of 14 December 1966. VIII 61b; in modern Arabic usage, a decoration, order, medal or badge of honour. When European-type orders were first imitated in 19th-century Persia and the Ottoman empire, the term used was NISHĀN. XI 212a

wishāḥ (A) : according to Lane, an ornament worn by women (consisting of) two series of pearls and jewels strung or put together in regular order, which two series are disposed contrariwise, one of them being turned over the other. VII 809b

witr → ṢALĀT AL-WITR

woynuḳ (T, < Sl) : in Ottoman military and administrative usage, a particular category of troops amongst other Balkan Christian landholding or tax-exempt groups employed by the sultans to perform specific combat and other militarily-related tasks. XI 214b

woywoda (Ott, < Sl) : in mediaeval Serbia, a high-ranking commander and, on the eve of the Ottoman conquest, the governor of a military district. In early Ottoman sources, the term refers to former Christian lords, and soon it began to designate agents in charge of revenues from domains which enjoyed full immunity. XI 215a

wudjāḳ → ODJAḲ

wudjūd (A) : in philosophy, being. XI 216a; and → MUṬLAḲ

In mysticism, a verbal noun derived from *wadjada* 'to find' or 'to experience'. XI 217a; and → WADJD

wuḍūʾ (A) : lit. cleansing; the simple ablution, which is sufficient for cleansing after a minor ritual impurity, ḤADATH. III 19b; VIII 764b; VIII 929a; XI 218a

wuḍūḥ → GHUMŪḌ

wufūd (A, s. **wafd**) : delegations; in the time of the Prophet, the mainly tribal deputations which came to him in Medina, mainly during the ninth year of the Islamic era. XI 219a

wuḳā (A), and *wuḳāya, awḳā* : a variety of women's bonnets, usually decorated with coins, worn in Syria and Palestine. V 742a

wuḳūʿ-gūʾī (P), or *zabān-i wuḳūʿ* : in Persian poetry, a new style, developed in the 16th century, of introducing in the GHAZAL references to actual experiences of love and incidents occurring in the relationship of lovers and their beloved. The ~ in turn generated a number of subsidiary genres. VIII 776a

wuḳūf (A) : lit. place of standing, station; in the context of the pilgrimage, the ~ is the culminating ceremony, on 9 Dhu 'l-Ḥidjdja, in the plain of ʿArafat in front of the *Djabal al-raḥma*, a small rocky eminence. The ceremony begins at noon with the joint recital of the prayers of ẒUHR and of ʿAṢR brought forward, and lasts until sunset. A second ~, in the morning of 10 Dhu 'l-Ḥidjdja, is not obligatory. III 35b; XI 220b

wushmgīr (P) : 'quail-catcher', according to al-Masʿūdī. XI 221a

wushshaḳ (A) : ammoniac, a gum resin, the product of the ammoniac gum tree. VIII 1042b

wuṣla (A) : in grammar, one of a group of terms for referential and copulative elements mostly called *ʿāʾid* but also *rābiṭ(a)* and *rādjiʿ*. XI 173a

wusṭā Zalzal (A) : in music, the middle, or neutral, third among the frets of the lute, named after the famous lute-player at the early ʿAbbāsid court. Al-Fārābī first described it and placed it at the ratio of 27:22 between the nut and the bridge of the lute, which corresponds to the modern note *sīkāh*. XI 427b

X

xagaa → GU'

xeer (Somali) : Somali customary law, which exists alongside the SHARĪʿA. IX 713b; IX 723b

Y

yā' (A) : the twenty-eighth letter of the Arabic alphabet, with the numerical value 10. It stands for the semivowel *y* and for the long vowel *ī*. XI 222a

yābānī (A) : in modern Arabic, a person of Japanese descent. XI 223a

yabghu (T) : an ancient Turkish title, found in the Orkhon inscriptions to denote an office or rank in the administrative hierarchy below the Ḳaghan, thus analogous to the title *shadh*, whom the ~ preceded in the early Turk empire. XI 224a

yabrūḥ (A) : in botany, the Mandragora or mandrake (*Mandragora officinarum, Solanaceae*, also called *Atropa mandragora L.* and *M. officinarum*), a perennial herbaceous plant common in the Mediterranean region. Its root is often forked and is the part known as ~ , while the plant itself is generally called *luffāḥ*. Other names for the ~ are *sābīzak*, *shābīzadj*, and *tuffāḥ al-djinn* (by which it is still known today). XI 225a; and → SIRĀDJ AL-ḲUṬRUB

yad (A) : lit. hand, ~ covers a vast semantic range: power, help, strength, sufficiency, ability to act, etc. XI 280a; the very large bead on a rosary that serves as a kind of handle. IX 741b; and → ʿAMAL; ḤISĀB; MILK; MUSALSAL AL-YAD; ṢĀḤIB AL-YAD

yada tash (T) : lit. rain stone, appearing in Arabic texts as *ḥadjar al-maṭar*, a magical stone by means of which rain, snow, fog, etc., could be conjured up by its holder(s). Knowledge and use of such stones has been widespread until very recent times in Inner Asia. Originally identified as nephrite, it seems more likely that the original ~ was the bezoar (P *pād-zahr*), which is a calculus or concretion formed in the alimentary tract of certain animals, mainly ruminants. XI 226b

yādgār (P) : lit. souvenir, keepsake; in numismatics, any special issue of coins struck for a variety of non-currency purposes. XI 228a

ya'ḍid → 'ALATH

yāfi' (A) : in the terminology of childhood, 'a boy grown up . . . grown tall' (Lane). VIII 822a

yafta → ḤIRZ

yaghmā (P) : plunder. XI 238a

yaḥmūr → BAḲAR

yahūd (A, < Ar, s. *yahūdī*) : the common collective singular for 'Jews'. A less common plural *hūd* is also used. XI 239b

yakhčāl (P) : in architecture, a mud-brick structure built in Iran to make and store ice. XII 457a

yakhsha (Pah) : a pearl. IX 659a

yaḳīn (A) : in law, a certainty. XI 219a

yaḳḳāsh → AYḲASH

yaktār → TĀR

yaḳṭīn (A) : a plant mentioned in the Qur'ān, probably a kind of *Cucurbitacea*. VI 651a; VI 901a; VII 831a

ya'ḳūbī (A, pl. **ya'ḳūbiyyūn**, *ya'āḳiba, ya'ḳūbiyya*) : a Jacobite Christian, the designation for a member of the Syrian Orthodox Church, whose dogmatical position of monophysitism was thought to be at variance with the moderate dyophysite christology formulated by the Fourth Ecumenical Council of Chalcedon and consequently was branded as heresy. XI 258b

yāḳūt (A, < Gk) : in mineralogy, corundum, a crystallised form of alumina [Al_2O_3] which occurs in many colours, among which ~ *aḥmar* 'red corundum' or 'ruby' is the finest. According to al-Tīfāshī, the second best is the ~ *aṣfar* 'yellow sapphire' or 'oriental topaz'. XI 262a

♦ yāḳūt akhab (A), or *azraḳ* : the blue sapphire, the third-ranked corundum, below the ruby and yellow sapphire. Gradations in its colour ranges from ink blue, *kuḥlī*, to the lighter sky-blue, *samāwī* or *asmāndjūnī*. XI 262b

♦ yāḳūt abyaḍ (A) : the leuco-sapphire, the fourth and last-ranked corundum, after the ruby, yellow sapphire, and blue sapphire. It has two shades, the more prized of which is the *mahawī* or *billawrī* (rock crystal-like). XI 262b

yali (T, < Gk) : lit. bank, shore; in Ottoman times, a residence, villa built on the edge of the water. V 642a; XI 266b

yaltuma (T) : a musical instrument of the pandore type, but smaller with three strings and a waisted sound-chest like the TĀR. It was invented by Shamsī Čelebi, the son of the Turkish poet Ḥamdī Čelebi. X 626a

yām (A, P; < Mon *ḳam*) : the effective network of communications established by the Mongols to control the vast extent of their empire. It was designed to facilitate the travels of envoys going to and from the Mongol courts; for the transportation of goods; for the speedy transmission of royal orders; and to provide a framework whereby the Mongol rulers could receive intelligence. VII 234a; in the 13th century, ~ also signifies the postal service of the Mongol Khāns and sometimes a postal relay. XI 267b

♦ yāmči (Mon) : postal courier; also a functionary charged with the postal relay. XI 268a

yamaḳ (T) : 'adjunct'; in the Ottoman army, an assistant to an auxiliary soldier, ESHKINDJI. II 714b; IX 543a; in Serbia, a self-appointed local Janissary leader outside the regular Ottoman hierarchy. IX 671a

yamāma (A) : in zoology, wild pigeon, as opposed to the domesticated pigeon, ḤAMĀM. XI 269a

yamīn (A, pl. *aymān, aymun*) : lit. the right hand, but often used in Arabic with the transferred sense of 'oath'. IV 687b; XI 280a; and → ḲASAM

♦ yamīn al-ghamūs (A) : in law, an oath to perform a deed that one knows to have been already performed. Expiation is not required, except in the Shāfiʿī school. IV 688b

♦ yamīn al-munkir (A) : in law, an oath taken by a debtor who refuses to recognise his debt or his obligation, used by a petitioner as a method of proof. In former times many Muslims preferred to avoid pronouncing the oath, even though they did not admit to being debtors. III 1236b

♦ yamīnu ṣabr^in^ (A) : an oath imposed by the public authorities and therefore taken unwillingly. VIII 685b

♦ laghw al-yamīn (A) : in law, an oath taken by mistake (through a slip of the tongue) or in a thoughtless manner, which does not require expiation. IV 688b

yamkhūr (A, pl. *yamākhīr*) : in zoology, the drone bee. VII 907a

yanbūʿ (A) : well. XI 281a

yār (T) : eroded, vertical bank or gorge of a river, cliff. XI 287b

yarāʿ (A) : in music, a flute, blown into from a hole as distinct from the MIZMĀR, a reed pipe. VI 214b; VII 206b

yarbūʿ (A, < Ar) : in zoology, the jerboa. jumping mouse or jumping hare (*Jaculus*) of the class of rodents and family of dipodids (*Dipus*). Arabic authorities mention three kinds of jerboa: *al-shufārī* 'big and elongated'; *al-tadmurī* 'that of Palmyra'; and *dhu 'l-rumayḥ* 'bearing a short lance'. XI 283a; also the gerbil and jird. XII 287b, where many technical terms relating to these animals can be found

yarghu (T) : trial, interrogation, the Mongolian tribunal or court of justice, hence *yarghuči*, a judge. According to al-Djuwaynī, the ~ held at the court of the Great Khān was called the Great ~. XI 284b

♦ yarghuči → YARGHU

yarıcılık (T) : a land-leasing system in Turkey, in which the peasant uses his own tools, plough and livestock and gives half of the harvest to the landowner. V 473a

yarligh (T), or *yarlīḳ* : under the Mongols and their successor states, a decree, edict, command, contextually equivalent in Islamic chancery practice to the more specific documentary forms of FARMĀN, ḤUKM or BERĀT. IX 43a; XI 288b

yāsā (Mon) : law, decree, order; in the phrase 'the Great ~ of Čingiz Khān', a comprehensive legal code laid down by the founder of the Mongol empire. XI 293a

yasaḳ : a tribute. X 417b

♦ yasaḳ-ḳulu (T) : under the Ottomans, a special agent who was authorised to inspect any person for bullion or old AḲČE; Ottoman law required that all bullion produced in the country or imported from abroad be brought directly to the mints to be coined, and upon the issue of a new *aḳče*, those possessing the old were to bring it to the mint. II 118b

♦ yasaḳčī (T) : under the Ottomans, Janissaries whose function it was to protect foreign embassies and consulates and to escort diplomats leaving their residences, whether officially or unofficially. IV 808b

♦ yasaḳnāme → ḲĀNŪNNĀME

yāsamin (A), *yāsimīn, yāsamūn* : in botany, the jasmine shrub. Several sub-species are found in the Arabic-speaking lands: *Jasminum floribundum*, called *habb al-zalīm* 'male ostrich seeds'; *Jasminum fructicans*, called *yāsamīn al-barr* 'country jasmine'; *Jasminum grasissimum*, called *ḳayyān* 'flourishing, blooming' and *suwayd* 'blackish', proper to Yemen; *Jasminum officinale*, called *ḳīn, sidjillāt*; and *Jasminum sambac*, called *full*. XI 294a

yasar (A, pl. *aysār*) : a player of MAYSIR; those who presided over the division of the parts were called *al-yāsirūn*. VI 924a

yashm (P) : in mineralogy, jade, known to Eastern Turkic peoples as *kash* and to the Mongols as *khas*. XI 296b

yāsidj (T ?) : an arrow with a flat-edged head, recommended for hunting the wild boar. V 9a

yaʿsūb → NAḤL

yatīm (A, *yatāmā*) : a child, below the age of puberty, who has lost his father (after puberty ~ is not used). In the animal world, ~ denotes a young one that has lost its mother. A child who has lost its mother is called *munḳaṭiʿ*, and a child who has lost both its parents is called *laṭīm*. XI 299a; XII 531b

yatīma (A) : known as *al-yatīma*, a large white gem, weighing seven dirhams, one of the many gems in the turban worn by the Fāṭimid caliph of Egypt. X 57b

yatîr → ERMISH

yattūʿ (A) : in botany, wolfs' milk, of the class of Euphorbia, a gum resin. VIII 1042b; IX 872b

yawa (T), or *ḳačḳun* : one of the occasional (BĀD-I HAWĀ) taxes paid in the Ottoman empire while recovering runaway cattle or slaves. II 147a

yawm (A, pl. *ayyām*) : day, the whole 24-hour cycle making up a day, with NAHĀR meaning 'the daylight period', i.e. from sunrise to sunset. In a specialised sense, ~ means 'day of battle' (→ AYYĀM AL-ʿARAB). The plural *ayyām* occurs, especially in early Arabic poetry, in a similar sense to its apparent antonym *layālī* 'nights', referring to the passage of time, or 'destiny, fate'. XI 300b

♦ yawm al-aḍāḥī (A) : lit. day of the morning sacrifices; a name for 10 Dhu 'l-Ḥidjdja which can be traced back to the pre-Islamic pilgrimage. III 32b

♦ yawm al-ʿarūba → YAWM AL-DJUMʿA

♦ yawm al-dīn → ḲIYĀMA

♦ yawm al-**djumʿa** (A) : Friday, which in modern times most Muslim states have made an official day of rest. The term is clearly pre-Islamic, when it was known as *yawm al-ʿarūba* or *yawm ʿarūba*, and designated the market day which was held in al-Madīna on Friday. It is the weekly day of communal worship in Islam, when the *ṣalāt al-djumʿa* 'Friday prayer', is performed at the time of the midday prayer, which it replaces. II 592b; VIII 930a

♦ yawm al-ḥisāb (A) : a Qur'ānic expression for the Day of Judgement, synonymous with *yawm al-dīn*. III 465a

♦ yawm al-ḳiyāma → ḲIYĀMA

♦ yawm al-naḥr (A) : 'the day of sacrifice'; the 10th of the month of Dhu 'l-Ḥidjdja. III 36a

♦ yawm al-tarwiya → TARWIYA

♦ **ayyām al-ʿadjūz** (A) : lit. the days of the old woman; an old expression used in the Islamic countries bordering on or near to the Mediterranean to denote certain days of recurrent bad weather usually towards the end of winter. The duration of this period varies from one to ten days; more frequently it lasts one, five or seven days. This yearly cycle varies from country to country, involving the last four (or three) days of February and the first three (or four) days of March of the Julian calendar. I 792b

♦ **ayyām al-ʿarab** (A) : lit. days of the Arabs; a name given in Arabian legend to the combats which the Arabian tribes fought among themselves in the pre-Islamic and also early Islamic era. I 793a

♦ al-ayyām al-bulḳ → AL-LAYĀLĪ AL-BULḲ

♦ ayyām al-maʿdūdāt → TASHRĪḲ

♦ ayyām al-tashrīḳ → TASHRĪḲ

yay → KEMĀN

yaya (T) : lit. pedestrian; in the Ottoman military of the 14th-16th centuries, infantryman. IX 13a; XI 301a; a special corps consisting of *reʿāyā* (→ RAʿIYYA) soldiers. VIII 404b

♦ yayabashî (T) : chief infantryman, commander of the infantry or cavalry unit, BÖLÜK, in the Janissary ODJAḲS. I 1256a

yaylaḳ (T, < *yay* 'spring', later 'summer') : summer quarters, the upland pastures favoured by the nomads of Central Asia for fattening their herds after the harsh steppe or plateau winters. Its Persian synonym is GARMSĪR. The Arabic equivalent is *maṣīf.* V 182b; XI 301b

♦ yaylaḳ resmi (T), or *otlaḳ resmi, resm-i čerāghah* : under the Ottomans, the pasturage dues charged usually at the rate of one sheep or its money equivalent for each flock of sheep of 300 which crossed into another district. It was paid to the person who held the land. I 146b

♦ yaylaḳiyya (Ott) : a later Ottoman term with a pseudo-Arabic ending for 'rent paid for summer pastures or lodgings'. XI 301b

yaym → AYM

yazak (P) : in military science, an advanced guard (syn. ṬALĪʿA). X 164b

yazidi (A, K *ēzdī, ēzdīdī*) : member of a mainly Kurdish-speaking group, *yazīdiyya*, whose communal identity is defined by its distinctive religious tradition. In the ~ hymns, the community is occasionally referred to as the *sunna, ṣuḥbatiyya* 'those who claim discipleship' or *dāsinī.* XI 313a

yazîdji (T) : lit. writer, secretary, used in Ottoman times for the clerks in the various government departments, such as the treasury; ~ could also be used for the secretary of high court and military officials. XI 317a

yelek (T, A) : a woman's long coat, tightly fitting, worn in the Arab East; a long vest worn by both sexes in Iraq. V 742a; in Turkey, a waistcoat without sleeves formerly worn as an outer garment. V 752a

yemeni (T) : light shoes worn by the Zeybek in Western Anatolia as part of their folk costume. XI 494a

yeni čeri (T) : lit. new troop; the Janissary corps, a body of professional, that is, salaried, infantrymen of the Ottoman empire in its heyday, called 'new troop' not so much because of the novelty of the idea as because at the time of its introduction by the vizier Khayr al-Dīn Pasha in the 14th century, it opposed then-prevailing military traditions cherished by the frontier warriors. XI 322b

yerliyya (T, A, < T *yerlü* 'local') : during the Ottoman empire, term used by Damascene sources for the local Janissary corps. XI 333b

yerlü → TAT

yigit (T) : one of three grades in the AKHĪ organization, designating the ordinary unmarried member of the organisation. I 322b

yîldîz (T) : star. XI 336b

yodjana (San 'league') : a Hindu unit of distance equalling four *goruta* 'cow-roar', the length at which a cow's lowing can be heard, or KROŚA 'earshot'. VII 138b

yoghurt (T) : yogurt, a preparation of soured milk made in the pastoralist, more temperate northern tier of the Middle East, Central Asia, and the Balkans. The product is

called *māst* in Persia, *laban* in Syria and Palestinian Arabic, *zabādī* in Egyptian Arabic, *liban* in Iraqi Arabic, *rā'ib, laban, labne*, etc. on the Arabian peninsula. XI 337b

yörük (Ott) : in the Ottoman empire, a term denoting a particular class of nomads obliged to serve in the Ottoman army; in modern ethnological and anthropological literature, a term for and also a self-designation of nomadic pastoralists, as opposed to Türkmen, Kurdish or other pastoralist tribal groups of Anatolia. IX 674a; XI 338b

yughrush (T) : in the Ḳarakhānid period, the term for vizier. XI 224a

yük (T) : an Ottoman weight, being the two bales slung across a beast of burden, the equivalent of ca. 154 kg. III 212b; IV 678b

yūnān (A, s. *yūnānī*) : the ancient Greeks, reflecting the name 'Ionians'. XI 343b

♦ yūnāniyya (A) : the ancient Greek language. In Western Islam, *ighrīḳiyya* is occasionally mentioned as the correct designation of ancient Greek. XI 343b

yūnkār (T) : a musical instrument of the pandore type, but smaller with three strings. It was invented by Shamsī Čelebi, the son of the Turkish poet Ḥamdī Čelebi. X 626a

yurd : a type of appanage, which with the term *ulka* (or *ulkā*) survived in the Turcoman states of eastern Anatolia under the Ottomans in the sense of hereditary appanage. X 502a

yurt : the domed, felt-covered tent of Turkmen nomads; originally 'homeland, encampment or camping place', and in Orkhon and early Turkish, 'an abandoned campsite'. IV 1150b; VIII 233b; XII 838b

♦ **yurtči** (T) : under the Mongols, a salaried officer responsible for choosing camp sites for the army or court, organising them, and supervising their use. Besides the ~ , three other officials were responsible for the management of the camp: the *farrāsh* or tent-pitcher; the *bularghuči* or keeper of lost property; and the *sārbān* or cameleer. XII 838b f.

yūsufī (T) : in full, *ʿimāme-i yūsufī*, an old name for the Turkish turban, said to have been originally invented by Joseph and called after him. Selīm I and II wore these, which were then called *selīmīs* (A *salīmī*) after them. X 615a

yūz → FAHD

yüzbashi (T, > A *yūzbashī*) : lit. head of a hundred [men]; in the later Ottoman and now Turkish and Arab military, the rank of captain. XII 840b

In Muslim India, an engraver of coin dies. XII 840b

yüzellilikler (T) : lit. the 150 [undesirables]; term for those whom the Turkish government wished to exclude from the general amnesty demanded by the Allies during the peace negotiations at Lausanne in 1923, but whose names it was at that time undecided about. XI 363b

Z

ẓā' (A) : the seventeenth letter of the Arabic alphabet, with the numerical value 900. Its transliteration *ẓ* reflects an urban/sedentary pronunciation as 'emphatic' (pharyngealised) *z*. XI 363a

zabād (A), or *sinnawr al-zabād* : in zoology, the civet cat (*Viverra civetta*). IX 653b

♦ zabādī → YOGHURT

zabān-i urdu → URDU

zabān-i wuḳūʿ → WUḲŪʿ-GŪ'Ī

zabāniyya (A) : Qur'ānic term usually interpreted as the guardians of Hell or else the angels who carry off the souls at death. XI 369a

zabardjad : in mineralogy, the chrysolith. II 93b; and → ZAMURRUD

zabbāl (A, Tun *ghabbār*) : 'superintendent of the supply of dung-fuel for the furnace' of a **ḥammām** 'steam bath'. III 140a; and → KANNĀS

zabīb (A) : dried grapes, raisins or currents. XI 369b; or *zbīb*, a non-alcoholic drink made from dried grapes. VI 723b

♦ zabībiyya (A) : a dish, probably of Egyptian provenance, prepared from fresh fish with a sweet and sour spiced sauce poured over it. XI 369b

zabit → ḌĀBIṬ

zabr (A) : the act of pruning, practised in Andalusia on the grapevine to increase the vine's productivity with an iron pruning knife, *mindjal*. IV 659b

zabtiyye → ḌABṬIYYA

zabūr (A) : term found in pre-Islamic poetry for a written text, and in the Qur'ān referring to a divine scripture, in some contexts specifically to a scripture of David, probably the Psalms. With the discovery of South Arabian cursive writing on palm ribs and wooden sticks, it has become evident that ~ refers to this particular way of writing. XI 372a; term found in poetry for pre-Islamic Holy Scriptures. X 394a

zaʿbūt (A) : a woollen garment. IX 765a

zabzab (A) : in zoology, the badger. II 739b

zāde → OGHUL

zādj (A) : in metallurgy, vitriol. VIII 111b

zadjadj (A) : in zoology, the flight of the ostrich. VII 828b

zadjal (A) : in its non-technical meaning, 'voice, sound or cry, trilling or quavering of the voice' (Lane). XI 373a

In poetry, a genre in Muslim Spain, written only in the Arabic dialect of Spain. Its most frequent rhyme scheme is *aa bbb a ccc a*, that is, the rhyme scheme of a MUSAMMAṬ with introductory lines. III 849b; V 1207a; VII 661b XI 373a; in present-day Arabic, ~ may denote various types of dialect poems, even those with monorhyme. XI 373a; XI 376a

zadjdjāl (Leb) : in Lebanese colloquial poetry, a composer of ZADJAL vernacular poetry. When contrasted to a *ḳawwāl* 'a performer or 'speaker' of *zadjal*' or SHĀʿIR, ~ implies a lack of ability to spontaneously or extemporaneously compose. IX 234b

zadjl (A), or *zidjāl* : the sport of pigeon-flying, popular from the 2nd-7th/8th-13th centuries. The homing pigeon, *zādjil* (pl. *zawādjil*), received the closest attention from its owner. III 109a,b

zadjr (A) : often used as the equivalent of ṬĪRA, ~ originally consisted of the deliberate instigation of the flight and cries of birds, but has now come to stand for evil omen or divination in general. I 659b; II 758b; IV 290b

zaʿfarān (A) : in botany, saffron, *Crocus sativus* L. or *Crocus officinalis* Pers. III 461a; XI 381a; and → MĀʾ ZAʿFARĀN

In medicine, one of the simple medicaments, appearing under various names besides ~ : *rayhaḳān*, *djādī*, *djādhī* and *djisān*. XI 381b

zaffa (A) : the procession of bride or bridegroom to their wedding. X 904a ff.

zafzūf → ʿUNNĀB

zaghal (A) : in numismatics, a counterfeit coin. X 409b

zaghar (T), zaghārī (A) : a hunting dog, hound. IV 745a; XI 384b

♦ zaghardjï (T) : keeper of the hounds, which company in the Ottoman empire was probably in origin part of the hunting force of the early Ottoman sultans. XI 384b

♦ **zaghardjï bashï** (T) : in the Ottoman military, the title of one of the three commanders who formed the administrative focus of the Janissary corps of the Ottoman army, the other two being the Shamsundjï Bashï and the Turnadjï Bashï. XI 384b

zaghrada (A, pl. *zaghradāt*) : a trilling ululation, as uttered in joy. VI 160a

zaḥḥāfa → MĀLAḲ

♦ zaḥḥāfāt (A) : in zoology, the class of reptiles. X 510a

zāhid (A, pl. *zuhhād*) : an ascetic, pious person who has given up all worldly goods. V 1124b; VIII 498a

ẓāhir (A, pl. *ẓawāhir*) : lit. the outward meaning of a word, language or event; in legal theory, the meaning first comprehended by the mind upon hearing a particular term or expression that potentially has two or more meanings. VII 1029a; XI 388b; and → BĀṬIN

In law, ~ *al-riwāya* or ~ *al-madhhab* is the most authoritative doctrine, that which is transmitted from Abū Ḥanīfa, Abū Yūsuf and al-Shaybānī through a large number of channels by trustworthy and highly qualified jurists. XI 388b

In theology, **al-ẓāhir wa ʾl-bāṭin** are paired, in Qurʾānic and shīʿī usage as opposites protraying both the inside and outside of a thing, the inner and outer dimension. XI 389a

In grammar, the opposition ~ 'explicit' versus MUḌMAR 'the suppressed' is recognised for the contrast between overt and implicit elements generally. XII 546a

♦ ẓāhira (A) : the heat that reigns during the ẒUHR 'midday prayer'. Other terms used are *hādjira*, *ḳāʾila*, *ghāʾira*. V 709b

♦ **ẓāhiriyya** (A) : name of a a theologico-juridical school, thus called because it relied exclusively on the literal sense (ẒĀHIR) of the Qurʾān and of Tradition. XI 394a

ẓahīr (A) : lit. help, support; in the administration of the Muslim West, a royal decree issued by the sovereign and conferring an administrative prerogative, such as a nomination to a political or religious post, or granting a privilege, either moral or material, upon the beneficiary. The term first appeared under the Almohad dynasty, replacing another term, *ṣakk*, used earlier by the Almoravids and the Taifa kingdoms with the same meaning. XI 387b

zahr (A) : flower, blossom, more precisely, yellow flower, yellow blossom. XI 399b

In prosody, in particular associated with the folk MAWWĀL, ~ is the expansion of the rhymes into polysyllabic paronomasias, achieved by deliberate distortion of the normal pronunciation. A *mawwāl* devoid of ~ is described as *abyaḍ* 'white'; if so ornamented, it is either *aḥmar* 'red' or *akhḍar* 'green'. VI 868a ff.

♦ **zahriyyāt** (A, s. *zahriyya*) : in literature, poetry dedicated to the description of flowers. XI 399b

ẓahr (A), or *ẓahriyya* : in manuscript production, the recto of the first folio. X 870b

zahw (A) : a kind of date, from which wine was made. IV 995b

zāʾid (A, pl. *zawāʾid*) : in grammar, an auxiliary consonant. XI 200a; in Persian lexicography, ~ came to be used to denote any letter added to or removed from the base form (*aṣlī*) without changing its meaning. XII 430b; and → ṢILA

zāʾif → MUZAYYIF

zaʿīm (A, pl. *zuʿamāʾ*) : chief, leader; a tribal chief. IX 115b; XI 402b

In the Ottoman empire, a person in charge of a ZIʿĀMET, a division of a SANDJAḲ. A ~ who was given the title of *alay-beyi* would be chosen to be responsible for all matters concerning the SIPĀHĪs in the *sandjaḳ*. X 502b; XI 403a; XI 495a

In law, guarantor, trustee. XI 402b

In modern-day Lebanon, a political entrepreneur whose function is to serve as intermediary between his community and the state and to keep the inter-community game in balance. XI 403a

zāʿir → ZUʿʿĀR

zāʾirdja (A), or *zāʾiradja* : in divination, a technique that involved a mechanical means of calculating portents with the aid of a series of concentric circles combining the letters of the alphabet, geomancy and astrology. V 101a; XI 404a

♦ zāʾiradja al-ʿālam (A) : a circular divinatory table. VIII 691a

zakāt (A) : obligatory payment by Muslims of a determinate portion of specified categories of their lawful property for the benefit of the poor and other enumerated classes, one of the five pillars of Islam. IV 1151b; V 424b; VIII 708b; VIII 925b; XI 406b; the tax levied on both landed and moveable property. I 1144a; the prescribed tithe on agricultural produce. I 968b; II 142b; and → ṢADAḲA

♦ zakāt al-dawlaba (A) : under the Mamlūks, a tax which was payable by Muslim shopkeepers on their merchandise, abolished by Ḳalāwūn who realised that it tended to impoverish the merchants. IV 485b

♦ zakāt al-fiṭr (A) : a payment due on behalf of all Muslims in connection with the termination of the fast of Ramaḍān. As a ZAKĀT for persons, not property, it is also termed *zakāt al-badan* and *zakāt al-ra'́s*. I 27a; XI 418a

zak̲h̲rafa (A) : in art, ornament, ornamentation. XI 423a

zaḳḳūm (A) : in eschatology, a tree growing in Hell with bitter fruit which the damned are condemned to eat, mentioned in the Qur'ān three times. XI 425b

zakūrī (A) : in mediaeval ʿIrāḳ, bread collected as alms and intended for prisoners and beggars. VII 494a

zaḳzaḳa (A) : the twittering of large numbers of birds in trees. XI 422b

zaḳzūḳ (A, pl. *zaḳāzīḳ*) : in zoology, the carp. XI 422b

zalīd̲j̲ (A, pl. *zalā'id̲j̲*), also *zallīd̲j̲* : in art, a mosaic composed of fragments of pottery squares with a coloured enamelled surface, first attested in ancient Persian and Mesopotamia but foremost popular in the Muslim West. II 748a; VIII 682a; XI 426a

zālik̲h̲a → AṬŪM

ẓalīm (A) : in astronomy, two constellations (*al-ẓalīmān*), one *al-* ~ *al-s̲h̲imālī* 'the northern male' or μ Sagittarii, and *al-* ~ *al-d̲j̲anūbī* 'the southern male' or λ Sagittarii, also called *rāʿī al-naʿā'im* 'the ostrich herder'. VII 830b; and → NAʿĀM

In astrology, the star α Eridani. VII 830b

zallād̲j̲ (A) : a term used for a Nile boat. VIII 42b

zallīd̲j̲ → ZALĪD̲J̲

zalzala (A, pl. *zalāzil*), also *zilzāl* : earthquake. XI 428a

zalzūm, zalẓūm (A) : in zoology, the tusks of the wild boar (syn. *k̲h̲and̲j̲al*). V 8b

zām : a unit of measurement, equal to three FARSAK̲H̲S. IV 1083a

zamān (A) : time. XI 434a

♦ zamāniyya (A) : mean time. X 367a

zamāzima (A) : according to al-ʿAynī, precious 'bridles' that the eponymous ancestor of the Sāsānids is supposed to have donated to the Zamzam well. XI 440b; in al-Ṭabarī, the Magians. XI 442b; and → ZAMZAMĪ

zamīn-būs (P) : in Čis̲h̲tī mystical practice, the practice of prostration before the S̲H̲AYK̲H̲. IX 786a

zamīndār (P) : lit. land-holder, master of the land; under the Mug̲h̲als, a class of holders of rights over land (syn. *būmī*), also comprising the various tributary chiefs and autonomous Rād̲j̲as, who were called thus by the Mug̲h̲al chancery. VII 322a; XI 438b; XII 768a

♦ zamīndārī → TAʿALLUḲ

zammāra (A) : 'joined'; the name in the mediaeval period for a double reed-pipe. Since the 18th century, it was known in the East as ZUMMĀRA, a vulgarisation of ~. VII 208a; in southern Tunisia, the name for the G̲H̲AYṬA, a reed-pipe of cylindrical bore or an oboe of conical bore. II 1027b

zamzam (A) : an onomatopoeic qualifier, with *zumāzim*, denoting an 'abundant supply of water'; the name of the sacred well located at the perimeter of the sacred complex of Mecca. XI 440a

♦ **zamzama** (A) : in early Arabic, 'the confused noise of distant thunder' (Lane), but widely used in sources of early history for the priests of the Magians reciting and intoning the Zoroastrian prayers and scriptures. Also, in al-Ṭabarī, the Zoroastrian rites (with *muzamzim* for the adherent of Zoroastrianism). XI 442b

♦ zamzamī (A, pl. *zamāzima*) : part of the pilgrimage service industry, the function of the ~ in Mecca is to distribute the sacred water of Zamzam to those who desire it, whether in the mosque precincts or at home. VI 171a; XI 442a

♦ zamzamiyyāt (A) : small phials (of clay or metal) sealed and sold as containing water from the sacred well of Zamzam. XI 442a

zanāna → ḤARĪM

zanbaḳ (A) : in botany, lilac. XI 183a

zandaḳa → ZINDĪḲ

zandj (A) : term for the peoples of Black Africa, especially those whom the Arabs came into contact with through their voyages nad trade in the western part of the Indian Ocean and living in the eastern parts of Africa. XI 444b
In botany, the black rhubarb, according to Ibn al-Bayṭār. XI 445a

zang : in music, the sonette. X 35a

zangī : black. XI 452a

zānī (A) : a male fornicator, with *zāniya* (pl. *zawānī*), his female counterpart. XI 509a; and → BAGHIYY

zāniya → ZĀNĪ

zanka → SHĀRIʿ

zār (A, Somali *saar*) : name for a popular cult of spirits found in northeastern Africa and such adjacent regions as the Arabian peninsula, and an exorcism ritual for those same spirits. The possessed person is called 'bride' (*ʿarūsa*), the chief celebrant either *kūdiya* or *shaykha*. I 35b; IX 723b; XI 455b

zar-i maḥbūb : in numismatics, a three-quarter's weight Ottoman gold coin, 2.64 g, introduced in the last years of Aḥmed III's reign (1115-43/1703-30). VIII 229b

zarad → DIRʿ

zaradkāshiyya (A) : under the Mamlūks, the AMĪRs of the arsenal, whose duty was to guard the arsenal. IX 610a

zarāfa (A, pl. *zarāfāt, zarāfī, zarāʾif, zurāfa*; P *ushtur-gāw-palang* 'camel-cow-leopard') : in zoology, the giraffe. XI 457b; an Abyssinian hybrid beast. X 946a
In astronomy, a secondary boreal constellation situated between that of the Waggoner and that of the Little Bear. XI 458a

zarāḳim → AZRAḲ

zarbiyya (A, pl. *zarābī*), or *zirbiyya, zurbiyya* : a carpet decorated with multicoloured bands. XII 136a

zardjūn (P ?) : a loan-word in Arabic for the colours red and gilt. V 699b

ẓarf (A, pl. *ẓurūf*) : lit. vessel, container; courtesy, elegance. I 175b; refinement. XI 160b
In grammar, a subset of nouns of place or time in the dependent (*naṣb*) form indicating when or where the event occurs. IX 527b; IX 551a; XI 459b; temporal adjunct. IX 53b

zarī (P), or *zar baft* : a gold brocade, for which e.g. Kāshān was well known during the Ṣafawid period. IV 695a

ẓarībān (A), or ẓarbān : in zoology, the zoril. V 389b

ẓarīf (A, pl. *ẓurafāʾ*) : in mediaeval Islamic social and literary life, a person endowed with elegance, refinement (ẒARF), syn. *mutaẓarrif*, also translatable as 'man of the world', 'dandy', or in the plural, 'refined people'. XI 460a

zarnīkh (A) : in mineralogy, orpiment. X 946a

zarrāḳ, zarrāḳa → NAFFĀṬ
zâviyeli (T) : a term used by Turkish scholars to refer to a type of 'Convent Mosque' with a domed or vaulted central hall flanked by side rooms. XI 467b
zawāl (A) : 'midday', marked for the astronomers by the sun crossing the meridian, and for the simple faithful by the displacement of the shade which moves from the west to the east. V 709b
zawāḳil (A) : a shadowy group of Arab brigands and mercenaries active during the 'Abbāsid period. The etymology of the designation is unclear; the verb *zawḳala* means 'to let the two ends of a turban hang down from one's shoulders'. XI 463b
zawdj (A, < Gk *zeugos*; pl. *azwādj*) : basically 'two draught animals yoked together', ~ has come to mean 'couple, pair'. In the Qur'ān, the dominant meaning is 'spouse', that is, 'wife, woman'. In the Maghrib, the form is *djawz* (thus becoming also a homonym for the Persian 'nut'; → DJAWZ). XI 464b; XII 842b; and → ZAWW
zawīla (A) : a special leather produced in Zawīla, the mediaeval Islamic capital of the Fazzān. XI 466a
zāwiya (A, pl. *zawāyā*) : lit. corner, nook; a religious foundation of a quasi-monastic type. In Mamlūk Cairo, the ~ was generally a small construction housing a SHAYKH, with room for students to group informally around him; in the Near East, ~ denoted small rooms of a mosque shut off by wooden lattices, sometimes also called MAḲṢŪRA. In 6th/12th-century Baghdad, a ~ was a place where an ascetic lived in solitude and by the 8th/14th century, it had come to be used also in the sense of RIBĀṬ, a '*coenobium*'. In Morocco, the ~ is the chapel which contains the tomb of a saint and the buildings attached to it, an oratory and guest-house. Some *zāwiya*s are centres of mysticism and they are always centres of religious instruction. IV 380a; IV 433a; V 1129b; V 1201b; VI 662a; VIII 503b; X 415b; XI 466b; XII 223b; in the Maghrib, ~ is used not only for the actual building but also to denote the ṬARĪḲA itself and is synonomous for the *ṭarīḳa*'s collective membership. XI 467b
zawḳala → ZAWĀḲĪL
zawr → ṢADR
zawrā' (A) : in archery, probably a bow with a strong bend made from *nasham* wood (*Chadara velutina*). It was also called *ḳaws munḥaniya*. IV 798a
zawraḳ (A, pl. *zawāriḳ*, < ? P) : in mediaeval Mesopotamia, a skiff or dinghy used for local traffic; larger, sea-going *zawraḳ*s are recorded in the Mediterranean. VIII 811a
zāwuḳ → ZI'BAḲ
zaww (A, < ? P *zūd*) : in mediaeval Mesopotamia, a swift type of vessel, often mentioned as used by caliphs and great men of state, which could be a luxuriously-appointed gondola. VIII 811a; a kind of catamaran. XII 659b
zāy (A), also, more rarely, *zā'* : the eleventh letter of the Arabic alphabet, transcribed *z*, with numerical value 8. It represents a voiced sibilant. For the 'emphatic' variant, → ẒĀ'. XI 471a
zaybaḳ → ZI'BAḲ
zayf → MUZAYYIF
zayt (A) : the oil or expressed juice of the olive, although it could be applied today to any oil. The term ~ *maghsūl* 'washed oil', or alternatively ~ *al-mā'*, might refer either to the Roman technique of removing a bitter glucoside from the fruit by first soaking it in a solution of lye followed by a thorough washing, or by crushing the olives and then purifying the liquid by floating it on water. XI 485b
zaytūn (A) : in botany, the olive and olive tree (*Olea europaea* L is the cultivated olive; *Olea oleaster*, the wild one). IX 435a; XI 486a
zhiraw (Kaz) : a reciter of epic poetry; repressed by Soviet ideology as symbolic of a feudal culture, the ~ has been replaced by the *zhirshi*, who creates only minor epics,

and by the *aḳîn*, who, as in Ḳirghizia also, sings for his clan and whose repertoire consists of extracts from epics arranged as songs, or poems adapted to the social circumstances of the performance. X 733b

zhirshi → ZHIRAW

ziʿāmet (T, < A *ziʿāma*) : in Ottoman military and land tenure organisation, a larger-size TĪMĀR, although before the 10th/16th century the limits were less clearly defined, whose holder was a ZAʿĪM, serving in the Ottoman army when called upon. XI 495a

ziʾbaḳ (A) : in metallurgy and alchemy, mercury, also called quicksilver (*argentum vivum*). Variant forms include *zaybaḳ*, *zībaliḳ* and *zāwuḳ*. V 967b; X 946a; XI 495b

zibaʿrā → KARKADDAN

zibbūn (A) : in Libya, a man's jacket with long sleeves. V 746b

zīdj (A, < MidP *zīg* 'rope, towline'; pl. *zīdjāt*) : in astronomy, a handbook with tables and explanatory text. A typical one might contain a hundred folios of text and tables, though some are substantially larger. I 139b; III 1136a; VIII 101b; X 264b; XI 496b

zidjāl → ZADJL

ziḥāf (A, pl. *ziḥāfāt*) : in prosody, the optional reduction of a long to a short syllable or of two short syllables to one, one of two groups of metrical deviations (the other being ʿILAL). In Persian, ~ is not an element of variation within the same poem, but is used to distinguish one metre from the other. I 671b; VIII 667b; XI 508a

ẓihār (A, < *ẓahr* 'back') : in law, an oath, which may be translated very vaguely as 'incestuous comparison'. Presumably the husband says to his wife: 'You are for me like my mother's back', *ka-ẓahri ummī*, or any other comparison of a part of the body of his wife with that of a woman he could not marry without committing incest. IV 688a; a vow of continence. VIII 28a

zikrāna : a special hut which is not orientated towards the ḲIBLA, in which the DHIKR is recited six times daily by the Dhikrī sect in Baluchistan. XII 222b

zīl → ṢANDJ

ẓill (A) : the central theme or aim of a SŪRA (syn. *miḥwar*). IX 887b; and → FAYʾ
In astronomy, the cotangent. XI 502b; and → ḲUṬR AL-ẒILL

zillī māsha → DJAGHĀNA

zilzāl → ZALZALA

zimām (A, pl. *azimma*) : lit. rein, halter; in mediaeval administration, a department of control and audit (*dīwān al-azimma*) in the central administration; under the Fāṭimids, a person in control, one holding the reins of power, viz. director of the treasury and major domo. XI 509a; and → AL-NAʿL AL-SHARĪF

zimār → ʿIRĀR

zīna → DJALSA

zināʾ (A) : unlawful fornication, punishable by penal law if the partners are not married to each other or united by the bond of ownership. I 29b; I 910b; III 20b; XI 509a

zindāna (A) : a song form among women in western Algeria. IX 234a

zindīḳ (A, < MidP; pl. *zanādiḳa*) : anyone who, professing to be a Muslim, is really an unbeliever or anyone who belongs to no religion. He is then accused of *zandaḳa* 'heresy, unbelief'. The term ~ had in Middle Persian, along with the meaning of 'heretic' in a broad sense, the very precise one of 'Manichaean' and the Arabic word retains this ambivalence. Synonyms are *mulḥid*, *murtadd* or *kāfir*. IV 771b; VI 421b; X 440b; XI 510b

zindjār : in mineralogy, verdigris. VIII 111b; IX 872b

ziʿnufiyyāt al-aḳdam (A) : in zoology, the class of pinnipeds, which include the seal, the walrus, and the sea lion. VIII 1022b

zīr (A) : in music, one of the four strings of the ʿŪD, which have special names. The others are *mathnā*, *mathlath* and *bamm*. VI 215b

♦ zīr al-baḥr (A) : in zoology, the squill-fish (*Scyllarus latus*) and the mantis-shrimp (*Squilla mantis*), also called *istākūzā al-raml*. IX 40a

zīr-i zamīn (P) : lit. subterranean; a chamber under the ground in southern Persia where people would spend the hottest time of the day. IX 49b

zirbādj (P) : a mediaeval meat dish with vegetables and seasoning. X 31a; XI 369b

ziryāb (A) : in zoology, a black bird. XI 516b; a loan-word in Arabic for the colour yellow. V 699b

ziyāda (A) : in architecture, a term used to designate the broad open enclosure on three of the four sides of a mosque, which illusionistically increases its scale. I 620b; VI 679b

In mathematics, ~ is the term used for addition. III 1139b

♦ ziyādāt al-thiḳāt (A) : in the science of Tradition, additions by authorities in ISNĀD or MATN which are not found in other transmissions. III 26a

ziyāra (A, pl. *ziyārāt*; T *ziyāret*) : pious visitation, pilgrimage to a holy place, tomb or shrine. In Turkish, *ziyāret* can be applied as well to the holy place itself. XI 524a; the dues levied in the Independence Party of ʿAllāl al-Fāsī in Morocco. XI 468b

♦ ziyāra-nāma (P) : special salutations pronounced by a pilgrim, even one who cannot undertake the journey to a saint's shrine, for various special occasions. XI 534a

ziyāret → ZIYĀRA

zmāla (Alg) : popularised during the French invasion of Algeria under the form *smala*, that which a person or tribe carries when in motion, i.e. all one's goods, with nothing left behind. These ~s were formed at a time of movement in an unsafe region or in a period of conflict. ʿAbd al-Ḳādir used the concept of ~ in his resistance against the French, forming thus a mobile city, which at the time of its dispersal in May 1843 was estimated at between 25,000 and 60,000 persons. A smaller structure called *dāyra* (< *dāʾira*) was established in Morocco at the end of 1843, surving as his base, but surrendering in December 1847. XI 540b

zolota (T) : in numismatics, a large-sized silver coin, 18.5-19.7 g, introduced under Süleymān II on the European pattern. A half- ~, 8.65-9.85 g, was also struck. VIII 229a

zorba (T, pl. *zorbāwāt*, *zorab*) : 'insolent one', 'rebel', a group of native Damascene Janissaries that went on the rampage in Damascus in 1746, many of whom were then killed by the governor's private troops. XI 334a

zorṭalbī (U) : in India, a tribute exacted by force due from the feudatory states, a relic of Muslim supremacy. II 597b

zozān (K) : (summer) pasturing camps. V 445a; V 451b

zuʿʿār (A, s. *zāʿir*) : lit. rowdy, ill-behaved lads, notably in the Egyptian and Syrian urban milieux during the Mamlūk and Ottoman periods, and often connected with the mystical orders; also used for 'gypsies' outside of the urban area. XI 546a, where can be found many synonyms for 'rascals, scoundrels'

zubānayān (A) : lit. the two pincers; in astronomy, the two stars known as the Two Pincers in the constellation of Cancer. IX 40b

zubb al-ḳiṭṭ (A) : 'cat's penis', in botany, the variety *Astragalus cahiricus* of the genus Milk vetch. IX 653b

zubda (A, pl. *zubad*) : primary meaning is 'cream (of milk), (fresh) butter' (for which → SAMN), secondary meaning is 'best part, essence, selection', in which meaning ~ became a popular leading word of book titles, indicating that the work in question either encompasses the most important facts of its subject-matter or that it is an abridged version of some lengthier treatise. XI 552a

zubra (A) : a piece of iron. XI 372a

zudjādj (A, s. *zudjādja*; P *ābgīna* or *shīsha*), also *zadjādj*, *zidjādj* : glass, syn. *kawārīr* 'glass vessels, pieces of glass'. XI 552a

zudjdj → ḲIDḤ; SINĀN
zufayzif → ʿUNNĀB
ẓufr (A) : claw; in botany, ~ *al-nasr* 'vulture's claw' is the Greek Catananche (*Hymenonema Tournefortii* or *Catananche graeca*). VII 1014b
♦ ẓufr al-ḳiṭṭ → RIDJL AL-ḲIṬṬ
zuḥal (A) : in astronomy, the planet Saturn. XI 555a; and → MUḲĀTIL
In alchemy, lead. XI 556a
zuhara (A, P *[a]nāhīd*) : in astronomy, the planet Venus. XI 556a
In alchemy, copper. XI 556b
zuhd (A) : in religion, the material and spiritual asceticism facilitating closer association with the divine. Its practitioner is a *zāhid*. X 377b; XI 141b; XI 559b
♦ **zuhdiyya** (A, pl. *zuhdiyyāt*) : in literature, a pious, homiletic or ascetic poem. IX 4b; IX 453b; XI 562a
ẓuhr (A) : noon, midday.
♦ ṣalāt al-ẓuhr (A) : the midday prayer which is to be performed from the time when the sun begins to decline till the time when shadows are of equal length with the objects by which they are cast, apart from their shadows at noon. VII 27b; VIII 928b
zuhūmāt (A) : people who avoid 'fatty meats', like the Marcionites, presumably meaning they did eat fish. XII 600a
zuḳāḳ → SHĀRIʿ
zukaym
♦ zukaym al-Ḥabasha (A) : in the mediaeval Near East, a fraudulent warrior engaged in DJIHĀD 'holy war'. VII 495a
♦ zukaym al-marḥūma (A) : in the mediaeval Near East, a band of blind men led by an *isṭīl*, a beggar who pretends to be blind. VII 495a
♦ zukaym al-mughālaṭa (A) : in the mediaeval Near East, a beggar who feigns inability to speak. VII 494b
zukhruf (A) : a Qurʾānic term meaning 'gold' (> 'ornamental work'), the origin of which seems to be a deformation, via Syriac, of Gk. *zōgrapheō* 'to paint'. XI 423a
zulf → ṢUDGH
ẓulla (A) : in pre-Islamic Arabia, a simple shelter in the form of a sort of canopy. IV 1147a,b; VIII 545a; and → ṢUFFA
zullāmī (A) : in the Muslim West, the vulgarisation of *zunāmī*, a reed-pipe invented about the beginning of the 3rd/9th century at the ʿAbbāsid court by a musician named Zunām. The word *zunāmī* was accorded little recognition in the East, but in Spain (Sp. *xelami*) and North Africa, as ~, it became the most important reed-pipe. VII 207a
ẓulm (A) : wrongdoing, evil, injustice, oppression and tyranny, particularly by persons who have power and authority, frequently used as the antonym to ʿADL 'justice'. XI 567b
zumāzim → ZAMZAM
zummāra (A, < *zammāra*) : a vulgarisation of ZAMMĀRA, but since the 18th century, the name for a double-reed pipe in the East. It has cylindrical tubes and is played with single beating reeds. It is to be found with a varying number of finger-holes and is named accordingly. In the MAGHRIB, it is called *maḳrūn* and *maḳrūna*. Another type of double reed-pipe, which has only one pipe pierced with finger holes, while the other serves as a drone, is also called ~ when the two pipes are of the same length. When the drone pipe is longer than the chanter pipe, it is known as ARGHŪL. VII 208a
zumurrud (A), also *zumurrudh* : in mineralogy, the emerald, the most valuable of the beryl family, often confused with *zabardjad* (< Gk *smaragdos* 'emerald'), the peridot. The next in value is known as *rayḥānī*, i.e. of basil leaf colour, followed by the *silḳī*, of chard green colour. XI 569b
zunāmī → ZULLĀMĪ

zunbūʿ (A) : in botany, the grapefruit tree. VII 962a
zunbūr (A) : in zoology, the hornet. IX 873a
zunnār (A, < Gk) : a distinctive girdle DHIMMĪs were required to wear in the mediaeval period, wider than the *minṭaḳa*, the general word for 'girdle'. IX 167a; XI 571b; a belt, usually made of folded scarf, worn by both men and women in Syria and Palestine. V 742a
In Persian ṣūfī poetry, locks of the beloved. XI 572a
zurdānī (N.Afr) : in zoology, the Striped rat, or 'Barbarian rat' (*Arvicanthus barbarus*). XII 286a
zūrkhāna (P), or *zūr-khāna* : lit. house of strength; the traditional gymnasium of Iran, in the centre of which lies the *gawd*, a usually octagonal pit in which the exercises take place. IV 8b; VIII 239a; XI 572b
zurna (T, P *surnā*) : in music, a double-reed shawm with seven holes (6 in front and 1 behind), the basic melody instrument of the Ottoman *mehter* 'ensemble'. VI 1007b; XI 574a; oboe. VIII 178b
♦ ḳaba zurna (T) : in music, a large instrument used by the official Ottoman palace *mehter* 'ensemble' in the capital. It had a range of over two octaves and could produce all the notes needed for pre-19th century Ottoman music. VI 1007